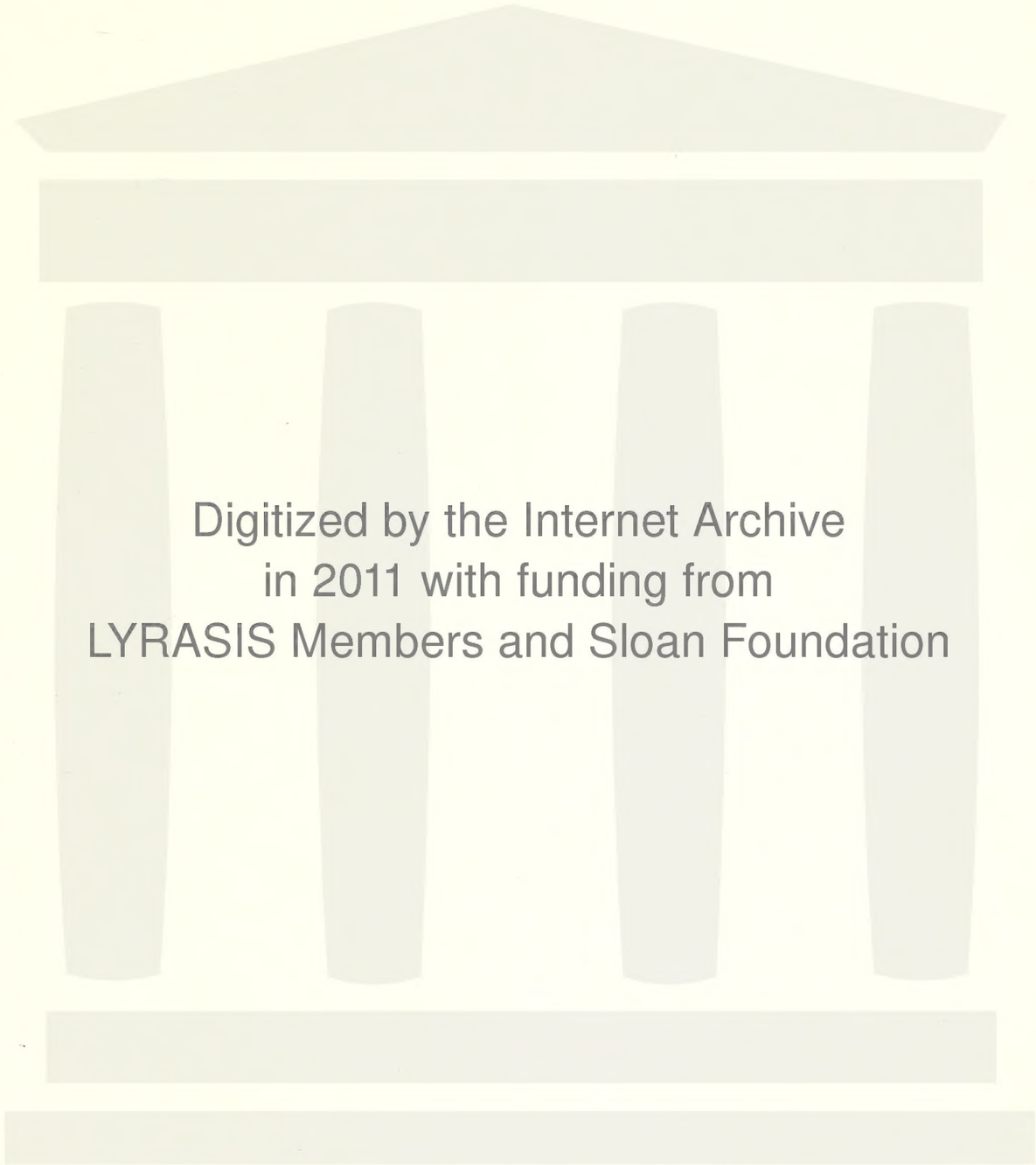

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The Brethren

EVANGELIST

CONFERENCE ANNUAL

ASHLAND COLLEGE

SEMINARY NEWSLETTE

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The Brethren EVANGELIST

Vol. XCIV January 1, 1972 No. 1

Ashland Theological Seminary

Ashland, Ohio

Spring 1971

The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

SALUTE TO 1972

H appiness in the New Year
A ssurance of Christ within
P eace that passeth understanding
P rayer that blots out sin
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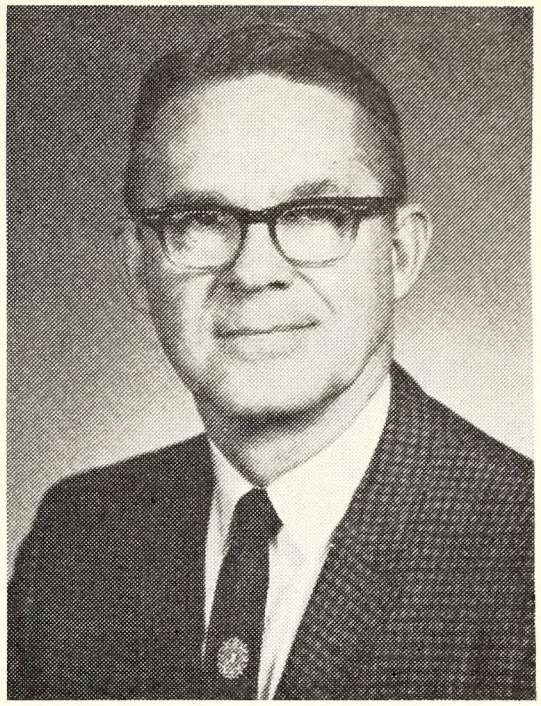
N ever a doubt or fear
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W alk in the Way He plans

Y earning to please the Master
E ver mindful of His Commands
A ccepting His gifts freely
R edeeming the Time at hand.

—Tressa C. Terry



CLOSE THE GAP



by Elton Whitted

HAVE YOU BEEN IN A NEWS STAND LATELY??? If you have you know something about the gap, the *vast* gap between the literature of the world and the Christian literature of the Church, both in amount and in content. The Bible continues to be the single best seller in the world, but the vast amount of trash, pornography, filth, sex, and sadism sold over the counters of our American news stands overwhelms the Church by sheer volume.

The Brethren Publishing Board is the arm of The Brethren Church in this battle. We need all your help. A short time ago you invested in the future making it possible to modernize our equipment. We have committees working on new Brethren materials, tracts, electives, a more effective Evangelist. We need finances to design and distribute them.

We have started a second Brethren Bookstore in the Indiana District at Plymouth. After a slow start this store is beginning to show promise, and it serves the community of Plymouth well in its battle against the world. It can serve the Brethren Church as well if the churches in the area want it to. We invite the Indiana Brethren to visit and support the Brethren Bookstore with their purchases.

Through the years there has been a vast gap between the costs of Brethren Literature and the funds available to pay for it. Offerings and subscription income combined falls thousands of dollars short of the cost of the Evangelist alone. The Publishing Board has attempted to balance this account by Bookstore income and monies from Job printing, but rising costs of materials and labor, and now the threat of greater mailing costs, make this a precarious course. The Church must increase its support through its Publications Offering if we are to keep the battle going.

Another way the Church can help is to see that the Evangelist is in every Brethren home. The roll of the Evangelist is two fold. It is a tool to spread the *word,* of course, but it is also the most cohesive force the Brethren Church possesses. It is the one thing that speaks for all Boards, the General Conference, the Central Council, the Brethren. But to what avail does it speak if only half the people hear?? What good is a voice that is not heard.

We offer you this proposition: *You* can help by giving generously to the Publications Offering. You can help by subscribing to the Evangelist. God and the Church awaits *your* answer.

IS THERE LIFE AFTER BIRTH?



by Thomas A. Schultz

TODAY, people are the best educated, the most favored, and the most talented in the history of mankind. Communication, transportation, and science give us more techniques by which to live. And yet, there is a very strange paradox: in the midst of all these advantages, we have more suicides, disinterested, and disillusion people than ever recorded in the pages of history.

A young man was contemplating suicide. He said, "I don't have anything for which to live." He was contemplating death in spite of the fact that he had a lovely wife and good children. He had an excellent education with a Master's degree, and a good position with a great opportunity for the future. This young man is like many people today; they don't want to live! Why are there so many insecure, discontented, and unhappy people in the world today? What do people want?

People need to learn how to face life! They need to learn the meaning and purpose of life? For many people, the bottom of life has dropped out and they are lost in darkness and confusion. A student was awarded his B.S. degree. As the president of the university handed him his diploma, he took it and tore it in pieces. Hundreds of people were watching the ceremony. He walked to the microphone and said, "My university education is meaningless. It has no purpose in my life. It has answered none of the basic questions for which I and my generation must have the answers." What are the great values that make life worth living? What is real in the world today? On what can you count?

There are three basic experiences that spell out the meaning of life: First, people need spiritual commitment. A young Navy dependent came to my office. His appearance was that of a hippie. After a short conversation with him, I learned he was a hippie on the outside, but on the inside he had made a great spiritual commitment. He said, "I thought I was emulating Jesus by my long hair. But one day I discovered that Jesus was not "a drop-out" in life; Jesus had a personal commitment. I discovered that Jesus had a program; He had a cause for living, and He spent His life in self-sacrifice fulfilling the cause." This is what adults and youth need to learn—spiritual commitment. It is not a matter of words or something nice to identify yourself, but it is a program and cause to which one must give his life.

Our society and even the church is often sick because we have not learned to surrender our lives for the purpose of spiritual living. We have not tried to discover the long-tried, eternal truths related in the Bible as the way of life. We are not, "Seeking first the kingdom of God and His righteousness." The educational system we have today seems too intent on the mind, but it has disregarded the soul. Teachers are imparting knowledge today, but it is knowledge without wisdom. The church also has become so concerned with the ecclesiastical machinery, it avoids her main task, which is "sherpherding the soul." The spiritual commitment of life is so real and important in changing the lives of men, but it is demanding. It not only requires your body, mind, and soul, but it requires all you possess: property, interest, and above all your life!

One day, a rich young ruler came to Jesus and said, ". . . 'Good Master, what good thing shall I do, that I may have eternal life?' And he said unto him, 'Why callest me good? there is none good but one, and that is, God: but if thou wilt enter into life, keep the commandments.' He saith unto him, 'Which?' Jesus said, 'Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.' The young man saith unto Jesus, 'All these things have I kept from my youth up: what lack I yet?' Jesus said unto him, 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.' But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matthew 19:16-22).

This young man was asking, "Is there life after birth?" In the majority of the lives of men and women, many are not living. It is true, they are born, they are walking around, they eat, sleep, and breathe, but they have not found true life! The young man in the Bible was searching for the meaning of life. He wanted to live. He had everything, but actually, he had nothing. He was not living.

The masses today are living just like the rich young ruler. They have all the material things of life, but they are living in a soulless society of materialism. According to the Bible, the young ruler obeyed the laws. He did not murder, steal, bear false witness, nor commit adultery. He honored his parents. Yet, he recognized that there was something more needed in life than just going through these rules and regulations. "What lack I yet?" he asked Jesus. Then Jesus put His finger right on the issue that kept him from living. "Go sell that thou hast, and give to the poor!" One of the saddest verses in the Bible followed, "He went away sorrowful: for he had great possessions" (Matt. 19:22).

This young man lacked the spiritual commitment to put the laws into effect, and the spiritual willingness to forfeit his materialism for a spiritual kingdom. You can read from now until doomsday about the problems

of your life in society today, but you will finally agree with what Jesus taught two thousand years ago, ". . . Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4)! The young ruler was born, lived, and died, but he never knew life!

The second real experience for modern man is to find a spiritual creed—something by which to live. What you believe determines how you live your life and how you respond to life's traumas. Youth revolt against their homes. Students have turned against their teachers. Many have become indifferent to the church. This is because homes, schools, and churches have failed to tell them what they should believe? What is your spiritual creed? Do you implement what you believe by the way you live?

First of all, we should believe there is a God. God is more than just a Creator who arranged the atoms, designed nature, and fit the galaxies in proper order. He is a personal God. He knows each of us—even the number of hairs on our heads. This is more than we know about ourselves. He puts a worth in our lives!

A Navy man had attempted suicide and was confined in a hospital. He said, "I am not worth anything to anyone. I have let my parents down. My brothers and sisters have tried to help me, but I have disappointed all of them." On his arm was tattooed, "Born to Loose." In his own mind, this young man thought he was not important. What a wonderful privilege it was to tell him, "You are important. Your life is priceless in the sight of God. God gave His own Son for you that you might know the worth and value of your life."

God has a plan for your life. You are not living unless you feel your life is a part of God's great plan. God will give you limitless power with great force behind it, and with eternal ramifications. The greatest power of all is Love! We are all a reflection of God's power of love which He manifested for us in Christ. The results of what we do is because God first loved us. When we believe that, we have the capacity to love our fellowman. We, as Christians, need a creed that can spell out love for our neighbor. We should confess the Christ who lived in Nazareth and died on Calvary, but who rose again from the dead and ascended into heaven in order that through this life, spiritual life may be imparted to us.

We must confess that we need a power beyond self. This is none other than a spiritual law of Christ Himself. We must confess before men that we have a Saviour who has shown us a way of life. "Jesus saith, . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Yes, Jesus is the way! He is the truth, and He is the life! He came down amidst sin, turmoil, and sorrow and has shown us how to live. The spiritual creed gives direction, power, and purpose of life. How many people know why they are here? How many know where they are going? Today, the big stress is on social and political action while the real force of spiritual life is being played down. Man without a creed is not living a full life!

Lastly, we must experience a spiritual Christ. It is easy to say but so hard to explain how Christ can enter the life of a man or woman. A sailor who was hospitalized asked, "How can I bring God into my mind and life? I am so filled with sin and many terrible things, I know I need to be changed. How can I bring Christ into my life?" This spiritual Christ is an involvement in which your life is fused with a spiritual life. Jesus' power, mission, resurrection, and ascension at once become a goal and an objective. To bring Christ into your life, you must surrender to Him. You have to confess your sins and ask Christ to enter your life. We can do nothing except confess and surrender. It is then God enters a man's life! God enters your life and gives you power.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, 'Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.' Jesus answered and said, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' Nicodemus saith unto him, 'How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?' Jesus answered, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' Nicodemus answered and said unto him, 'How can these things be?' Jesus answered and said unto him, 'Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto you, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things' " (John 3:1-12)? Then comes the most famous of all the Bible verses, which is a key as to what should be in a man's mind. Jesus said, "For God so loved he world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Now, in this account of Nicodemus and Jesus' message, you have a perfect combination of how Christ can enter your life. The key is the Gospel to believe that God sent His Son to live, die, and rise again for each of us. He loved us so much that He sent His Son to the cross that whosoever believeth in Him shall have the key to eternal life. Jesus said, "We must be born of the water and of the spirit." Through the water of baptism and the gift of the Holy Spirit, this message is sealed into your being. Then, you have the nucleus to become a different person.

Is there life after birth? Are you truly living? The Bible is filled with the accounts of many men and women who first began to live when God entered their minds. I am sure, there are many who have been saved by this Gospel message. A woman said, "I have had a spiritual birthday. I was born again on December 1, 1970, and my life has been changed. I am not the same. I have made a spiritual commitment to Christ, and I am a spiritual being."

You, too, can have a spiritual birthday. A spiritual commitment is needed in your life. You need a spiritual creed in which you can believe in the teachings of Jesus Christ. And lastly, a spiritual Christ—for when He comes into your life, you will begin to live.



THE YOUTH ARE COMING! . . . AT ARDMORE

THE YOUTH OF ARDMORE BRETHREN took over the Sunday night worship service of November 21.

The theme of the evening service was "Getting Together To Pass Love On." That is just what the youth did! The youth choir got together with smiling faces and their talents to pass love on.

The service was a singspirational song fest. Songs that were in the song fest were: "Brother Let Me Take Your Hand," "Talk about Love," "Life," "Yesterday, Today, Tomorrow," "Put Your Hand in the Hand," and "Pass It On." Between each song there was a reading to fit the mood of the songs.

The songs worked to a climax. In "Brother Let Me Take Your Hand," we knelt before the cross with uplifted hands. In so doing, it gave this part of the program a great effect. Also in the final song, "Pass It On," we passed candles throughout the audience, illustrating that Jesus is the light of the world, the light of **life.**

It was quite evident that the Holy Spirit was among the whole audience. The quietness, the intensity of God was round about us, the youth choir and surrounded those in the audience. His greatness was truly there.

The youth choir felt the intervening of the Holy Spirit which aided in our singing to the glory of God. Their faces proved that the Holy Spirit was present. Gleaming intensely with a brilliant light, the light of God, faces were smiling with happiness and the filling of the Holy Spirit in their lives. The youth choir praises God for how He has used their talents to spread this light to everyone.

Pray for our youth choir, that they may use their talents for God and not for self esteem. And in turn our youth choir will pray for all of you.

VINCO AWARDS SUNDAY



Recently the Vinco Brethren Church held its Awards Sunday. Mr. Ira Goad was recognized for his 32 years of perfect attendance and Mrs. Margaret Parks has had 28 years of perfect attendance.

BRUSH VALLEY YOUTH IN LOCAL CHRISTMAS PARADE

THE BYC OF THE BRUSH VALLEY Brethren Church chose to participate in the Annual Christmas Parade for the November Social. We really had a good time decorating a small trailer. We drew a picture of the open Bible on the back of it and used magic markers to put the name of our church and Brethren Youth Crusaders on both sides. We placed a four-foot cross covered with Kleenex flowers in the front to serve as our banner. We wore our Jr. Choir robes and sat on folding chairs and sang Christmas carols throughout the entire route. Twenty of us were able to take part.

We feel that we were fortunate to have David Loi, who spent the Thanksgiving weekend with us, to act as chaperone. We did not win any prizes, but we feel that it has given us another opportunity to witness for Jesus. We all enjoyed ourselves tremendously.

OPERATION: outreach



NATIONAL BYC FINANCIAL GOAL 1971-72

August 19, 1972—Ingathering for the 1971-72 National BYC Financial Goal—Total Received —$? ? ? ?

The Total Outreach Goal has been set at $10,900. How much of this will be raised? We have the potential to reach our Budget Goal this year. Last year there were over 1,300 registered BYC members. If your local BYC group would raise $10 for each of its registered members, we would receive over $13,000 toward the Budget Goal! Wouldn't it be exciting to raise more than the Goal for the first time since 1967! It would certainly be a triumph for each local BYC group and for National BYC as a whole. Let us press toward the mark *now*.

Outreach for Administration Expenses	$3 000.00
Outreach for National Project	6,000.00
$3,000 for Summer Crusaders	
$3,000 for new Jefferson Church, Goshen, Indiana	
Outreach for Project Promotion	100.00
Outreach for National Convention	300.00
Outreach for Special Programs	500.00
Outreach for Officer Travel	1,000.00
Total Outreach	$10,900.00

WHAT WILL YOUR SHARE BE IN

OPERATION: outreach?

OPERATION PENETRATION

Tentative plans for the 1972 Summer Crusader program are rapidly taking shape. Applications for Crusader service are available upon request from the Board of Christian Education and are due in our office by January 15, 1972. We hope to send out three teams this summer to these areas: (1) Northern Indiana District, (2) Southwest District (Arizona), and (3) to home mission churches in Derby, Kansas and Cedar Falls, Iowa. Again, our emphasis will be upon evangelism, with **Explo '72** as the kick-off.

Costs for operating three teams will be high. The support designated in the Budget Goal will allow us to continue our expanding Crusader program.

CONTINUING PROGRESS AT JEFFERSON

The exterior of the new worship center should be nearly complete when you receive this project update with interior work schedule to be completed shortly after the first of 1972. As soon as the work is complete, we will have photographs of the new structure in the **Evangelist.** National BYC financial assistance will help to offset the high building costs at Jefferson.

FREE PROMOTIONAL AIDS

Available after February 1, 1972 will be two **free** filmstrips for project promotion. The first is entitled "The Jefferson Brethren Church Story," produced by Richard Allison and Robert Fowler. This program tells the story of the Jefferson Brethren Church from its beginnings just a few years ago through the present building program of a new worship center.

The second filmstrip, "Operation Penetration," is produced by the Board of Christian Education staff and the 1971 Summer Crusaders. "Operation Penetration" shows the 1971 Summer Crusader Program as it was, and it concludes with tentative plans for 1972.

Why not schedule a BYC program around the 1971-72 Financial Budget, using these filmstrips as the basis for the program. They will be sent **free** upon three (3) weeks notice (less than that will require a small charge). Order one or both at a time. Fill in the order blank below or send the information on it to:

Project Promotion
Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

PROJECT PROMOTION ORDER BLANK

NAME _____

ADDRESS _____

CHURCH _____

DATES:

First Choice _____

Second Choice _____

Third Choice _____

____ "The Jefferson Brethren Church Story"

____ cassette tape

____ 7-inch reel tape

____ "Operation Penetration"—the story of Summer Crusaders

____ cassette tape

____ 7-inch reel tape

Mail to: PROJECT PROMOTION
Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

PROFILE OF A VOLUNTEER

GREGORY BURTON looked around at the other volunteers assembled for orientation before the summer crusade. The lad was a handsome, 18-year-old volunteer who stood an even six feet in his socks and weighed 164 pounds.

He had just graduated from high school with honors —scholastic, athletic, music and forensic. A member of the National Honor Society, Greg had maintained a 3.8 gpa throughout high school. He had been active in student government, a staff member of his high school newspaper and yearbook, and winner of three athletic letters. In addition to this, he had won on the state level in debate and music competition.

Greg listened carefully as the director talked about how to adjust to the cultural and climatic differences they would find in South America. But occasionally he allowed his mind and eye to wander to the other side of the room where he had discovered a petite brunette, Janet Johnson. Her age (21 years) did not discourage Greg. He wasn't looking for a date—just for his female counterpart, the average girl volunteer for service abroad.

During the two-hour break in which applicants had time to become acquainted, Greg and Janet compared notes. She was five feet, four and one-fourth inches tall, weighing 119 pounds. She played the piano and two other instruments. Like Greg, she had been active in the music program of her high school, and she had been active in sports. Janet, too, was a member of NHS having pulled off a 3.9 gpa throughout high school. She was a champion swimmer, did well on the tennis court, spoke a smattering of French and was now enrolled as a student nurse.

Both Greg and Janet had been active in their local church youth program. Each was on a Bible quiz team. Each had helped in children's work at their church, either in Vacation Bible School or in summer camping.

As they chatted freely with the other volunteers during the break hours, Greg and Janet learned that nine states and Canada were represented by the 38 applicants present. They discovered that the other 36 volunteers were all active participants in music, sports, athletics, and scholastics. Eight of them were members of National Honor Society. One boy had been valedictorian of his class, and another had been named to Who's Who.

Seven of the group had been involved in student government, either in high school or college. Many were members of pre-vocational clubs during high school. Plans for vocational training included the fields of laws, science, nursing, music education, library, and the pastoral ministry.

Greg and Janet found that, like themselves, the others had been active in their local churches—teaching a Sunday school class, helping with the early youth ministry, and participating in the music program.

Janet found two volunteers who were involved with helping international students on campus, while Greg discovered that several of the volunteers were active in YFC work and in IVF work on campus.

Interestingly, Greg and Janet learned that although they were representative of the nearly 300 persons who have participated in summer crusades, that was not the total picture.

Short-term missionaries had emerged as a result of summer crusading. Twenty-three past and present crusaders were at that moment also available for career appointment. Out of that 23, nine had either recently received an appointment or anticipated one in the near future. Of the 23, eleven are in the medical field. Nine are in the educational field. Two are off-spring of missionary parents.

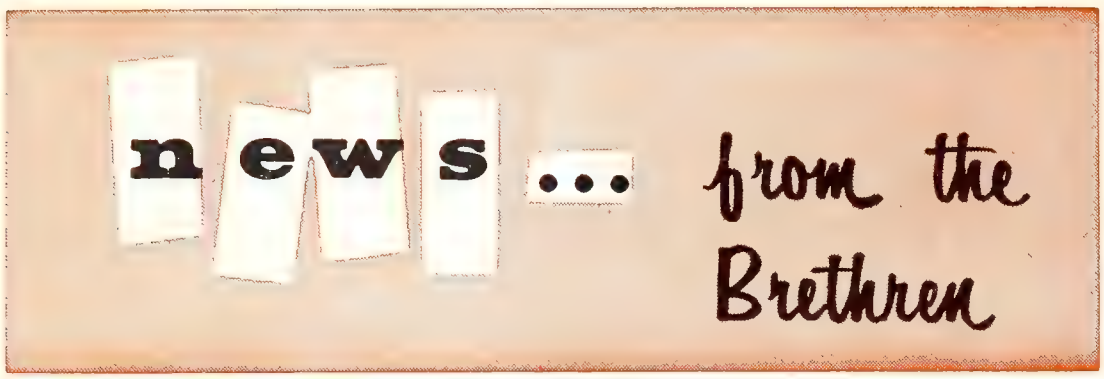
Only three of the 23 were over 32 years of age.

In addition to these, ten or more volunteers who had participated in a crusade such as Greg and Janet were preparing for were now completing college training as prospective missionary candidates.

Volunteers—for crusades or for short-term or career missionary service—are a special breed.

—by Robert A. Crandall, General Director of the Department of Christian Education, Free Methodist Church and one of the founders of his denomination's VISA (Volunteers in Service Abroad) program from whose files this article was prepared.

Editor's Note: This is what one denomination has experienced in their summer crusading program. The Brethren Church also has a Summer Crusader Program that is providing valuable experience for volunteers. We want to take this opportunity to remind you that all applications for the Summer Crusader Program of 1972 should be postmarked no later than January 15, 1972 and addressed to: **Board of Christian Education,** 524 College Avenue, Ashland, Ohio 44805.



Burlington, Ind. The Alpha Theta group from Ashland conducted morning services December 5. They were Jim Cooke, Maggie Bliss, Beth Ague, Bonnie McClaren, Chuck Essig and Jim Wilhelm.

Oak Hill, W. Va. A Missionary Conference was held December 10-12 with Rev. Virgil Ingraham as speaker.

Milledgeville, Ill. Rev. James Black was in College Corner, Indiana for a ten-day Crusade for Christ, October 19-27. The "Group" from the church attended the Revival Service at Cedar Falls to provide special music. Congratulations to another Homecoming Queen from Milledgeville Brethren, Vali Bushman. Last year's queen was Vicki Bushman. Juniors in attendance were Sheree Livengood and Lyle Nesemeier. Jackie Warfel was also one of the candidates.

College Corner. Stan Dennis provided special music on Saturday, October 23rd. He sang for the Wabash Brethren on Sunday morning, October 24th.

Nappanee, Ind. Mr. William Booth, of the Elkhart Camp of the Gideons, was speaker Sunday morning, December 5th. The film "TV and Thee" was shown Sunday evening, December 26th.

Bryan, Ohio. The film "Viet Nam Profile" was shown December 5th. This is a film made by Dr. Bob Pierce of World Vision. It portrays the people of Viet Nam in a rare and moving behind-the-scenes presentation.

South Bend, Ind. The play "No Room in the Inn" was presented on Sunday, December 19. Mrs. Betty Goodrick directed the play.

Sarasota, Fla. Seventeen years ago, November 7, 1954, the initial gathering of 10 Brethren met in the home of Rev. and Mrs. Fred Vanator and Mr. and Mrs. Carl Mohler to organize a new Brethren Church in Sarasota. Mr. Bill Fasig, Billy Graham Crusade Organist, will be with the church for their New Year's Eve Service and to present the entire program Sunday Evening, January 2nd. Revival services will be January 16-23 with Dr. Harold Barnett.

Smithville, Ohio. A new elective course of study is being taught by Mary Ellen Drushal. It is "Church Music: past, present, and where in the world do we go from here!" David Bridenstine was accepted as a participant in the God and Country program during special recognition service on Sunday, November 28. Neighborhood Bible Study is planned for January, February and March in the book of Hebrews.

New Paris, Ind. Three couples enjoyed a trip to Lost Creek, Kentucky to take food, clothing and other things. At this time the school could use a sump pump, new or used, and a small TV set.

Goldenaires

Mr. and Mrs. Leo Smeltzer celebrated their 62nd Wedding Anniversary on November 18, 1971. They are members of the Sarasota First Brethren Church.

* * *

Rev. and Mrs. Fred Vanator celebrated their 64th Wedding Anniversary November 28, 1971. They are members of the Sarasota First Brethren Church.

Mr. and Mrs. Earl Howman celebrated their 54th Wedding Anniversary November 11, 1971. They are members of the Sarasota First Brethren Church.

Weddings

MYERS-WEAVER. Beverly Myers and Earl Weaver were united in marriage on Saturday, September 25, 1971 in a double-ring ceremony in the Second Brethren Church, Johnstown, Pennsylvania by the undersigned. Mrs. Weaver is a member of the church.

Rev. Joseph Hanna

* * *

SOUDER - MARKLEY. Blanche Souder and James Markley were united in marriage on July 31, 1971 in the Baptist Church of Laurel, Maryland. Mr. Markley is a former member of Second Brethren Church of Johnstown, Pennsylvania.

* * *

ZIMMERMAN - PHEANIS, Miss Martha Zimmerman became the bride of Jeffrey Pheanis in a double ring ceremony on August 27, 1971, at the First Brethren Church of Gratis, Ohio. Mrs. Pheanis is the daughter of Mr. and Mrs. Robert Zimmerman of Gratis. Mr. Pheanis is the son of Mr. and Mrs. Paul Pheanis of Camden, Ohio. The undersigned performed the ceremony.

Rev. William D. Walk

* * *

RODRIQUEZ - MICHAEL. Miss Vicki Rodriques became the bride of Wade Michael in a double ring ceremony on October 24, 1971, at the Camden United Methodist church. Mrs. Michael is the daughter of Mrs. Ann Rodriques of College Corner, Ohio. Mr. Michael is the son of Mr. and Mrs. Wallace Michael of Gratis. The undersigned was assisted by the Rev. Ray Wiblin in performing the ceremony.

Rev. William D. Walk

MEMBERSHIP GROWTH

Wayne Heights, Waynesboro, Pa.—
2 by reaffirmation
11 by baptism
Sarasota, Fla.—1 by baptism
Hagerstown, Md.—4 by baptism

Memorials

FAUST. Mr. Ernest Faust, one of the original ten members of Sarasota First Brethren, passed away November 9, 1971 at the age of 71. Funeral services were held at the Sarasota First Brethren Church and burial was at the Indiana Springs Cemetery in Punta Gorda, Fla. Rev. Fred Vanator, founding pastor of Sarasota First Brethren, and Rev. J. D. Hamel officiated at the service.

* * *

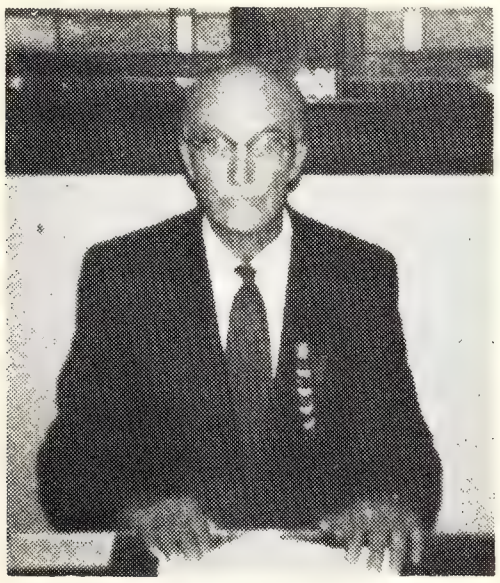
OBERLY. Mrs. Ethel P. Oberly, 82, of Wyatt, Indiana died November 28, 1971. Services were conducted my Rev. Kent Bennett, pastor of First Brethren Church of North Liberty, Indiana of which Mrs. Oberly was a member. Burial was in the Sumption Prairie Cemetery.

* * *

DITTO. Mr. and Mrs. George Ditto, members of Warsaw First Brethren Church, were both fatally injured in an automobile crash on October 26, 1971. Mr. Ditto was a well-known grocery merchant and trustee of the church. Mrs. Orpha Ditto was a member of the choir.

FAITHFULNESS IS THY NAME

THE ANCIENT COUNTRY OF ISRAEL had her King David, Africa her David Livingston and the First Brethren Church of Huntington, Indiana, has her David Johnson. We believe that faithfulness should not only be its own reward but that others should know about it. For 572 consecutive Sundays David Johnson, age 72, of R.R. No. 6, Huntington, Indiana, has been in his place in the Friendship Class, First Brethren Church, 506 East State Street. This is a period of eleven years. What pastor and Sunday School superintendent wouldn't be pleased to have a hundred such Davids? This is the type of person who does much to make for a successful Sunday School. Praise the Lord! Accompanying this article is a picture of Mr. Johnson with his attendance pin and all it's year-by-year bars, each bar indicating another year of faithful attendance. May the Lord richly bless you, Brother David Johnson, and may He give you many more years of faithful service to His work here on earth!



David Johnson

David is almost always the first person on the scene each Sunday morning. He walks about one and one-half miles to and from church each Sunday. He gets there early and sees to it that the thermostats are turned up in the winter so that the building is nice and warm for others. David also folds and takes charge of Sunday bulletins, seeing to it that each person receives one as they enter the sanctuary. One can always be certain that David will meet him with a big smile and friendly handshake. When at last God calls this faithful servant home, Heaven's gain will be Huntington's loss.

I am pastor Leonard S. Bennett of the Huntington Brethren Church. We, my wife and I, are transplanted Pennsylvanians, having preached our first sermon here on February 28, 1971.

It is our pleasure to report that all phases of the church and Sunday School work are progressing quite well. The Sunday School attendance is showing an average attendance gain each month. The average attendance for Sunday School was formerly below eighty and has now almost reached the ninety figure. Morning worship service attendance for the month of November averaged slightly over one hundred. Sunday evening worship attendance is also slowly but surely climbing as is the Mid-week Prayer, Praise, and Bible Study. Praise the Lord! We believe we can see a great future for First Brethren in Huntington. Pray with us that it may be so.

Twenty-one persons have made decisions for Christ, while two others have been added by letter. May we say in closing, as did the song writer, "Work, For The Night Is Coming, When Man's Work On Earth Is Done. . . ."

WARSAW, INDIANA

RALLY DAY AND HOMECOMING were celebrated by members at Warsaw First Brethren Church.

The Hand Bell Choir from Cardinal Learning Center, directed by Mrs. Howard Wilson, presented a very interesting program during the morning worship hour.

A bounteous carry-in dinner was served at noon with visitors and former ministers attending.

In the afternoon a Singspiration and greetings from former friends and visitors were enjoyed.

An offering designated for additional improvements was taken.

Corresponding Secretary
Mrs. Mabel Schaaf

MOTIVATED MEN



Dale P. RuLon

A series of articles introducing the Brethren students presently enrolled at Ashland Theological Seminary will appear in the Brethren Evangelist. Candi Baker, 1970-71 Semwife reporter has compiled the information and written each article in the series. The first article is included in this issue.

DALE P. RULON, 36, is a senior at ATS and is from the First Brethren Church in Waterloo, Iowa. Dale attended West High School in Waterloo and was busy with various activities ranging from dramatics to sports. As a student at AC,* Dale participated in Circle K, Gospel team, choir and college dramatics and graduated with a teaching degree.

The first position that Dale held was a teaching job at Wadsworth High School where he taught speech and biology for four years, as well as directing high school plays. Dale later worked for the Firestone Bank Baird Employment Service, Goodyear Tire, Goodyear Aerospace Corp. and Stewart Warner before returning to Ashland for seminary.

Dale served as ATS* student body president in 1970-71 and on the library committee in 1969-71. Presently Dale is busy studying as a Church Ministry and New Testament major at ATS, serving as pastor at Sullivan Christian Church in Sullivan, Ohio, and acting caretaker of the seminary apartments. He also serves as chairman of the apartment housing counsel.

Dale is married to Donna M. RuLon and they have two children; Denise Marie, 5 and David Laurence, 4. Denise attends kindergarden at the Grant Street school in Ashland. Donna is the sales order clerk for Polar Foods in Ashland and enjoys sewing and collecting antiques.

The RuLons are members of the Smithville Brethren Church in Smithville, Ohio. They are looking forward to graduation in June when Dale plans to enter the pastoral ministry in the Brethren Church.

* A.C.—Ashland College

* ATS—Ashland Theological Seminary

BRETHREN CHURCH NATIONAL GOALS
FOR
1972 CALENDAR YEAR

Evangelism Goals (Potential 18+ points)

One point (1) for every **1% gain in membership;** having **continuing program of Evangelism** with one point credit given for each area up to (5): a planned weekly evangelistic emphasis, at least 2 weeks of evangelistic emphasis, pastor's class for new members, planned lay visitation, follow-up with personal contact of VBS prospects, registration and follow-up of visitors to services, missionary conference; a **monthly promotion of Brethren Missions** among all age groups (4); having a **Missionary prayer emphasis** in the church (other than regular prayer meeting and regular W.M.S. meetings) (2); giving **definite support** to new churches, projects, or personnel in addition to regular missionary offerings and the $10 Club which are credited elsewhere (3); and with 50% of all church families **members of the $10 Club.** (4).

Christian Education Goals (Potential 19 points)

Having 50% of eligible Sunday School students **attending a camp** recognized by the National Board of Christian Education (2); with your Sunday School following the **"New Standard of Excellence"** (3); operating a Sunday School meeting the **closely graded** requirements in this Standard (2); having a **Board of Christian Education,** elected by the congregation, **directing the total program** of Christian Education for the congregation (4); **using all** available Brethren Sunday School **imprint materials** (3); having a **member** of the local church **enrolled in Ashland College or Seminary** (2); and, in the reporting year, having **one new recruit** for the Brethren ministry enrolled in Ashland College under the auspices of Ashland Seminary (3).

Stewardship Goals (Potential 25 points)

Monthly stewardship promotion for all age groups (4); and **Every-Member-Stewardship visitation** program (3); **every member tithing** his income through the local church (2); promoting and subscribing **$1.50 per member** to the **General Conference budget** (2); giving **35% or more of local budget to denominational programs** (4) with following **per capita goals:** Ashland College and Seminary $1.50 (1); Ministerial Aid Fund or local aid program for ministerial students studying under the auspices of Ashland Theological Seminary $.50 (1); Missionary Board $15.00 (4); Benevolent Board $1.00 (1); Publication Board $.75 (1); Board of Christian Education $2.50 (1); and World Relief $.50 (1).

Church Promotion Goals (Potential 58 points)

Maintaining an average morning worship and Sunday School attendance for the year equal to ⅔ of their respective membership (3); having a regular program for development of prayer, fellowship and service among the membership of the congregation (3); institute at least one new program for Christian growth and witness (3); having a regular Sunday P.M. service with an average attendance equal to ⅓ of church membership (3); having semi-annual communion with 100% of resident members present each time (4); participation for pastor in a retirement program and/or Social Security (2); having at least one sign directing visitors and strangers to the church building with appropriate identification at the church (1); having the following organizations with national affiliations; W.M.S. (2); S.M.M. (2); Laymen (2); Boys Brotherhood (2); Brethren Youth (2); using approved Brethren Youth program materials (2); Signal Lights and/or Junior Church (2); The Brethren Evangelist in every home (4); full quota of delegates at General Conference (4); Annual Leadership conference attendance of: Moderator or Vice Moderator (5); Treasurer (5); and Board of Christian Education leader (5); and local congregational membership in the National Association of Evangelicals (2).

Potential Grand Total—120+ points

CROSS COUNTRY CONFERENCE NOTES

For some time the Brethren Churches have been encouraged to consider a common study once each year, this known as the **Cross Country Conference.** The committee responsible for this study is responsible to the National Ministerial Association, but in reality the success or failure is determined by the churches participating. Following are some reminders and helps that we trust will contribute to a great success for the **Cross Country Conference** in 1972.

(1) The study this year is on the **Epistle of James,** with the guide suggested, **The Good Life,** Henry Jacobsen, Scripture Pres Pub. This book is available from our Book Store in Ashland, Ohio, so place your order right away.

(2) In addition to the study book and the Book of James, use of additional aids is certainly encouraged. We suggest **The Epistle of James** by Ralph Gwinn, or **James, Belief in Action,** Keith L. Brooks. These are books simply written and easily adapted to lay study.

(3) February is the suggested month for the Conference. However, the study is easily adapted for nearly any type program, any time of the year. We only suggest that you do participate. **James** is certainly a "timely" Book.

Be much in prayer for a constructive and meaningful **Cross Country Conference.**

James R. Black,
chairman
Glenn Grumbling
Gene Hollinger
Paul Steiner

FIRST BRETHREN PUBLISHING COMPANY BUILDING 1911



Some of the group shown are: Rev. Dyoll Belote, Ira D. and Cynthia Slotter, Mary Zimmerman, Celia Wolf.

PRESENT BRETHREN PUBLISHING COMPANY BUILDING 1971



100% CLUB

SEVERAL YEARS AGO the 100% Club was initiated (perhaps not so named) as an incentive plan to increase the number of subscribers to The Brethren Evangelist. The 100% church enrolls all its family units in its subscription list either by personal solicitation or, preferably, by budget. The church maintains the list, making corrections, deletions and additions as they become necessary. For this the Publications Board gives the 100% church a discount subscription price of $3.50 per year and permits quarterly payment if desired.

Everybody wins on this gambit; The Publications Board gets a bigger base to work on, the 100% church gets 12½ subscriptions free out of every 100, the Boards get a larger audience for their message and the Brethren denomination gets a better informed laity.

Listed below are the star members of the 100% Club and following is a complete list of subscriptions by churches. Examine your church record. If you are near the 87½% level it will pay you to go 100%, for every subscription over 87½ will be free. The other advantages are a bonus, for your local church and the denomination.

100% CLUB	
Bethlehem	36
Bryan	171
Cedar Falls	7
College Corner	54
Highland	30
Johnstown III	105
Mt. Olive	112
New Lebanon	187
Papago Park	31
Park Street (Ashland)	231
Roann	78
St. Petersburg	10
Walcrest (Mansfield)	36

SUBSCRIBERS ON CHURCH LISTS

Ardmore Heights	29
Bethlehem	36
Berlin	38
Brighton Chapel	9
Brush Valley	2
Bryan	171
Burlington	11
Calvary	6
Cameron	0
Carleton	4
Cedar Falls	7
Center Chapel	12
Cerro Gordo	6
Chandon	4
Cheyenne	5
College Corner	54
Columbus	0
Corinth	9
County Line	0
Crestwood	0
Cumberland	1
Denver	15
Derby	8
Dutchtown	0
Elkhart	9
Fairless Hills - Levittown	8
Falls City	0
Firestone Park	6
Flora	0
Fort Scott	13
Fremont	0
Gatewood	0
Garber	16
Goshen	58
Gratis	31
Gretna	28
Haddix	0
Hagerstown	116
Highland	30
Hillcrest	10
Huntington	0
Jefferson	20
Johnstown I	5
Johnstown II	16
Johnstown III	105
Kimsey Run	0
Kokomo	3
Lanark	42
Lathrop	6
Liberty	0
Linwood	4
Loree	41
Lost Creek	0
Louisville	36
Manteca	8

Marion	7
Masontown	18
Massillon	4
Mathias	0
Matteson	0
Maurertown	42
Mexico	12
Myersdale	4
Milford	0
Milledgeville	57
Mishawaka	7
Morrill	0
Mt. Olive	112
Mt. Olivet	8
Mt. Pleasant	0
Mulvane	7
Muncie	6
Nappanee	65
Newark	9
New Lebanon	188
New Paris	20
North Georgetown	5
North Liberty	39
North Manchester	21
Oakhill	12
Oakville	29
Papago Park	31
Park Street	231
Peru	1
Pittsburgh	0
Pleasant Hill	20
Pleasant View	41
Raystown	0
Roann	78
Roanoke	13
Sarasota	28
Sergeantsville	7
Smithville	62
South Bend	15
St. James	3
St. Luke	4
Stockton	0
St. Petersburg	10
Teegarden	5
Tiosa	0
Trinity	45
Tucson	21
Udell	4
Valley	0
Vinco	38
Wabash	7
Walcrest	36
Warsaw	19
Washington	32
Waterloo	98
Wayne Heights	45
West Alexandria	0
White Dale	7
Williamstown	0
Winding Waters	6

Some churches not showing subscribers are included in the single subscription list of 944 singles.

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PUBLICATION OFFERING 1971

"Now is the time for all good men to come to the aid of their party."

This old typing exercise still has some merit. **Now is the time for all good churchmen to come to the aid of their publication interests.** January is Publications Offering month.

Through the years this offering has been woefully short of the need. Our hopes for an $8,000 offering for 1971 are being shattered as we near the end of the year. But, next year is another year, 1972 is another opportunity.

Below we have listed the 1971 giving by churches. Ten churches have been honored for their offering—**The Top Ten.** Examine your church's position. The General Conference has adopted a goal of 75¢ per member for Publications. We challenge each of you to meet and even exceed that goal.

THE TOP TEN

1.	Park Street	$720.81
2.	Dayton (Hillcrest)	627.50
3.	South Bend	300.00
4.	Waterloo	300.00
5.	New Lebanon	275.00
6.	Johnstown III	224.50
7.	Vinco	217.50
8.	Elkhart	180.00
9.	North Manchester	175.41
10.	Gretna	168.80

SOUTHEAST DISTRICT

Bethlehem	$ 25.00
Chandon	
Cumberland	
Gatewood	
Haddix	
Hagerstown	66.85
Kimsey Run	
Krypton	
Liberty	
Linwood	20.00
Mathias	30.00
Lost Creek	
Maurertown	38.70
Mt. Olive	30.87
Oak Hill	24.00
Rowdy	
St. James	
St. Luke	45.00
Washington	100.00

PENNSYLVANIA DISTRICT

Berlin	$ 62.58
Brush Valley	
Calvary	6.00
Cameron	
Conemaugh	21.00
Fairless Hills	
Highland	15.00
Johnstown 1st	50.00
Johnstown 2nd	10.00
Johnstown 3rd	224.50
Masontown	63.45
Meyersdale	50.00
Mt. Olivet	32.00
Mt. Pleasant	
Pittsburgh	30.00
Quiet Dell	
Raystown	
Sergeantsville	10.00
Valley	20.00
Pleasant View	51.75
Vinco	217.50
Wayne Heights	20.75
White Dale	20.00

OHIO DISTRICT

Firestone Park	
Garber	$ 13.00
Park Street	720.81
Trinity	10.00
Columbus	
Hillcrest	627.50
Fremont	15.00
Glenford	
Gratis	92.00
Gretna	168.80
Louisville	247.21
Massillon	12.00
Newark	
New Lebanon	275.00
North Georgetown	1.00
Pleasant Hill	35.00
Smithville	89.20
Walcrest (Mansfield)	
West Alexandria	100.00
Williamstown	

INDIANA DISTRICT

Ardmore	$ 53.08
Brighton Chapel	50.00
Bryan	
Burlington	100.00
Center Chapel	22.60
College Corner	43.07
Corinth	68.00
County Line	20.75
Denver	35.75
Dutchtown	
Elkhart	180.00
Flora	96.15

Crestwood (Ft. Wayne)	39.43
Goshen	59.50
Huntington	26.92
Jefferson	105.00
Kokomo	106.51
Loree	135.00
Marion	
Matteson	10.00
Mexico	45.00
Milford	77.00
Mishawaka	17.00
Muncie	75.00
Nappanee	5.00
New Paris	126.51
North Liberty	
North Manchester	175.41
Oakville	
Peru	
Roann	
Roanoke	25.00
Shipshewana	
South Bend	300.00
Teegarden	50.00
Tiosa	55.04
Wabash	15.00
Warsaw	100.00
Winding Waters	13.04

CENTRAL DISTRICT	
Cedar Falls	$ 75.77
Cerro Gordo	49.85
Lanark	87.97
Milledgeville	49.44
Udell	6.50
Waterloo	300.00
MIDWEST DISTRICT	
Carleton	
Cheyenne	
Derby	$ 1.00
Falls City	50.00
Ft. Scott	7.75
Morrill	7.00
NORTHERN CALIFORNIA DISTRICT	
Lathrop	
Manteca	
Stockton	
SOUTHWEST DISTRICT	
Papago Park	
Tucson	
FLORIDA	
St. Petersburg	$ 25.39
Sarasota	157.16
	$6,658.37

NORTHEAST INDIANA LEADERSHIP SCHOOL FOR 1972

This school is sponsored by the Indiana District Board of Christian Education and will be held January 24, 31; February 7, 14, 21, 28 at The First Brethren Church of New Paris, Indiana.

Courses being conducted:

1. James
 Text: "The Good Life" by Henry Jacobsen (theme for Cross Country Conf.)
 Teacher: Rev. Phil Hershberger
2. Denominational Concerns—Baptism, Remarriage of Divorced Persons, Peace.
 Panel: Rosalie Miller, chairman; Rev. Paul Tinkel, Gary Taska, Rev. John Brownsberger
3. Teaching Children
 Teacher: Grace Radcliff
4. Evangelism Explosion
 Text: Evangelism Explosion
 Teacher: Rev. Jerald Radcliff
5. Facing Today's Problems
 Text: Facing Today's problems
 Teacher: Rev. Charles Lowmaster
6. The Emerging Church
 Teachers: Rev. Richard Allison and Rev. Claude Stogsdill

Enrollment will be limited to 15 with the exception of class No. 2 where there will be no limit on the enrollment. Class rolls will be determined by the first-come-first-served basis. Send enrollments to Rev. Richard E. Allison, Route 7, Box 187, Goshen, Indiana 46526, phone 533-8951 (church) or 533-3983 (home).

SISTERHOOD





by Sherry Barnhart

HAPPY NEW YEAR! !

Well girls, it's that time of year again. School is half over, Christmas is a pleasant memory, and spring seems just around the corner. For some reason, life is really exciting now. A whole new year is ahead with new friends and new experiences.

When I think of the highlights of last year and then look at the new one, I just can't wait to get started. I always make resolutions and promise myself not to break them, don't you? Well, last year I made two of them thinking the fewer I make the fewer I break, and I almost succeeded in keeping them. I say almost because I really tried on both of them. The one was stupid . . . to lose some weight (which I did and promply gained back in time to lose it again—you know the old perpetual fanatic dieter trick). That's not the one I want to share.

My other was to grow closer to God in **new** ways. I know that each year this should be our resolution, but I was stepping out on a limb and asking for **new** ways. Little did I realize that God would have so many **new** ways for me. Sitting here I can think of four ways in which I drew closer to God. Last summer I was a playground recreation leader, taught the Senior High and College age Sunday School class, was hired as a supervisor for breakfast at the college cafeteria and was asked to be your General Secretary. **Wow! !** God really gave me some neat opportunities and experiences.

Anyway, the reason I'm sharing part of my life is to try and encourage you all to find **new** ways to serve God and by serving Him grow closer to Him.

I've found though that before you find **new** ways you have to be ready for them. What I mean is that I didn't find neat **new** ways on January 2. I had to wait a while and when I look back I know why. I wasn't really willing or brave enough. God was slowly training me.

If you had asked me on January 2 to be a playground leader or teach Sunday School or be a supervisor or write an article, I'd have told you that I wasn't really athletic or gifted enough to teach or write and I didn't want to get up at 4:45 to cook breakfast. Well, I haven't changed that much! I'm still not really athletic or gifted or anxious to get up but God has blessed me anyway.

You know it's funny how God can use you if you let Him. Here are a few practical suggestions to "be" if you really want to serve God and grow closer to Him.

Be Willing! Just ask Him and believe me He'll use you in many **new** ways.

Be Patient! Sometimes it's not the right time or the right job isn't available **yet** or God is training you. Just wait patiently.

Be Brave! Suddenly you "know" deep inside of you that God is asking you to serve but you're scared, and you can think of 100 reasons why you're not good enough. Just remember that God wouldn't ask you unless you were the right one. He only asks that you try to do your very best.

Be Diligent! In other words, don't give up! You can make mistakes. Don't quit just because you feel you didn't do well. Trust God and try again some other way.

Anyway when you're setting your goals for the new year, don't forget God's work. I've found that even if you somehow influence or help **only one** person then it was worth it all.

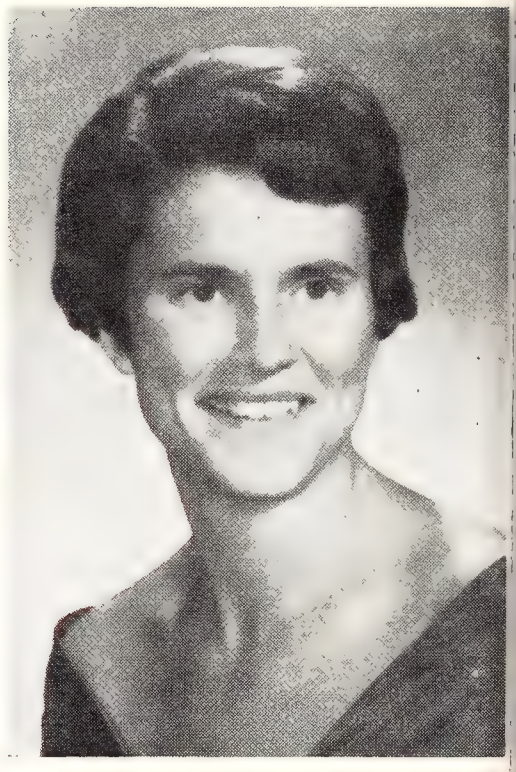
Sherry

JUNIOR BIBLE STUDY

PROGRAM FOR FEBRUARY

FIRST THINGS FIRST

FIRST, TELL OTHERS



by Mary Ellen Drusha

A FEW WEEKS AGO, I stayed in the nursery of our church during the worship hour. I enjoyed watching the children play together and how they learn so rapidly to share whatever toy or cracker they had. Now, I don't mean to imply that their sharing was always spontaneous or sometimes even willing, but something (or somebody) made them share with others.

Maybe we can all learn something from these babies. In Mark 13:1-13, Jesus is telling His disciples about the second coming of Christ. In verse 10 He says, "The Gospel must first be preached to all peoples." Here is where I think the observation of children sharing applies to us as we get older: If a child has not been taught to share, the first time may be a painful experience; but after he has done it a few times he learns it isn't so bad, and it can even be fun when he finds it pleases another person.

Sharing of our faith in Christ with others works the same way. The first time we witness to another it may be difficult, but with each time it gets easier to witness. And when we think of the possible end results of our witness, that the person may accept Christ as his Savior, then this fact alone should make us glad and anxious to share our faith with others.

Verse 11 says, ". . . when the time comes, say whatever is given to you then. For the words you speak will not be yours; they will come from the Holy Spirit." This statement should be of some comfort to us when we witness the first time. But, I think we must know the way of salvation and have some memorized Bible verses already in our minds so that the Holy Spirit has something to draw upon to fill the need of the individual to whom we are witnessing. One can't get something out of a computer or a bank account unless something has been inserted or put in the account before this.

Jesus said, "The Gospel must first be preached to all peoples." Whenever I think of preaching the Gospel, two vocations come to mind, ministers and missionaries. This isn't completely fair because these two groups of people are not the only ones to spread the Gospel, for each one of us is a missionary and our mission field is where we live and go to school. If you cannot be a missionary with your own group of friends, then going to a foreign land is not the magic ingredient to make you a missionary there!

In Mark 13:32-37, we are told that we each have an assigned task and when Christ comes again He will then know how we have accomplished our job—let us be about the task at hand, and share what we know to be the truth—that Christ has saved us from our sin and eternal damnation.



POETRY CORNER

"AND GOD SAID"

by Weir E. Tritch

When time began God made a man
And placed him on the earth.
A gorgeous garden was his home,
We know not length nor girth.

And God said, "This is yours to keep
And tend with loving care,
The fruit is yours to feed upon
Except of one tree there."

Poor man was weak, as he is now,
And fell and disobeyed.
He ate of the forbidden fruit
And for his sin was paid.

The Lord said, "You must till the soil
And plant the fruit tree too.
The weeds will grow and you'll have strife
In everything you do."

Over the years God spoke to man
Through Prophet, Priest and King.
He spoke to Father Abraham
And withheld, not a thing.



He called to Noah, a righteous man,
And said a flood would be.
He gave him plans to build an ark,
For the world would be all sea.

When Noah had the ark complete,
God, said, "Now fill it well,
Preserve you two of every kind."
And then the torrent fell.

But Noah and his kin folks too,
Were saved to do God's will,
And after forty days and nights
They landed on a hill.

Now life was saved to start anew,
For Noah had obeyed.
A tribe of righteous men came forth
And God's command was stayed.

God sent His Son to earth one day
To speak to man once more
And show him how he ought to walk
To reach the heavenly shore.

Poor man has trouble here on earth
To do the Father's will
He's always tempted along the way
To lie and steal and kill.

Man's now doing all he can
To land upon the moon.
He's spent some billions and some lives
To get up there—real soon.

Just what he wants no one can say—
It's just a ball of dust,
But man is curious, this we know
And filled with wonderlust.

If only man would pause to hear
That still small voice of God
He'd learn to live at peace on earth
And leave the moon to God.

MISSIONARY NEWS

WHY DON'T OUR CHURCHES GROW?

The following is an article translated from the TESTIGO FIEL written by the Argentine Brethren pastor Ricardo Rivero, presently serving the Nunez Church in Buenos Aires, Argentina.



Ricardo Rivero

I AM NOT CERTAIN what is occurring in other places, but in Buenos Aires, the conversation of those willing to express themselves leans toward analyzing the reasons for which our churches are not full of men and women giving glory to God for salvation.

Isn't this the time to give them a message on the Great Commission? I recall some verses which tell of the command; "Lift up your eyes and look . . . work while the day lasts . . . Go throughout all the world and make disciples." If a pastor or church loses this vision all is lost. I am convinced that the church is not growing as other institutions are. Some of our churches have no more members than they had 30 years ago.

We have more advantages than some other institutions; equipment, literature, methods . . . "What is wrong?" I ask. Some say, we are in the last days or others refuse to try to analyze the difficulties. These answers which are too vague and have the flavor of trying to escape the true situation are not agreeable to me. However, consider them no less negative than the answers which I hear around here. For example:

1. **Our hymnology is out of focus**
 "It is for another era, it is not fulfilling our needs. Our hymns are imported and the translations leave much to be desired." It is possible that all that is said here has much truth, but in reality is this one of the reasons for our lack of growth? I agree that the music of our hymns should meet the needs of time and history in which we live, and we recall, too, that hymns were updated in the past when necessary. Many of our hymns have the music of folklore of other countries. Included in several of our hymns were popular songs of some with profane verses that were in the last moment changed or they were inadequate for our hymns. At the beginning of the century things changed so much that many historians and hymnologists were astonished and scandalized as we are in our days. Mr. Rayno'ds, Director of Sacred Music of the Theological Institute of Fort Worth, says in his book, "The Ministry of Music in Religion," "Low standards of music in the church is the jazz which is used in the services; but what do we mean when we say this? Jazz is a modern term and refers to a state or condition that can be known by the following characteristics: Lack of mental equilibrium, lack of serious thought, excessive excitement, sensuality, extreme nervousness." Further on he continues saying: "The exaggerated use of choruses is another reason why we have low standards in respect to the musical program in the church. This is a reaction because of leaping from Bach to the modern."

I am acquainted with churches who do not accept this new music and they don't grow, and also there are modern forms of music used in churches showing growth. The changes are alright so long as they do not affect the message, for isn't this our motivation—getting the message to all?

2. **The church building is an obstacle**
 What is the church building for many believers? They pray, they sing, they preach . . . it is a place of concentration of the saints; for some it is the only moment of encounter with the Lord. Some experience spiritual growth within the walls of the church never concerning themselves with those out in the world who are suffering. Is this the reason our churches don't grow?



That the church is not integrated into society is certain, but there are two thoughts. Some defend their withdrawal from society as feeling it's most pure and do not accept their responsibility in the world. Others say that we should be involved in **everything.** Neither of these two groups accomplish anything.

An adequate formula would be that each believer is a philanthropist and should extend all kinds of help. We cannot ignore that Jesus spoke of salvation, but He did not skirt social problems of His day. He healed; He gave to eat; He was decisive as He faced the problems of the day and of life. Therefore, the church building does not have to be the problem.

3. **There are many who say that our message is too traditional**

 They are too traditional? Yes, some also say that they should not have so much content of "blood," that the times ought to make us see there are other subjects besides those concerning religion upon which we should concentrate. In some places they have changed the traditional messages for speeches and penetrate into dialogue on guerilla warfare or types of third-world cures. Is this one of the reasons we do no grow?

4. Maybe all of these comments have some truth but there are other reasons. May it not be that today, more than ever, our leaders do not behave as those with true leadership qualities? Are we pastors? Can our people have confidence in us? Do we live as we teach?

Might it not be that the testimony is lacking in general?

Might it not be that we are giving a message which has been embellished too much?

Might it not be that we do not believe in the work of the Holy Spirit?

Might it not be because we are putting too much confidence in secondary elements?

The following letter was translated from an issue of TESTIGO FIEL in answer to the foregoing article, **Why Don't Our Churches Grow?**



Dear Brother Rivero,

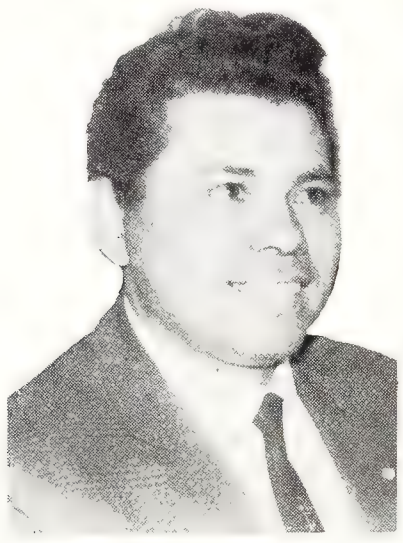
I must tell you that I have read the article in the TESTIGO FIEL "Why Don't Our Churches Grow?"

I wanted to tell you that this article contains much truth, and that we are not only losing the vision, but I believe that we have too many comforts and too much time to dedicate ourselves to other activities. Because of this we are becoming mechanized and are doing everything at an accelerated rhythm. We are losing control, or better, the rudder which should guide us; the point where we should look for guidance is in Christ Jesus. If we lose this vision it is not worth anything to us that we have all these conveniences. This is the reason that we feel uncomfortable and everything bothers us. All is ancient, but we are not doing anything to improve the systems of teaching. Through this lack this church is falling because we are so few who are interested in helping one another. And thus we look to our many conveniences and look away from God.

R. M.

LORD, GIVE ME A MISSIONARY SPIRIT

The following article was translated from the TESTIGO FIEL, magazine of The Brethren Church in Argentina. This article was written by Argentine Pastor Juan Arregin who is the Administrator of the Missionary Council of The Brethren Church in Argentina.



Juan Arregin

THERE IS NOTHING that surprises us anymore as it relates to human activity whether on the earth, under the earth or out in space, as we think of the great intellectual and physical capacity which God has given to each individual to face the demands of this world. As children of God we must not excuse ourselves from this demand, because the responsibility is greater since our work is not finished here but continues into eternity, and is manifested in the souls which have been saved for Christ and through our proclamation of the Gospel.

There are several aspects which the child of God should consider and possess in order to respond to the demands of the world. Thus, I mention a few of these:

1. **He should live constantly with the joy of his salvation**
 It is this experience of the Christian which should be unforgettable, since here is the precise moment of accepting Christ as his Savior he has experienced a total change in his life. Now he is a new creature, his old nature of sin has been carried away by Christ in the cross. The joy and happiness of this transformation should be permanent and inherent in the heart of the saved.
2. **The heart has a new experience**
 The personal acceptance and knowledge of Christ as Savior gives to the heart a new experience—one that wasn't actually "seen or heard." We have seen that the Lord can change the human nature giving a new direction to our present life and a glorious hope for eternity. We have heard the command of Christ, to go to the souls that wander through this world without direction and afraid of the future, dissatisfied, unsure and unstable. We have heard the cry of the souls needing liberty, security, love and protection; and we the children of God have the answer and it is to speak of Christ, to live in Christ, to walk with Christ. What are we doing brethren?
3. **He gives us the power**
 The Lord has promised us power to be his witnesses to the last parts of the earth. But this power is not being used by many believers, because the missionary work is not the passion of the churches. Yes, we evangelize but the area influenced is in close proximity to the local church. We stay in Jerusalem, or at the most to Samaria, but not "the uttermost parts of the earth" which continues calling without obtaining an effective answer from the church of Christ.

The command is there, the need is there, the power is there; it lacks only the instrument which is the life which God has given. Dear brother what will you do? Ask of the Lord, "Give me a missionary spirit."

Juan Arregin, Pastor
Colon Church and
Maria Teresa Church



William Curtis, missionary, baptizing an Argentine

TEN DOLLAR CLUB NEW MEMBERS

Ten Dollar Club members within The Brethren Church are a group especially interested in assisting new churches within the denomination. This year we added 51 to the membership bringing it to a total of 1,565. However, even if the total membership would respond to any single call, $15,000 doesn't go very far these days in the great cost of building programs.

Maybe you have been considering joining the Ten Dollar Club. Do it now! ! Join the ranks of Brethren who reach out to build new churches.

We list herewith those members who have been added in 1971.



Ardmore W.M.S. II	Ardmore
Ardmore Laymen	Ardmore
Mr. & Mrs. Kelley Arnold	Ft. Scott
Mr. & Mrs. Robert Arnott	Nappanee
Lois Ater	Ft. Scott
Mrs. William Baldwin	Cumberland
Mrs. Jack Barr	Walcrest (Mansfield)
Gail Bishard	Ft. Scott
Bonnie K. Bowrey	Cerro Gordo
Fred Bracken	Johnstown III
David L. Chambers	Cameron
Mr. & Mrs. Earl Clyburn	Ft. Scott
Mr. & Mrs. Clyde	Canton
Sibyl Coakley	Mt. Olive
Mrs. Helen Covington	Oakville
Richard Craner	Pittsburgh
Edith C. Culp	Ft. Scott
Mr. & Mrs. Perry Deeter	Dayton
Mrs. H. E. Eppley	Winona Lake
Douglas Guilliam	Jefferson (Goshen)
Mr. & Mrs. Charles Gift	Waynesboro
Mr. & Mrs. Russell Gordon	Ft. Scott
Thomas E. Gordon	Ft. Scott
Mr. & Mrs. Ray Grumbling	Johnstown III
Fred D. Horn Sr.	South Bend
Mr. & Mrs. Morris Hybble	Fremont
Rita James	Johnstown III
Mary Labrucherie	Ft. Scott
Larry W. Lee	Oakville
Clarence Livingston	Pittsburgh
Hazel Lockwood	Ft. Scott
Mrs. Lucy Loger	Ft. Scott
William Marsh	Pittsburgh
Mrs. Edith Martin	Waynesboro
Miss Cleta Mayfield	Ft. Scott
James McLaughlin Sr.	Pittsburgh
Mrs. Margaret McTurk	Pittsburgh
Jay Mishler	Canton
Mr. & Mrs. Brian H. Moore	Derby
Mr. & Mrs. Keith Orebaugh	Oakville
Mr. & Mrs. John Schildt	Waynesboro
Mr. & Mrs. Chester Slayman	Canton
Mr. & Mrs. Richard B. Smith	Oakville
Rennert Stevens	Waynesboro
C. Richard Swartz	Flora
Mrs. W. H. Swartz	Syracuse
Mr. & Mrs. Gary Thompson	Oakville
Ernest Wagner	Waterloo
Lulu M. Wolford	Hagerstown
Owen E. Wolford	Hagerstown
Y.O.U. Class	Hagerstown

CHEEP ADVICE



Christ doesn't have to have very much to perform miracles; He can use you.

Do not expect to become Godly if you do not spend any time with God.

If you want to grow spiritually, feast on spiritual food.

Time passes—invest it! "Talk to God about your neighbor, and then talk to your neighbor about God." This improves you and your neighbor.

SIGN ON A DETURKSVILLE, PENNSYLVANIA CHURCH BULLETIN BOARD: "Come to Ch ch. What is missing?"

"The Hebrews believed that when God wanted any great work done, he first prepared a noble woman and then placed a child in her arms to be trained for leadership."

"Jesus is the greatest leader, the most absolutely right person the world has ever known."

(William Lyon Phelps)
from Bethlehem bulletin

LAFF-A-LITTLE

PLAYING IT SAFE

William: "I wish the boy's would stop calling me 'Big Bill.' "

Jim: "Why? I think it's quite a compliment."

William: "Well, you know how these college names stick. I'm studying to be a doctor."

Judge: "Have you ever been up before me?"

Accused: "I don't know, what time do you get up?"

FAMILY(AR) STORY

Policeman: "Why didn't you report the robbery at once? Didn't you suspect something when you came home and discovered all the drawers opened, and the contents scattered?"

Wife: "No, I didn't suspect a thing. I just thought my husband had been looking for a clean shirt."

A motorist ran over a rabbit and was concerned because it was just crippled and turned around to go back and put it out of its misery. As he got out of his car another motorist had stopped and was holding a bottle of some kind of solution under the rabbit's nose. In a moment the rabbit got up and scampered away as if nothing had happened.

"That's wonderful stuff," said the first man, what is it?" The other man replied modestly, "Hair restorer."

Do you realize that one in every four Americans is unbalanced? Think of your three closest friends. If they seem OK, then you're the one.

Ann Landers

Son: "Dad, why do you always make me sing every time Mrs. Bumgle comes?"

Dad: "It's not as rude as telling her to leave."

WORLD EVANGELISM NAMED TO NAE

SAN DIEGO—Morris Cerullo World Evangelism has been named to membership in the National Association of Evangelicals, well-known fellowship of evangelical Christian action, it has been announced by Dave Balsiger, Media Director of the San Diego-based World Evangelism organization.

Rev. Cerullo was informed of selection for this honor by Billy A. Melvin, executive director of NAE, following the fall session of that group's Board of Administration in Wheaton, Illinois.

In commenting upon the honor accorded World Evangelism, Rev. Cerullo pointed out that World Evangelism is one of the spearheads in the Charismatic Renewal, fastest growing movement in Christian circles today. This is one of the first such organizations to be elected to membership in NAE, long a voice for united Christian action around the world, he said.

Accepting membership in NAE marks another avenue through which World Evangelism is extending its world-wide scope.

Rev. Cerullo, who headquarters his international ministry in San Diego, has personally trained 30,000 ministers world-wide and consistently sponsors an average of 55 crusades monthly in more than 45 countries. He personally conducts several international crusades annually, often with 100,000 in attendance at a single service.

This past summer in a crusade among the Cuban minority in Miami, 8,000 decisions for Christ were reported out of a total attendance of 22,000. In East Los Angeles, 9,000 received salvation out of 18,000 total attendance. In Pusan, Korea, this past summer, local crusade coordinators reported 70 to 80 percent salvation rates while attendance at classes for new converts exceeded 3,500 daily.

QUESTION

Annabelle Merrifield



Would men motion Him away,
Were Christ to walk the earth today?

Or would they purchase Him a car
For His travels, near and far?

Would they reverence Him and sing
His rightful praises? Crown Him King?

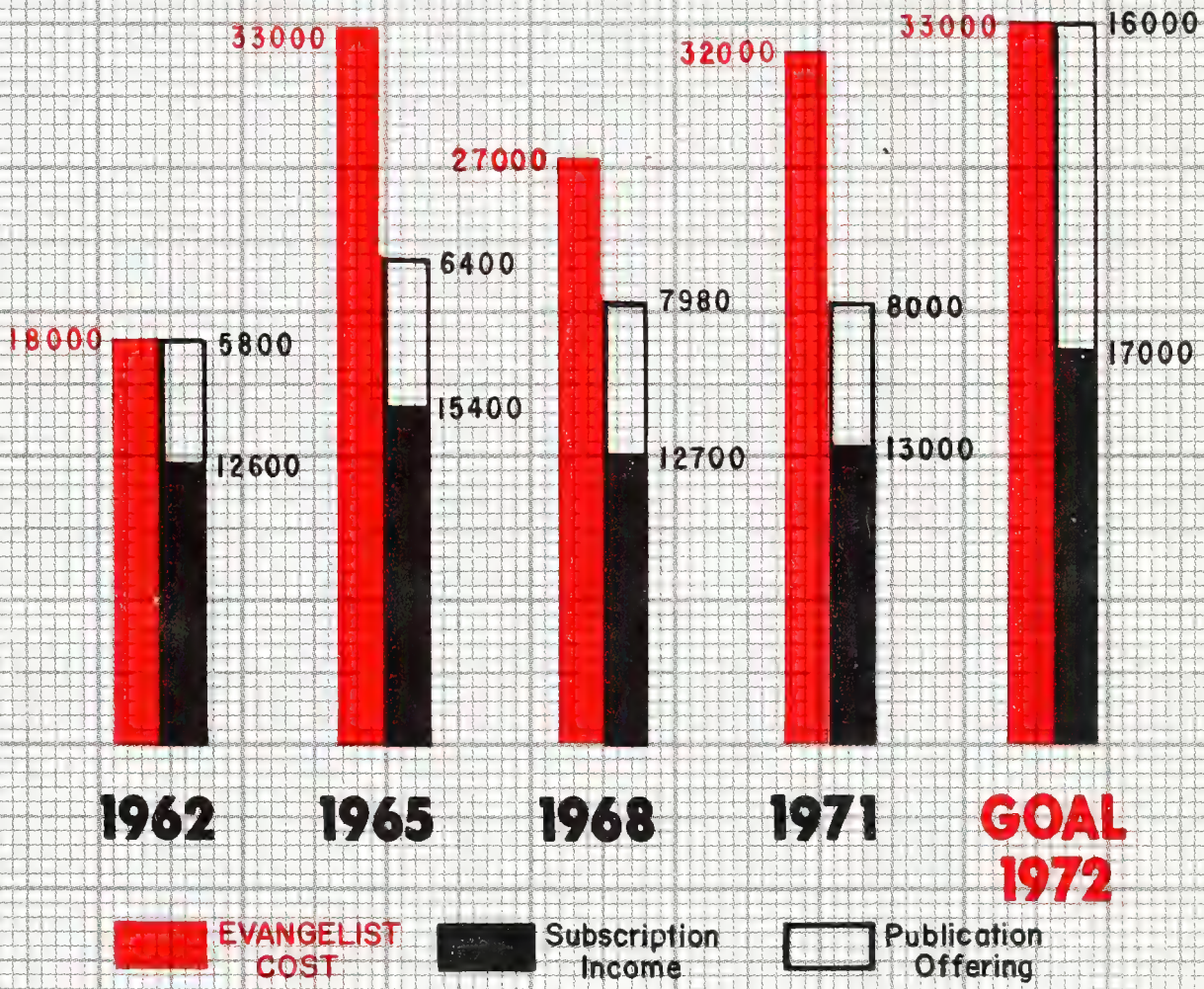
Give Him time on television—
Man of sorrow and derision?

I, for one, would listen long
To His teachings . . . would the throng?

Courtesy, The American Bard

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JANUARY and THROUGHOUT THE YEAR

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EVANGELIST



Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.
Our times are in His hand,
Who saith: "A whole I planned,
Youth shows but half; trust God; see all, nor be afraid."

Robert Browning

Benevolent Board Issue

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The Brethren EVANGELIST

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NOTES and COMMENTS

ATTENTION

This is my first year as your National Statistician. I hope to do a good work in this very important responsibility. However, without your fullest cooperation, I have failed even before I begin. **Please report prior to February 15.**

One other thing. If you have suggestions that will help me do the job for you, please send these suggestions along. They will be considered and appreciated.

National Statistician, Brethren Church
Rev. James R. Black

Age Can Bring Peace Or Torment

Recently I read about a lady who was visiting with a neighbor lady who was in her late seventies and who at times had to make a very concentrated effort to cope with life.

Since this lady and many of her friends were concerned about the elderly lady's welfare, she asked what plans she had made for herself for that time when she could no longer care for herself. The answer given was sincere and simple. She never thought she would ever be that old!

The feature article in this issue deals with the problem that this lady might have to face some day. It deals with the problem that many of us might be confronted with, whether we plan it to be different or not.

This article will do well to bring to mind a quotation attributed to James A. Garfield: "If wrinkles must be written upon our brows, let them not be written on the heart. The spirit should never grow old."

When I read how some people in the past, and perhaps it prevails even today, set the elderly aside until they mercifully pass away, I can well understand what George William Curtis meant when he wrote these words: "Age . . . is a matter of feeling, not of years."

The consideration of those more fortunate to that group who must be dependent might make all the difference in the world toward making 'ripe old age' a period of mellowness.

Be sure to read the article presented in this special issue of The Benevolent Board on page 16. (Editor's note)

By the Way

WELL, IT SEEMS that the "Seventies" were pretty well indoctrinating society to some innovations in 'change your way of livin' as one might say. So far, it seems that long hair, Women's lib, Student protests, Pollution—all these are dominating the stage as scene stealers.

So, what's new? None of these are new if we sift through the history of the last 300 years. Back in 1842 a Milwaukee paper made mention of one of these headliners in a certain article, "In these days of long hair and flaunting scarfs, ..." Skipping back to 1676 it is recorded that young men were hailed before a Massachusetts Grand Jury and charged with "excess of hair and superfluous buttons."

Coupled along with the long hair was the same counterpart that is in evidence today, student dissent. One newspaper reported in 1841 "Harvard College is in a state of comp'ete insubordination and dissorder. The students refuse to attend at the recitations, or submit in any other way to the authority of the officers. They have put forth verbally a second 'Declaration of Independence' and demand the expulsion of one of the tutors."

We do have an isolated case or two these days which still adhers to the policy followed then as we read on, "The officers of course refused them this small favor, being more accustomed to expel students than tutors."

Part of the next quotation from an editorial in 1845 might have a familiar ring as opponents of the vast strip-mining operations echo these words: "What is the world coming to? We have no smell of earth—no sight of green fields." The rest of the quotation resulted from an announcement that an elevated train track was to be built in New York City.—"Leave us a strip of blue, and a small slant of sunshine. Give us a chance to see the stars."

Oddly enough, there are some cities in our land that do not have elevated trains and still can't see the stars.

To this generation, the topic of celibacy might be a new wrinkle, yet about 130 years ago one newspaper carried a story about a priest getting married.

To the complainers about getting the largest portion of their meals from a can these days, it was announced in 1843 that a pre-sweetened lemonade could be purchased in New York City.

WHAT'S NEW FOR '72?

Having attended and entered various art exhibitions and seeing so-called paintings (abstracts) produced by dipping earthworms in oil paints and letting them crawl across a canvas; driving a sports car through various colors of paint and letting the tire treads produce a pattern of sorts; and various other silly modes of producing nightmarish results, it is not hard for me to believe that it was reported in an 1844 edition of an eastern newspaper that a monkey was discovered who could paint pictures.

"You've come a long way, baby," and "Should a man offer a lady a Tipparillo?" are relatively new ideas from Madison Avenue. New? In 1845 the Milwaukee Sentinel reported that camphor cigars for ladies' smoking were on sale and going well.

Now then, you gals who feel that you have been downtrodden by the descendants of the one from whom your original kin was created, the liberating movement that is trying to get in high gear has been tried before. If you happen to have some old newspapers in your attic, say, around 1842 editions, read them for yourselves.

There were even some back in those days who had consumer interests at heart. The matter of nutrition was very important then too.

We talk so much these days about how the younger generation is changing. Is this kind of talk applicable only to our computer age? In 1843 the Milwaukee Courier printed this conclusion, "Times have changed. Our children just don't have a chance to be children any more."

Science and Medical journals present articles on the possibility of deep-freezing humans and human organs for later thawing out in the future. A Swedish doctor was conducting experiments on this very principle back in 1844. At that particular time the doctor had an 18-year-old girl on ice. Had she been set to thaw out in 1972 would she find the world very much different?

What's New for "72"? Well, not much, perhaps, but could we consider this to be something that is really new? To put all the tinsel and ornaments from another Christmas Holiday season in storage for another year, but let the real spirit of brotherhood and 'Peace on earth and good will toward men' reign in our hearts 24 hours a day, 365 days in the year. (GS)

Historical data provided by GRIST

This year, Mend a quarrel Seek a forgotten friend Dismiss suspicion and replace it with trust Write a love letter Share some treasure Give a soft answer Encourage youth Manifest your loyalty in word and deed Keep a promise Find the time Forego a grudge Forgive an enemy Apologize if you were wrong Try to understand Flout envy Appriciate Examine your demand on others Think first of someone else Be kind Be gentle Laugh a little more Deserve confidence Go to church Take up arms against hatred Express gratitude Welcome a stranger These are all simple things—you have heard them all before. But their influence has never been measured!

HOW ABOUT A NEW **YOU** FOR '72?

suggested in the (WAYNE HEIGHTS HIGHLIGHTS)

"RELIGION IN REVIEW" is a year-end feature of the Evangelical Press Association.

by Norman B. Rohrer, Director
EP News Service

1971 — 'Kingdom Against Kingdom'

RELIGION IN REVIEW

Like the shifting patterns of a kaleidoscope, the events of 1971 altered the face of American society in unprecedented ways.

Religious headlines gave top billing to the Jesus revolution, the charismatic movement among Roman Catholics, prayer in public schools and federal aid to private schools.

Bibles blossomed under the arms of youth as a real and genuine movement of God's Spirit rolled across the land, but the seeds of heresy lay in the amorphous Jesus movement. From Broadway's rock opera "Jesus Christ Superstar" to the garish movie ads announcing in bold letters over motorcycles: "The Jesus Trip," the name was exploited. The top forty tunes included "Amazing Grace," "Spirit in the Sky," and, "Put Your Hand in the Hand of the Man from Galilee." Hollywood seized the Name for commercial gain, but thousands of young people worshipped. They waded into oceans for mass baptisms, gathered in home churches for Bible study, and found a way out of their hang-ups with drugs.

Roman Catholics began moving from a liturgical to a personal confrontation with Jesus Christ. It began with an acceptance by Catholic laymen of the vernacular in the Mass, resulting in a new approach to catechetical training which led to changed lives radiating the joy of Jesus Christ. Some 4,000 Catholic Pentecostals gathered at Notre Dame to "sing a new song" to a Church they believed needs to find renewal through the Spirit. Increasing numbers hoped that the Pentecostal revival would restore a needed balance between piety and theology.

Trends (These seem to bring the prophecies of Revelation into much sharper focus each day. Ed. note)

This was the year when veneral disease raced out of control in the wake of new sexual freedom. Homosexuals demanded, and received, permission to "marry" by "adopting" each other and to serve as pastors of gay congregations. New abortion laws were termed a "new barbarism," and the theology of ecology consumed the zeal of increasing numbers of Americans.

The curtain fell on a decade of war in Vietnam. America's toll: 54,500 GIs dead (45,000 killed in actual combat); 300,000 wounded; and a monetary expenditure that produced fiscal chaos.

Some 12,000 people every day . . . seven people every minute . . . died somewhere in the world of 1971 from starvation or extreme malnutrition, according to Larry Ward, president of Food for the Hungry. But evangelicals increasingly added social concern to their orthodoxy, as seen in the global relief efforts of the World Relief Commission and other agencies.

A Chicago educator found the average American in 1971 "more confused . . . more frustrated," despite unprecedented technological advances. TV commercials kicked the smoking habit, but cigarette sales continued to rise. Crime also was up. Lutheran Hour radio speaker Oswald Hoffman found the nation without joy.

An economic slump had a beneficial fallout: More people in the inner-city were returning to church. A national opinion poll showed that 47 per cent of Americans believed inflation, unemployment, division, and big business will destroy the nation's civil order.

A man ate and drank on the moon for the first time in 1971 when Col. James B. Irwin partook of communion elements he had stowed in his Apollo 15 space suit for the mid-year mission.

Sexual liberation, so callously touted in the year's best-selling book **Love Story,** were seen to result not in a pinnacle of human fulfillment but in flat and tasteless experiences resulting in superficial emotional relationships.

Guilt over care for the aged increased, resulting in better health care and in a suggested "ultimate" accommodation: a lethal bed-side pill for suffering patients to take if they can stand the pain no longer.

Additional trends: growing scenes of witchcraft and voodoo; the first micro-fiche theological reference library; alcoholic drinks served to 18-year-old customers in Illinois; humanistic funeral rites introduced for non-Christian mourners; Carl McIntire's rallies in San Clemente and Washington protesting the plight of American POWs in Indochina and the President's announced visit to China.

Denominations

Contrasted with the disorganized religion of the Jesus people, the organized religion of denominational Christianity flourished.

The 1971 Yearbook of American Churches showed that membership in 230 U.S. church bodies rose 35,348 to an all-time record of 128,505,084. The rise did not keep pace with the population rise of 1.1 per cent, however. The church gains were only .03 per cent.

Eighty-eight per cent of Protestant clergymen with 15 years' tenure or more who participated in a national study said they received salaries lower than they should be receiving.

Innovative churchmen created new modes of worship. One was a "family concept" church with 24-hour service and a resident minister. Another church set Tuesday evening as its stated time of Sunday school and worship.

The Christian and Missionary Alliance announced sweeping reorganization of the leadership structure to achieve greater unity, to differentiate between policy-making and administrative roles, and to define accountability more closely.

Donations to the United Presbyterians were up but membership decreased. And W. A. Criswell, pastor of the Southern Baptists' largest congregation, said churches of Christ are facing floodtides which threaten to engulf them at a time when they have become tools of left-wingers who deny basic doctrines of faith.

Mergers

Denominational mergers have consistently produced splinter groups instead of healthy solidarity, a research-er proved, yet ecumenical fervor abounded in 1971. Officials of two major Presbyterian bodies—United and Presbyterian Church in the U.S.—urged the formation of a task force to help resolve constitutional conflicts which arise as presbyteries move toward union. One ecumenical effort, described as the nation's first was launched by 16 Roman Catholic and 16 Episcopal parishes in Massachusetts. The goal: To improve Anglican-Catholic relations at the parish level.

On other levels, evangelical scholars engaged in dialogue with Jews . . . American Baptists listened to a Roman Catholic Pentecostalist . . . and evangelicals pushed ahead with their own simultaneous continental evangelistic thrust program called **"Key 73."** Theme is: **"Calling Our Continent to Christ."**

Missions

12,300 students opened the year in prayer at Inter-Varsity's 9th triennial missionary conference. They were in no mood for status quo, contending for a new mission order.

A new mood of U.S. isolationism could be seen and this was felt by missionaries. But their cause flourished in 1971—despite the punctuations of persecution. China: A glimpse behind the bamboo curtain showed the struggling church alive; India: Another cut in missionaries reduced the number of foreign Christian personnel to 2,469, half the 1954 figure; Formosa: A Methodist couple who described Nationalist China as a "police state" were ousted; Guatemalans burned to the ground a new Baptist chapel; Missionary Aviation Fellowship lost five people in three crashes; Eastern Malaysia citizens persecuted missionaries, as did East Pakistan, Bolivia, and countries of Africa.

Publishing

Liberal journals declined, conservative periodicals held steady, and the evangelical book market remained remarkably healthy. A trio of press associations (Catholic Press Association, Associated Church Press, Evangelical Press Association) spent $8,652.10 lobbying against confiscatory postal increases that loomed ominously. The issue remained unresolved.

Bible reading increased as editors of the Scriptures abounded. Ken Taylor finished the paraphrased Living Bible, and Catholics released their first ecumenical edition of the Scriptures to be granted an imprimatur from Rome. The New American Standard Bible, developed by the Lockman Foundation, was released through a group of publishers including Regal Books Division of Gospel Light Publications and Creation House. Psalms for Modern Man appeared in paperback from the American Bible Society. Gideon Bibles reached the 100 millionth bedside. Underground papers thrived, while slicks died. Missionary enterprise lost its prestigious World Vision Magazine which merged with the sponsoring agency's Heartline. In Canada, The Enquirer tabloid made a hesitant then a booming start. Angry citizens succeeded in closing pornographic book stores and college editors pushed their editorial freedom to the limit.

Church and State

Protestants dominated the U.S. Congress with 74.3 per cent of the membership. 18.3 per cent were Catholics; 2.3 per cent were Jewish and fractional percentages accounted for those of other faiths or none.

Two church-state headlines dominated the 1971 news: The historic fight to allow non-denominational prayer in public schools and the attempts to channel federal aid to private schools.

Americans United for Separation of Church and State met the issue squarely in Kentucky with a law suit against federal salaries for teachers in parochial schools.

Sentiment to keep church and state separate ran high in 1971. Several churches voluntarily paid property taxes and a survey found most Americans favoring the removal of tax-exemptions accorded churches.

Education

Christian colleges said they were in trouble, but no retrenching could be observed. New colleges announced in 1971 included Heritage Christian College, Anaheim, Calif.; Hyles-Anderson Bible College, Hammond, Ind.; The People's Church Elementary School, Toronto; Arizona College of the Bible; and the Southern California Reformation College. The new Biblical Theological Seminary was begun by Dr. Allan McRae who took his students with him when he broke with Faith Theological Seminary.

Race

Few minority groups joined the Jesus movement ("we don't want to be sidetracked into the white, middle-class movement because we've found reality in our thrust for basic human right"), but blacks made substantial gains in 1971. Huey Newton, Black Panther Defense Minister, surprised friend and foe by announcing he would henceforth seek to correct evils in society by returning to the church.

A storm of protest arose when United Presbyterians contributed $10,000 to the Angela Davis legal defense fund but it cooled when black clergymen collectively paid it back.

According to a Harris Poll, only 16 per cent of the American blacks felt white churches "really care" about achieving racial equality.

1971—what a year! With divine irony God reached beyond our institutions and programs to seize an assortment of disciples in unlikely clothing and vocabulary to preach His name to the lost. Secular people, like the heathen sailors on the ship to Tarshish, sought out the people of God and demanded: "How is it that you are sleeping? Get up, call on your God."

People were spiritually hungry. They had a fear of massive forces which they were not able to control. The situation opened the thinking of many to occult phenomena. It also gave Christians the opportunity to fill that void with the true message of Biblical supernaturalism.

In 1971 the Chaplain of the U.S. Senate exclaimed: "America must remain a great bastion of spiritual power," but Dr. Yu-Tang Daniel Lew, ambassador and senior adviser of the ousted Nationalist Chinese delegation to the United Nations, warned: "Unless the United States developes a spiritual ideology—returning to its historical roots as a nation 'under God'—it will not be able to stop Communist expansion." Yu-Tang believed the U.S. lost its fight to keep Taiwan in the UN because it does not have an ideology which can win men's minds and hearts.

The blue-brown watery planet kept spinning. Yet another year the Lord delayed His coming, giving each a fresh slate for a new year.

Not even God can change the past, so the record of 1971 will remain forever as it was lived in noble or ignoble pursuits.

Four things come not back:
The spoken word,
The sped arrow,
The past life,
The neglected opportunity.

MOTIVATED MEN

JUAN CARLOS MIRANDA

by Candi Baker

JUAN CARLOS MIRANDA, 38, is a senior at ATS* this year and one of the usual students. Juan has been a member of the Brethren Church for the past ten years but has served the Brethren people many more years than ten. He attended Rosario English School in Argentina and Olivet Nazarene College where he was active in the Missionary Band and the speech club.

Before coming to America Juan was a pastor in Argentina and taught both High school and Bible school there. He also served as the secretary for C. F. Yoder a Brethren missionary in Argentina. Juan taught and pastored after he and his family moved to the United States nearly 15 years ago. He has been very successful in business here and just recently sold a beautiful home in Mansfield to move into the Brethren Missionary house on Grant Street. He is a Theology major at ATS.

Juan is married to Maria Miranda, and they have five children: Adrian, 17; Gus, 14; Samuel, 10; Michael, 7; and Yvonne Marie, 2. The children attend the Ashland Public schools and are active in the Park Street Brethren Church where their family are members. Maria enjoys music, cooking and sewing.

The Mirandas are excited about graduating in the spring because they will return to Argentina to work and teach in the Eden Bible Institute.
*ATS - Ashland Theological Seminary.



Juan Carlos Miranda





REFLECTIONS OF A WINTER RETREAT . . .

or Words from Kuns, Flora and Others

SPRING MILL INN located in Spring Mill Park, Mitchell, Indiana was the scene of the 1971 Winter Retreat sponsored by the National Board of Christian Education. Twenty-five youth and five staff were present for the enjoyable and interesting days of December 27-29. Keynoters were Richard Kuns, now studying at Hartford, Connecticut, and Jerry Flora, studying at Southern Baptist Seminary in Louisville, Kentucky. Both are doctoral candidates.

Some remarks overheard at the Retreat were:

"A fish stepped on this" (referring to a program with a fish on it).

"Boy, I didn't think I would like that dusty archaeology but Kuns really makes it interesting." (And he did!)

"Man, the meals are great. I'll go on my diet when school starts again" (a New Year's resolution?).

"I didn't know she got his ring!" (But she did.)

"Hey, once you've seen one old house, you've seen 'em all! Right" (as the group toured the old pioneer village)?

"You're late again! Take another wrong turn on a trail?" (Three girls were always out exploring the trails and caves at Spring Mill.)

"I'm going to start my physical fitness program when school starts again to get rid of this roll" (the one around the middle of the anatomy).

"What'cha makin', Bev?" (An afghan—aren't I always?)

Richard Kuns (better known as "Digger") had four excellent study sessions on the book of Jonah and two slide presentations on his work in archaeology and how it helps illuminate the Bible. Following are gleanings from his four sessions on Jonah:

Jonah I

. . . "I hate God's enemies with perfect hatred.
Why can't God do as much?" was a typical and summary quote about Jonah taken from the book **You! Jonah!** by Thomas John Carlisle.

. . . Get up and go is the imperative of 1:1-3—to Nineveh.
God has the right to demand.
Look at the implications of saying "yes" or "no" and be willing to live with what we say.

. . . Verse 5 "sleep" means a deep sleep or stupor similar to Adam's sleep when Eve was created.
"Sailors" means "salts" in Hebrew.

. . . First questionnaire in the Bible—sailors questioned Jonah thoroughly.

. . . Verse 9 is ironic because Jonah says God made the sea, and yet he is trying to flee from God by the sea which He made. Jonah really admits that you can't escape.

. . . Verse 10 shows that he talked openly about why he was on the ship.

. . . Jonah was concerned enough about the ship and men that he was willing to go overboard. Also he would rather die than go to Nineveh which he could have consented to do.

. . . Why did Jonah hate the Assyrians (Ninevites) so much?
Assyria grew by terror—their strategic plan and tactics were terror.
See Nahum to learn how Israel felt about Ninevah.
Isaiah 5:26ff. is a description of the Assyrian army.

Jonah II

. . . God was able to communicate with Jonah and he understood clearly—he just didn't want to do it.

. . . It is true for us also that God communicates with us and we can understand, but do we want to listen? We say He communicates, but then we question whether God can break through to us today. The problem is with the receiver not the sender!
. . . Jonah blames God for his trouble rather than himself as seen in 2:3. Then Jonah complains that he is now cast out of God's presence—just what he wanted in the beginning!
. . . God is the one who decides who gets His message—not us!

Jonah III

. . . God repeats His original command to Jonah to go to Nineveh. Jonah found himself right back where he started.
. . . Now Jonah says "yes," but can he live with the "yes" implications?
. . . Jonah was not prepared for the Ninevites' repentance and rightly so knowing what they were like.
. . . 4:1—Jonah is mad because they believe him—strange! Like an evangelist being mad because people believe his message and repent.
. . . 4:2 and 3—Jonah says he knew God would go "soft," and that is why he ran away the first time, not wanting Nineveh to receive God's mercy.
. . . Jonah still hoped God would change His mind and destroy Nineveh so he went outside the city to watch, wait and hope for the fireworks to begin.



Jonah IV

. . . 4:6 is the only time Jonah was pleased and that was short lived.
. . . God questions Jonah's concerns—if Jonah was concerned for the plant, why shouldn't God care for the people He created?
. . . See Psalm 139 to get another expression of how Jonah might have felt.

Your editor's one sentence summary of Jonah was: "How not to run away from God."

Jerry Flora led three sessions on personal and institutional renewal, and gleanings from his last session follow:

"The Western world today has a vacuum into which things are rushing. This vacuum has been caused by a breakdown in several areas:

1. Philosophy—from synthesis to analysis
2. Traditional religions or faith
3. Traditional morals
4. Social values
5. Economy—taxation increases for instance.

Because science has not provided real answers as was hoped we find these things coming into the vacuum:

1. Eastern religions—accompanied with mysticism, often drugs, etc.
2. Astrology which many thought was a thing of the ancient past.

Then Jerry suggested that the early church came into being and lived in a world like that described above.

. . . Stoics fused with astronomy as the vacuum was filled
. . . The church came in to offer hope, personal experience, etc., and they tied it to a person rather than thought.
. . . The church offered all that was in the world but went a step beyond, grounding their word in Christ and offering eternity.

In Mark 2:19 we see God giving a great wedding reception (party) to marry His Son to the human race. All are invited, but if some won't come to the party, they are to be left by the wayside.

. . . Mark 2:22—Is Jesus saying here that the institutional church may not be able to contain the fresh, new movements within or without?
. . . The Greek word translated "saved" can also be translated "healed." When we are saved we are healed. Note that Jesus often speaks this way when he performed a healing miracle—that the person was then saved.
. . . A surging new movement in Christ filled the first vacuum. Will He, with our help, fill the present day vacuum?

"FIRST THINGS FIRST"

Matthew 6:33



MILITARY MESSENGER

The National Board of Christian Education maintains a monthly mailing to Brethren military personnel called the *Military Messenger*. Approximately 85 men and women are now receiving the mailing, but we know there must be many more Brethren who are in the armed services. Therefore, if you wish to have a fellow or gal in your church, a friend or relative receive the mailing, please fill out the form below and send it to us.

MILITARY MESSENGER REQUEST

Please send the Military Messenger to:

Name _____

Address _____

_____ Zip Code _____

Home Church _____

Branch of Service _____

Discharge Date _____

Name submitted by _____

Address _____

_____ Zip Code _____

Home Church _____

(print plainly)

PROGRESSIVE PARTY TO THREE COUNTRIES

ON SEPTEMBER 26 the Brethren Youth Crusaders of the Johnstown Second Brethren Church held their first meeting with an attendance of 19. The new advisors are Mr. and Mrs. Curtis Hamel and Mr. and Mrs. James Miller. We had election of officers and the results were as follows:

President Jim Miller
Vice President Howard McDowell
Secretary Debbie Wisor
Assistant Secretary Sara Russell
Treasurer Don Grove
Assistant Treasurer Tab Boyer.

Our programs for our meetings are planned by three alternating teams. We have had a policeman and a representative from Penelec speak for two of our meetings.

For recreation we had a progressive party. We visited three homes representing the three countries of Hawaii, Mexico and Italy. A few features of this party were for Hawaii we had special food and lais. For Mexico we celebrated with a pinata and for Italy we had a cafe setting with roasted chestnuts and, of course, pizza. It turned out to be an unique evening.

On December 3 our youth group hosted the youth from Johnstown Third Brethren Church for a party which consisted of a money tree for Kentucky, devotions, games and refreshments.

One of our projects for this year was the selling of plastic Christmas trees, candles, ducks, dogs and smiley faces.

Debbie Wisor, secretary

OPERATION:

outreach

GOAL: $10,900

news ... from the Brethren

Sarasota, Fla. Mr. Steve Abe, a senior at the University of South Florida and a member of Sarasota First Brethren Church, was given a formal call to the full gospel ministry of the Brethren Denomination Sunday, November 28 by this church. Steve plans to enter Ashland Theological Seminary next fall.

Brush Valley, Pa. The BYC of the Brush Valley Brethren Church has adopted an orphan in India. They are sacrificing to give over and above their tithes to assist in the support of this missionary project.

Lanark, Ill. The Central District Laymen's Rally was held at Lanark, Illinois, December 4, 1971. Mr. Richard Best of Nappanee, Indiana was the speaker. Also attending was Mr. Virgil Barnhart of Germantown, Ohio, the National Laymen President.

Johnstown, Pa. (II). Youth from the three Johnstown Brethren Churches are sponsoring a "Coffee House" at Second Brethren Church. It welcomes young people from the age of thirteen to twenty-five from the Vinco and Johnstown area.

Milledgeville, Ill. The W.M.S. held their public service January 2, 1972 with Dr. Howard Christofersen of Sterling, Illinois. He was a missionary for eleven years in Durban, South Africa. The Annual Missionary Conference was held December 10, 11 and 12 with John Rowsey as director.

Waterloo, Iowa. A Lay School of Theology will be held at Lanark and Waterloo February 7-11 by Dr. Joseph Shultz and Dr. Charles Munson of Ashland Theological Seminary. The title of the course is "The Biblical Doctrine of the Church."

Memorials



WINELAND. Reo Wineland, 80, died December 9, 1971 at the Bryan Nursing Home, Bryan, Ohio. He was a member of the Bryan First Brethren Church since February 6, 1907. Memorial Services were conducted at the Oberlin and Ford Memorial Home by the pastor, Rev. M. W. Dodds. Burial was in the Shiffler Cemetery in Pulaski, Ohio.

* * *

SPANGLER. Emma Spangler, 74, a faithful member of the Wayne Heights Brethren Church for many years, went to be with her Lord December 4, 1971. She was active in the Sunday School and the Women's Missionary Society. Funeral services were conducted by her pastor, the undersigned, with interment at the Green Hill Cemetery in Waynesboro, Pennsylvania.

Henry Bates

Weddings

SMITH-BUSH. Ginger Smith and Kent Bush were married Sunday, October 31, 1971, and are residing at Sandy Beach on Long Lake in their new mobile home. Rev. Woodrow Immel officiated for the ceremony.

* * *

DAUGHERTY-BELLINGER. Debbie Daugherty and Stephen Bellinger were married Saturday afternoon, October 30, 1971, in a candlelight service read by Rev. Woodrow Immel. They are residing in Warsaw.

New Arrivals

MR. AND MRS. MARK LOGAN are the pround parents of a daughter born November 21, 1971. They have named her Rebecca Chantal.

Goldenaires

Mr. and Mrs. Wilbur Sigerfoos celebrated their 50th Wedding Anniversary on Sunday, December 26, 1971. Open house was held at Floridana Park, Bradenton, Florida.

* * *

Mr. and Mrs. Elmer Frank celebrated their 61st Wedding Anniversary December 1, 1971. They are members of Sarasota First Brethren Church.

* * *

Mr. and Mrs. William Bixler celebrated their 55th Wedding Anniversary on December 2, 1971. They are members of Sarasota First Brethren Church.

* * *

Mr. and Mrs. Clarence Swihart celebrated their 62nd Wedding Anniversary on December 18, 1971. They are members of Sarasota First Brethren Church.

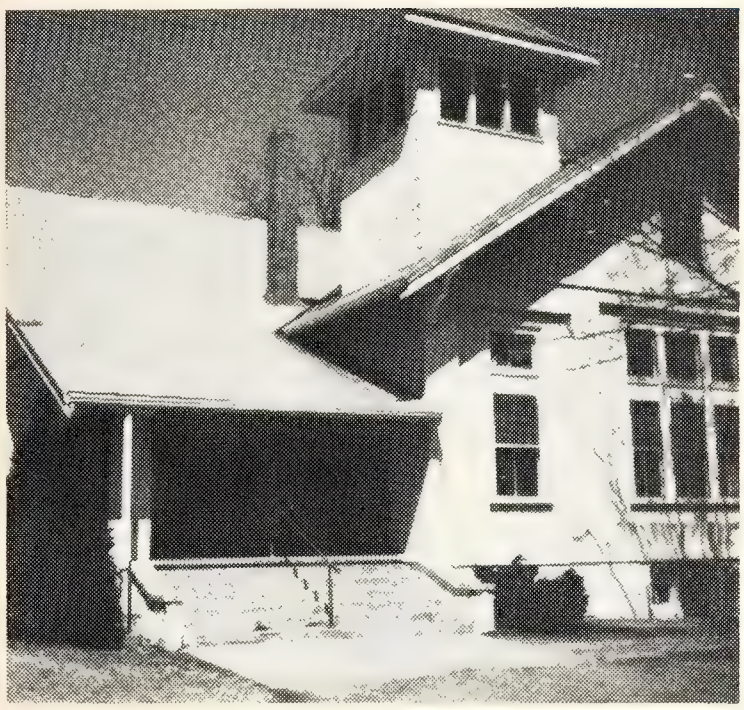
MEMBERSHIP GROWTH

Nappanee, Ind.—2 by baptism
3 by transfer of letter
Smithville, Ohio—6 by baptism

FIRST BRETHREN CHURCH — OAKVILLE, INDIANA

A GOOD-LOOKING FACE LIFT

by J. L. Fields, Pastor



Some years ago a man said, "I'll give the trustees a hundred dollars if they will just fix these crumbling porch steps." Moving with the "celebrated" caution of the Brethren—nothing was done, and the steps continued to crumble.

In the fall of 1970 as the last of the storm windows were being put into place someone suggested that we enclose the porch and fix the steps. Later someone suggested we enlarge the porch and enclose the steps. Suggestions flowed: new steps on the inside leading to the basement, a coat room, new rest-rooms—all because the steps were crumbling.

It was decided to build a large foyer, modern rest-rooms and bring all staircases on the inside as soon as possible. A survey was taken. The new building would protrude two feet into the street right-of-way. Proceeding intelligently the church spent the winter of 1970-71 securing permission and a dedication of land from the City-County Planning Commission and the County Commissioners. Now we were ready—we thought.

On the day after Easter the hammers fell and the porch was no more. New steps were poured, plumbing was roughed in, interior walls went up and then it happened; the State Inspector "dropped by unannounced." On June 2, 1971, he politely asked to see our State Compliance Number. Our what? All public buildings in Indiana are under the jurisdiction of the Administrative Building Council of Indiana. We did not know that. The work slowed and changed had to be made—expensive changes. Cast iron plumbing was required, and so the plastic pipe and the floor had to be torn out. A fire wall would be required on the west side. So two rows of brick with asbestos in between was built and a beautiful stained glass window, similar to the one in the chapel at our Ashland Theological Seminary was lost. The overall loss in terms of time and money was enormous.

But the end was in sight and the structure was too. A beautiful sight rose for the Lord. On the outside the new foyer/rest-rooms as well as the south and east side of the existing building are brick veneer. Thus, from the street it appears to be a new building. Die cast aluminum letters and cross on the front proclaim our name and message. Entering through the double glass doors into the fully carpeted foyer you are surrounded by warmth from the soft glow of walnut paneling. A bulletin board partition hides coats from view and provides a place for messages and publicity. The much needed rest-rooms are fully equipped and modern. Steps leading to the fellowship hall and up to the vestibule are easy, carpeted and safe for all worshippers. New lighting adds beauty and service to the auditorium.



On December 19, 1971, the purpose of all this work was made plain in a Service of Dedication. God resides in the hearts of the members of the First Brethren Church of Oakville not in a structure. We desire a place of beauty and comfort which will attract others and in which to worship our Lord. A place where we can be nurtured in the faith to go forth and "get the Word around." We seek His guidance in all that we do. He is blessing us with growth both physically and spiritually. To Him be honor and glory forever. A-men.

29th CHURCH ANNIVERSARY

THE PROGRAM COMMITTEE of the Washington Brethren Church presented a program of reviewing the year 1971, along with some musical inspiration, in celebration of their 29th Anniversary.

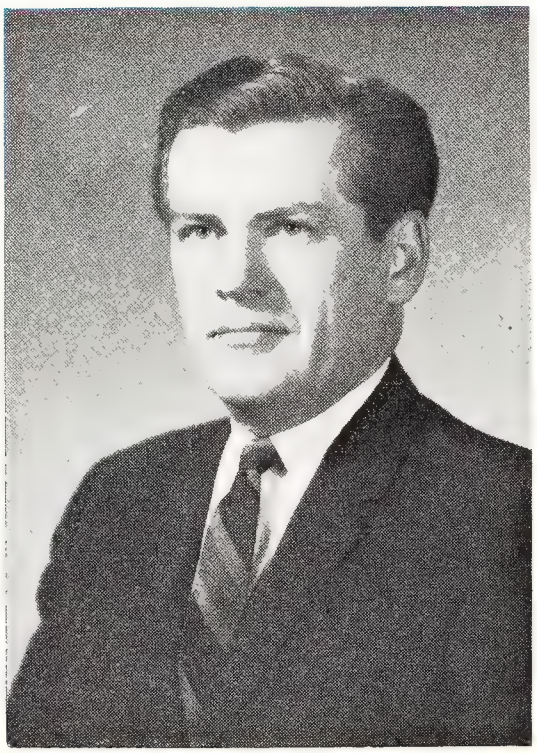
The highlight of the evening came when a letter was read which had been written by Meredith Lyon Porte concerning F. Harold Babcock. Portions of the letter follow:

"He was introduced to our church by Rockwell Drummond, since they worked together in a Men's Clothing Store (Raleighs). This was sometime in 1950. I played the organ. After the service Mr. Drummond brought Mr. Babcock to the console and introducted him to me. I told him of our need for an organist. He was very sympathetic and said he would try to help us out. He mentioned that his father was an organist, and he had some training along that line. He was soon led to come to our rescue. Soon both he and Mrs. Babcock joined our church and became close friends of our pastor, Clarence Fairbanks and family.

"He was so faithful performing at our organ and piano, for over twenty years, including the many extra services and special occasions. He was always present and well prepared, and so very gracious (with very small remuneration). His services have been a God send. And we do thank God for sending him to us in our need. I have appreciated him, his talents, and his faithfulness perhaps more than anyone else. May God bless him (and Cecile) most graciously in their more leisurely way of life they so richly deserve."

Charles Swain had previously reminded the congregation that Mr. Babcock had probably played over 23,000 songs for our congregation, performing some 6,000 hours with 18,000 hours of practice for a total of 12 years, 8 hours a day for 5 days each week. No one has given as much time to the church, and we all certainly do express our appreciation. We are glad that Mr. Babcock has not completely retired, but is still playing for Sunday School and has already played for the services when the regular organist could not be here. Thanks again to Mr. Babcock for his faithfulness, and we know that someday he will hear the Master say: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord."

DEAN SHULTZ RECEIVES TWO DISTINCTIONS



Dr. Joseph Shultz, dean of the Seminary was recently listed in the fourth edition of "Leaders in Education," an international compilation. In addition Dr. Shultz participated as a panelist at the Institute for Advanced Christian Studies in Chicago on October 1-2. The meeting was an invitational scholars conference having as their subject "Christian Perspective on The Search For Reality in Modern Life." Other participants included the chairman, Dr. Carl F. H. Henry, editor-at-large of "Christianity Today," and Dr. Elton Trueblood of Earlham College.

BIRTH AND DEATH IN ONE WEEK

Jason Gilmer was born to Jim and Treasure Gilmer on Tuesday, December 7. At 1 a.m. Friday news was received that Jason was hemorrhaging in the skull. Brain swelling during child birth was the doctors explanation. Around 4 a.m. Saturday, December 11 Jason passed away. The family had him anointed and a great peace came upon them. God's perfect will was done.

Monday, December 13 at 1 p.m. the service for Jason was held in the Teegarden Brethren Church. Pastor Jim Gilmer officiated at the service with his father Rev. Herbert Gilmer assisting. Burial was in Waldron, Michigan.

The following was written by Treasure Gilmer about 4 hours after Jason passed on to the glories of Heaven.

December 7, 1971
God gave hearts full of joy,
Brought His Spirit—a gift of love,
He gave us our son—our boy!

Jason Donavan was his name,
It means "The Healer" did you know?
The same as they called Jesus
So many years ago.

We loved him and wanted him all for our own.
We loved him and love him still,
But he was God's baby and so we pledged,
In his life we would seek His will.

We pictured him at the piano like Mommy,
Being strong, running carefree and glad;
Learning to play all kinds of sports and, perhaps
If God called, preaching like his Dad.

Grandma and Grandpa loved him too,
And other folks came to see—
The beautiful, wonderful sweet little lad,
A new life, such mystery.

But only four short days,
Was Jason here for us to behold;
Then Jesus said "I want him to be with me,
On the streets that are made of gold."

So to God's Heaven our babe has gone,
To have Jesus hold him and hear angel's songs.

Our hearts are broken we miss him so,
But we are determined to Heaven to go,
Where we'll meet "The Great Healer" God's only Son,
And hear Him say to us "Well done."

He can mend the body, mind and soul,
Make you complete, make you whole.
Let us learn from Jason as we lay him to rest—
That a loving God knows what is best.

Jason was here for us to have—
For O, such a short time,
But we'll be with him forever—
Someday in that land sublime.

We'll hold him close again,
And skies will be blue.
Won't you make yourself ready,
So you can see him too!

—In memory of our first child, With all our love,
Daddy Jim and Mommy Treasure

BRYAN, OHIO

THE LORD has been blessing the congregation of the First Brethren Church in Bryan, Ohio in many ways as a Fall Stewardship Program got underway.

Festivities were in order on October 23, and 185 gathered in a lovely fall setting at the Family Fellowship Supper to initiate this program with a ham supper and many side dishes.

Dan Sander, General Chairman of the Stewardship Program, ably served as Master of Ceremonies. Ann Oxenrider, who was in charge of the poster contest presented awards to the winners. After congregational singing led by Jack Stombaugh special music was brought by the Connin Trio (Norma Stombaugh, Joan Culler and Marcia Sander) and accompanied by Bonnie Burgbacher and John Firestone, choir director.

It was discovered that our church has many able speakers as Viona Musser, Bill Musser, Jim Manning and Gilbert Farlow demonstrated. Rev. Dodds completed the evening with "A Few Word."

Chairmen of various committees were: Publicity, Louise Bishop; Hostess, Evelyn Kerr; Food and Arrangements, Doris Peltcs; and Visitation Committee, Jim Manning.

Loyalty Sunday (Oct. 24), with all services well attended, church members reaffirmed their membership vows. A skit relating to the stewardship of material possessions was presented by Lenore Mansfield, Mary Manning "and Co." When the invitation was given at the conclusion of the service, one came for reconsecration and two for baptism and church membership.

With the interest of dedicated Christians this program is continuing as an Every Member Visit is being conducted by Jim Manning, Fred Brandon, Bill and Fae Musser, Aileen and Gib Farlow, Herb Benner, Jack Stombaugh, Kenneth Kerr, Dan Gray, Ann Moog and Inez Rogers.



A LETTER HOME

This letter was written by a soldier who holds membership in the Milledgeville Brethren Church. It was suggested by members who were much impressed that the inspiration might be shared with the readers of **The Brethren Evangelist.** (Editor's note)

Dear Mom and Dad:

If you only knew how God has answered prayer. In regards to boldness to speak to others, God has given me courage to speak to men from the lowest "private" up to and including the company commander. I have never talked to as many as I have here, and it's becoming more and more a compulsion rather than a duty. Not only has quantity changed, but also quality—God has given me a new ability, greater skillfulness, directness, an understanding of people, an ability to look into people's hearts and minds, with love.

My desire for companionship is increasing but not enough. I'm definitely a hermit, but God isn't! I'm getting together with Jack on Sundays to study the Word and pray. Jack has a genuine hunger for the Lord. Today I asked him if we could get together for a few minutes every night to pray for men. He said "yes."

Tony and Norris met with me one night last week to investigate the Scriptures. We read and discussed the 1st ten verses in the book of John. We talked about God and about life. Particularly interesting to them were the words "light" and "life." Tony's been bugging me the last couple days and says he's ready for another session.

Leslie and Lopez—two dozer operators. Responsive. Leslie, a Christian, but in need of a vital relationship. Lopez, unsaved, wide-open and hungry.

Sgt. Dilley, a man in his 40's, a babe in Christ just recently, met Christ in his home church before coming over here. Now in charge of "operations" instead of me. I'm the assistant. We get things done and enjoy doing them.

You couldn't pay me to be anyplace else in this world at this time. Have never been so excited about living and following Christ. I think I could die tonight and be content.

Excited about Discipleship,
Doug

P.S. Am more convinced than ever in the importance of prayer. You people back home who pray for me are getting results. God is answering abundantly! Know this—it's very clear in my mind the importance your prayers have in my outreach here! God is answering your prayers!

Prayer Requests:

Continued boldness to preach the word and share my life

That I'd involve myself more and more in the lives of others

That I'd take my hands off my life and let God. . . .

Conversion or growth in the lives of the above mentioned people



He who hangs onto his life
will never discover what life
is all about
He who lets go of his life
will discover it all

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

Topic:

THREE "UNSPEAKABLE THINGS"

THE BIBLE mentions three "unspeakable" things: His unspeakable gift, II Corinthians 9:15; unspeakable joy, I Peter 1:8; and unspeakable words, II Corinthians 12:4.

In these instances the word **unspeakable** does not mean that these things cannot be spoken about; but rather that no matter how much is said about them, they cannot be told out in their fulness. They are inexpressible and indescribable!

When we think of God's **unspeakable gift,** the Lord Jesus Christ, our hearts are moved to depths that cannot find words to describe the greatness of His love! The Apostle John is often called the apostle of love; and he said: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation (the atoning sacrifice) for our sins" (I John 4:9, 10).

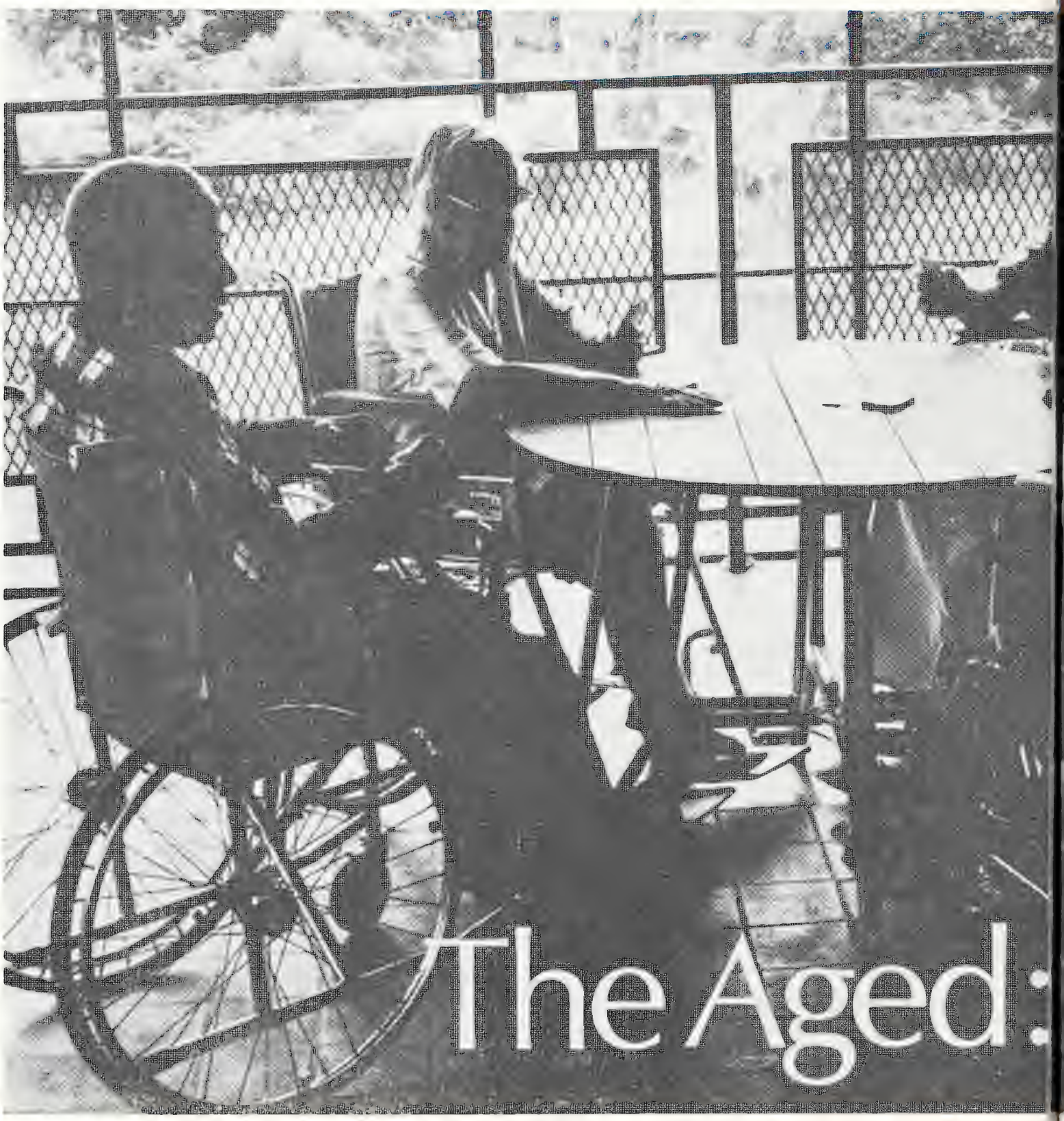
It was the Apostle Peter who mentioned the **unspeakable joy.** Referring to the Lord Jesus Christ, he said: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Peter 1:8).

The Lord Jesus Himself said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). He wants us joyous—unspeakably so—not only because our sins are forgiven, but "the joy of the Lord is our strength" (Nehemiah 8:10), and will enable us to face this life in reality. As we rejoice in Him, we are strengthened for worship and service!

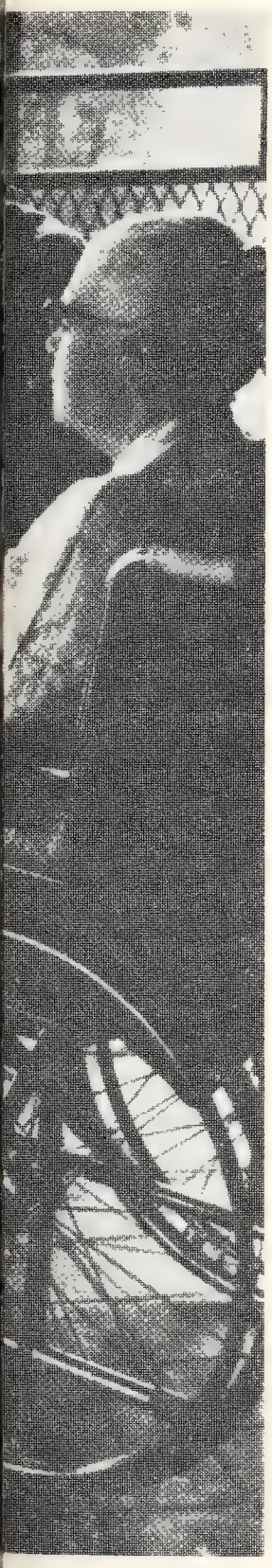
The Apostle Paul mentions the **unspeakable words** in connection with the experience of a man in Christ who was caught up to the third heaven, the paradise of God, where he heard unspeakable words! (This may have been his own experience when he was stoned and left for dead at Lystra, Acts 14:19). We are not told what these words or messages were. We know that in the Bible heaven is mainly described in negative terms because the positive glories excell all human conception. So, all who trust in Christ may anticipate such a glorious experience when we too shall be caught up to be with the Lord (I Thessalonians 4:16-18); and there we shall be presented faultless before the throne of His glory (Jude 24).

The unspeakable gift has been given in the past! We may experience the unspeakable joy now; and we may anticipate the unspeakable words and experiences in glory. What a portion for believers in the Lord Jesus Christ!

AMERICA'S O



'CAST CLASS



Reprinted from **United Evangelical ACTION**, Fall, 1971, by permission

by Agatha F. Partridge

NO ONE CAN AVOID KNOWING that this is a youth-oriented age. Young people crowd the stores, the restaurants, the beaches and the sidewalks. Youths wheel over deserts, highways and open fields on motorbikes, snowmobiles and an assortment of homemade vehicles.

Styles are geared to the tastes of teenagers. The telephone company sets up special "teenager phones" with directory listing for separate use from the family phone. Airlines offer youth, ages 12 through 21, an airlines I.D. card for air travel at a discount. Everywhere—TV, magazines, roadside billboards—advertisers appeal to the buying power of youth.

In a country so dominated by youth culture, everyone feels he has to remain young or at least attempt to appear so. This self-deception in our Western culture projects the impression that growing old is a dreaded disease and that an impotent age is a crime against an active, energetic society.

Modern homes are built and furnished for one-family life. There not being room for more than parents and children, a grandparent is relegated to a nursing home or a rooming house. And with an annual crop of high school and college graduates contriving to unseat middle-aged job holders, there is little opportunity for older people to do useful work. Even in the church the older generation has been shunted aside as major denominations concentrate their efforts on producing innovative contemporary-slanted programs to interest and hold young people. The old are outcasts both in community and in church.

America's outcast class comprises the forgotten tenth of the United States population. The burgeoning young may be pushing down the national age average, but a not-so-widely known fact is that the 65-and-older gen-

eration also is expanding—up 21 per cent since 1960. The Census Bureau's recent report of age breakdown discloses that on April 1, 1970 there were 11,641,651 women and 8,407,941 men who were age 65 or older—a total of 20,049,592. This was 9.9 per cent of the total population, virtually one in every ten persons in the nation, compared to 9.2 per cent in 1960. The census also reported a rise in the number of Americans who are age 75 or older—a total of 7,624,918 or 38 percent of the older population.

Of the 203.2 million resident of the United States in 1970, 61.8 million or 31.5 percent of all Americans—almost a third—are those 45 or older.

One hundred years ago, in 1870, out of a total population of almost 40 million, only 4.6 million, or 11.6 percent were aged 45-64 and another 1.2 million or 2.9 percent were 65+—making a total of 5.8 million or 14.5 percent of the population in the 45+ group. Thus, a hundred years of variable growth in the U.S. has now produced a total population five times as large, a middle-aged population nine times as large, and an older population an unprecendented 17 times as large.

The fact that so many old people feel that they are not wanted is an indictment against Christian's professed concern for the individual.

That is an increasingly large number of people to ignore. Yet the trend in the U.S. today is the devaluation of older people. Because the aging man and woman are regarded by the rest of the population as having completed their productivity, they learn to live in a society that has no role for them.

The more serious side is discrimination against the aged in employment, insurance rates, driver's licenses, etc. Many older people are excluded from employment for reasons that have nothing to do with their capabilities. Spiraling property taxes and inflation devour their savings and fixed incomes. More than two million of them subsist on Social Security alone. One of every four Americans 65 or over lives at or below "the poverty line."

A national questionnaire sponsored by the White House Conference on Aging and completed by 200,000 Americans age 55 and older elicited the response that over half of them don't have enough money to make ends meet. Fifty-five percent said they can't afford to buy the food they like. More than half said that to get by they must spend less than $200 a month. Twenty percent said they are limited to less than $100 a month.

The greatest proportion of the aged live on farms and in communities from which youth has fled. The rural aged often subsist on pittances of $60 a month, and discontinued bus services isolate them still further from doctors, stores, and friends.

A third of the nation's aged live in deteriorating cores of the big cities. Locking themselves inside their dingy rooms, they are afraid to talk to their doped and drunk neighbors for fear of being robbed of what little they have. Self-imprisoned year after year, their only contact with the outside world may be the child they tip to buy their groceries with their monthly welfare check.

Nearly a million old people live in nursing homes or convalescent facilities provided by Medicare. Fewer than half of the country's 25,000 nursing homes actually offer skilled nursing. And many of the aged living in their own domiciles on limited income cannot compete with rising costs of medical care. Others deprive themselves of medical attention simply because they believe it is normal for old people to be sick.



Transportation, next to income and health, shows up as an increasing concern for the elderly. In some areas it is labeled the critical issue. Older citizens complain of poor public transportation, causing them inconvenience and hardship For many, a major complaint is loss of the driving privilege because of arbitrary age limits or inability to pay high insurance rates. For some, lack of money for bus fare is a problem, while others have physical difficulty in boarding public transportation. Older people say they feel isolated without wheels, unable to shop or visit, attend meetings or church. It's an emotional point; transportation represents their link to society.

Perhaps at the bottom of America's outcast class is the elderly woman. The gap between the age of retirement and the greater life expectancy of women makes them subject to less than a minimal standard of living.

At the bottom of America's outcast class is the elderly woman.



"The older woman is the poorest in society today," is the opinion of a prominent woman professor of economics at Duke University.

Dr. Juanita Kreps, a member of the Technical Committee on Income for the 1971 White House Conference on Aging, predicts that "unless something is changed in the system, the older woman, living 25 years longer than her husband, will still be poor, even 20 years from now, compared to others in society."

A major factor in the economic plight of the older woman, she says, is the fact that she gets an "inadequate percentage" and not the full amount of her husband's Social Security income after his death.

Dr. Kreps notes that women outlive men by an average of seven years and are in the majority in the over-65 age group. She predicts that this longevity in the long run will defeat her working years.

"She will be faced with the poorest position in society because her retirement income won't stretch over the greater number of years she is in retirement. Also, if women continue to earn less than men, their retirement benefits will be proportionately less."

Even now, Dr. Kreps points out, Government statistics indicate that there are more than 11 million women over 65 contrasted with some eight million men of that age. Since most of these women did not work for pay during their lifetime, they live on proportionately less than men and make up a greater proportion of the elderly 25 percent living at or below the poverty level.

Rabbi Levi Olan, speaking at a state workshop on aging in Dallas, Texas, declared that this country's failure to lift poverty-stricken old people to a minimum standard of decent living is "shameful and blasphemous."

The Jewish leader dismissed the excuse that America can't afford to help its elderly sick and poor. "We have money for the young, the military, super airplanes and football stadiums," he said. "It's almost indecent, certainly immoral, for me to sit down in comfort to a good meal, knowing an older person not far away is living in a shack with nothing to eat."

Quoting several biblical admonitions on attitudes toward old age, Dr. Olan said this country was founded on the premise that all persons have worth and dignity.

Jews often are leaders in government reform in this area because of their traditional respect for parents and older generations. Notable benefits resulting from government action are the Medicare program; social security increases; the establishment of federal, state and local agencies for information and referral service; senior centers and similar helps.

However, as older Americans themselves point out, constructive action on their problems has moved at a snail's pace. They indicate these facts: (1) very limited headway has been made on proposals such as social security adjustments to match living costs, (2) liberalization of the social security earnings test, (3) uniform higher standards for Old Age Assistance benefits, (4) the vesting of private pensions, (5) part-time work opportunities, (6) community health clinics, (7) foster home care, (8) low rental and public housing, (9) rehabilitation of the over-sixty-five, (10) adult education in health, nutrition and consumer protection, (11) expansion of church programs, (12) improved family relations and lessening of the age gap, and (13) research in the processes of aging. A vital topic still left untouched is (14) the tragic impact of inflation upon marginal retirement incomes.

In an attempt to confront some of the crucial problems facing older people, a national White House Conference on Aging is scheduled to be held in Washington, D.C., the week of November 28.

"I am concerned about the image that so many Americans have of older people," says John B. Martin, Special Assistant to the President for the Aging, who is Director of the White House Conference on Aging.

"When we hear about the shocking conditions that exists for some of the elderly," Mr. Martin says, "we're so appalled and repelled that we have a tendency to close our ears, not only to the most serious problems but to any and all other problems that affect the elderly. It may be that we're so fearful of growing old ourselves that we shun even thinking about aging in other people. As a result we give a low priority to the problems of older people. We may do this unconsciously but we still do it— and it amounts to a shameful neglect. We must become more aware of the fact that their problems today are our own problems tomorrow.

"One of the objectives of the 1971 White House Conference on Aging is to make all Americans aware of our older citizens as an invaluable national resource.... Many have tremendous inner resources and make important contributions to their communities.... Our





older citizens must be given the opportunity for a full participation in American life."

With all the programs and social reforms that senior groups are hoping the Government will initiate, they give top priority to a non-social issue. That is "education to modify the attitude of the public towards the elderly." Because older people are often resented and discriminated against, they feel that more important than developing programs or services is the creation of a climate in our nation that will emancipate age. Such a change in attitude involves ethics and Christian principles and conduct. **Thus the church could play a major role in presenting and exemplifying this major step.**

Church groups could be encouraged to involve older people in some of their activities in which they would have an interest or arrange cooperative efforts with senior groups in order to have fellowship on a personal basis. As part of educating the public, **churches could arrange for publicity** in the local press or radio when an older member's accomplishments are newsworthy, or an event is planned in which older people are participating and which is open to others in the community.



Recently there was a news story about a member of the First Baptist Church in Boonville, Missouri, who had attended Sunday School every Sunday for 43 years. Miss Minnie Cook is still active as secretary of her Sunday School class and the adult Sunday School department, and as a choir member and program chairman for the church missionary group. This story was picked up by papers many miles from Missouri. It could be a direct means of educating the public concerning the capabilities of the older generation, plus encouraging other individuals, perhaps, to attempt something on their own.

The ways of being of service to the older person is limited only by the compassion of the Christian's heart, the openness of his mind to the wisdom of God, and the availability of his time and means to accomplish the deed.

In the national questionnaire mentioned earlier, a surprising 22.2 percent of respondents aged 55 and over, said "sometimes they feel they are just not wanted," and 17.4 percent said they sometimes feel they have "nothing to live for." Such feelings increased with age to 24 percent for those 85 and older. Older people find their problems becoming greater with each passing year. Their decreased income is less able to meet their needs, they often must cope with prolonged health problems, and they face increasing limits on their mobility. When to these problems is added the painful discovery that they are being avoided by their families or shunted off on outsiders, their despondency is increased. It is among these who feel there is "nothing to live for." The suicide rate among elderly men is far higher than that of any other age group.

The fact that so many old people feel that they are not wanted is an indictment against Christians whose faith is built on concern for the present and eternal welfare of the individual. It we believe the gospel has the answer for every problem, can we stand by indifferent to a need that requires a spiritual service? It is a service that no government or social agency can fill. But Christians can.

It is a wide-open field of ministry for the church. The church can respond as a group to perform needed services for the aging in the community or as Christian individuals to extend concern and friendship on a person-to-person basis.

Churches which would like to take on a project could start by checking for a needed service that is lacking in the community. Perhaps the church could use its educational facilities during the week for a **referral service or senior center.** If the church has the financial resources, it could build a senior residence or **adapt an already constructed residence** into the needed single rooms and central dining hall. Or on a more modest scale, there might be some widows or retired couples in your church who could **offer elderly boarders room and board** in a pleasant home at moderate prices.

A woman's group in the church might be able to institute **a homemaker service**—shopping, cooking, light laundry or cleaning in an older person's own home.

The **blind and deaf** are always in need of volunteers. And for older people without transportation, a church group could **provide auto service** to church, the grocery store or the doctor's office.

There are even services to perform for church members with limited time to donate. **Visits** to nursing homes can be a real tonic to patients who have endured months without a visitor. **A tape service** to bring the Sunday church services to shut-ins or **a library service** to loan books and magazines to the sick or elderly people confined to their homes would take little investment or time, but would be greatly appreciated.

Almost any church group could **plan an outing** with older people as special guests. Such times would produce a cohesive effect between the age groups and demonstrate the fellowship for which a church is noted.

An important service for a church to fulfill to older **individuals** is to **make them feel important and needed.** Work on the task of convincing each older person that he has something to contribute. No one ever outgrows his need to be needed.

Age is not indicative of ability. Coach William A. (Bob) Anderson is 60, grey-haired and totally blind. He originated the first active sports program for the blind in Southern California, and now he teaches blind children bowling, archery, golf, roller skating, basketball freethrow shooting, football goal kicking, baseball, and horseback riding.

Elsie Honkala, 69, a retired interior designer from Syracuse, N. Y., is now a Peace Corps volunteer in the remote village of Polugollegama, Ceylon. Her activities as a community developer include teaching sewing or planting vegetable gardens. She is also a medical advisor.

Nicolaus Schnell, 93, tends garden and lives at the Baptist Manor in Portland, Ore. His dahlias compete in county fairs.

Charlie Brown Cox, 80, of Midland, Tex., started gardening three years ago. Now he is busy filling customers' orders for his fresh vegetables.

One of the goals President Nixon has set for our nation is planning and working that "our older citizens will be more appreciated and will be recognized for what they are—one of the nation's most valuable resources."

The older generation can offer an important contribution in many areas through the wisdom they have gleaned through many experiences of confronting life. The young usually think they don't need it, but wisdom expressed in understanding and insight can be a real asset. Older people have a broad perspective—a total view—that gives them a deeper insight into problems, needs and human relationships.

Many times the loneliness an elderly person is forced to endure can become a blessing. He can experience the presence of God in a new, deeper way. His faith is increased through having learned to trust God in seemingly insurmountable problems. And he becomes acutely conscious of the transiency and instability of this life. He has a new awareness of the lasting and eternal, and looks on the rest of his existence here as a transition to heaven. If he can teach the rest of us a little of what he has learned, we will be the richer.

The world needs more than youthful energies. It also needs wisdom that is patient, calm and stimulating to others. And it needs a mature faith that is strong in the face of present crises and eagerly anticipates a future life that is perfect, eternal and glorious.

MISSIONARY NEWS

IN THE FIRST MONTHS OF OUR SECOND TOUR

by Richard C. Winfield

We are enjoying our life in Mubi! Our "compound" is on the edge of the town of Mubi, and we are separated by fields from our nearest neighbors. We set upon a rise and can look down into the town of Mubi and out beyond it to the ranges of mountains. It is quite a nice view! Mubi now has an estimated population of about 35,000 people so it is a fairly good sized place (although geographically not as large as Ashland, Ohio because of the crowded conditions under which many have to live.) It has a town water system and also electricity—the latter having been put in while we were home on furlough. The water comes here to our house and we use it for watering the garden and the flowers and shrubs, but the water we use in the house comes from our own well. The electricity doesn't come out this far yet, but the station here has its own generator which we use in the evenings.

I travel to Kulp Bible School four days a week for classes, and Kitty goes one day—on Tuesdays. The twenty mile round trip is not bad, for the road is good even though quite bumpy. They usually grade it during the dry season and right now is due for attention for it gives a "washboard" ride.

Of course, our transportation at first was humorously provoked by a temporary assignment of an older Land-rover pickup truck, that had loose steering and had to be pushed every morning to get it started with its dead battery. However, realizing this was just a temporary assignment, we managed alright and now we are driving one of the two brand new Peugeot station wagons



that belong to the mission. It is very nice and most reliable.

In the first term which ended in mid-December, I taught four different courses. Two classes of English, a class in local church administration and a class in practice preaching. The last two classes mentioned were with the advanced class, so I mainly instruct using English language. Therefore, at the present time I am teaching no classes in Hausa, but maybe it is just as well for this term, just having gotten back from the year's furlough. Of course, I really prefer teaching Bible than the English instruction that I give, too, if I might comment on personal preference.

Kitty because of her responsibilities at home with Melissa is just teaching one class which she teaches as a block on Tuesdays. This is a class in audio-visual aids. She is trying to help the men learn ways to teach the Bible more effectively by use of the aids which they have available to them.

Our adjustment to Nigerian life again has been relatively easy. I guess I should say "life in Nigeria" for, rightly or wrongly, we could hardly call our way of living here "Nigerian life." I think we are more relaxed here and feel better and more useful than we did in the States. Melissa has adjusted well, too. Her world is small enough that she doesn't notice much difference. It is interesting to us that she will usually go to a Nigerian without crying, but she is not so trusting when a person with white skin wants to pick her up. She has surely brought a lot of joy to our home (and a little trouble at times, too, I must add). She manages to get into all kinds of things like tearing up letters and such. Her adoption is final now and we have a copy of her birth certificate declaring us as her parents. God certainly worked this out for us and we are indeed thankful. We are very aware of the prayers of people throughout the denomination that helped considerably.

Dick and Kitty first went to Nigeria in September 1967. Dick served as Principal at Kulp after May of 1969 and Kitty was hostess at Kulp and also taugh Nigerian men and women, too. Even as Nigerians are becoming more responsible for church leadership, they are also accepting other positions for which they are capable. A Nigerian is presently principal at Kulp and thus a missionary is naturally used where most needed.

PROJECTS

FROM TIME TO TIME lists of ideas and suggested used items are published for possible assistance to various mission areas where The Brethren Church is working. In the November 20, 1971 issue of **The Brethren Evangelist** such a list was given from Riverside Christian School in Lost Creek. Used clothing is collected all year long for Miss Margaret Lowery in Krypton. However, overseas it is a little more difficult to give other than through your offerings which are then used to purchase the needed items in the particular country. Some churches continue to send boxes to India, others send used greeting cards to Argentina and others prepare bandages for Nigeria.

Two families will be leaving for Argentina in the spring. Used blankets (in usable condition) can be used by them as packing material for their breakable household items. Such blankets will then be given to the Eden Bible Institute in Argentina for use during conferences or retreats. Dish towels for the institute could also be used for this purpose and thus would fulfill a double purpose. These families could also take some kitchen items for the institute; these should be large enough for serving at least twenty people. Maybe some church is replacing items which are still in good condition.

We are also interested in working towards Amateur Radio Communications within Argentina and with the United States. Although this is not a priority project we would be interested in contacting anyone who has amateur equipment which is in operating condition but not being used and would be willing to donate it for this purpose.

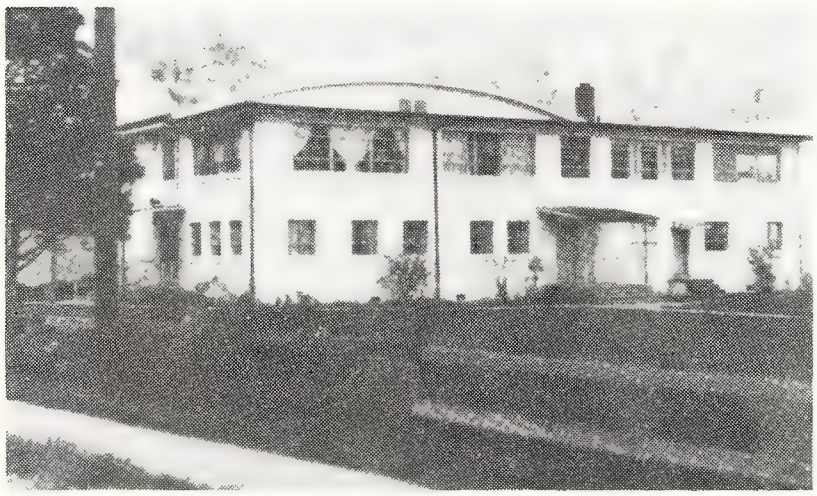
If you are interested in any of the projects mentioned above please contact the Missionary Board of The Brethren Church, 530 College Avenue, Ashland, Ohio 44805.

LET'S SUPPORT R.C.T.S

IN NOVEMBER the Board of Riverside Christian Training School, in their regular meeting, talked about the various needs of the school in order to try to set priorities on a long range basis. It was felt that the greatest need was support for the operating budget.

Shortly following this board meeting, the Missionary Board held their annual budget meeting. Because of the recommendations from Riverside Christian Training School, the following items were included in the Home Missions program for 1972:

Program Support	$5,000
On-going Maintenance Program (see below)	1,860
A project for rewiring electrical service to Wheeler Hall	400
A project for sidewalks to the new Landis Building	300



As a part of the new maintenance program, the Missionary Board is happy to announce that Mr. and Mrs. Chester Spitler of Dayton, Ohio will be going to Lost Creek in July to begin a maintenance program for both Lost Creek and Krypton. Mr. Spitler is highly qualified for both building and vehicle maintenance and will be the Mission Board's representative for this purpose. A special fund has been set up for Mr. Spitler's use so that needed repair work can be carried out. We are thankful to the Spitlers and to the Lord for providing them.

You can help provide the support and projects listed above for R.C.T.S. by your contributions to the Home Missions program of The Brethren Church. Since last year, as reported at General Conference, a deficit was incurred in Home Missions, we prayerfully urge your support of this outreach in the United States which includes the above program, worked out in cooperation with the school board of Riverside Christian Training School.

In the December 18, 1971 issue of **The Brethren Evangelist,** there appeared an appeal from the Southern Indiana District Ministers Wives for funds to purchase a new school bus at a cost of $10,000 for Lost Creek. Some money has been received by the Missionary Board designated for this purpose. All designated funds are handled carefully as designated by the donors, and so these donations will be held in a special fund for the purchase of a new school bus when there is sufficient money. There has been some discussion, however, as to whether the vehicle mentioned would be the most efficient. The van type vehicle is used extensively at R.C.T.S. and the carry-all type recently purchased for Miss Margaret Lowery in Krypton is also used by some of the public schools. Thus the type of vehicle must yet be decided by those who will be using it at Riverside Christian Training School.

The greatest need as stated by the Board of R.C.T.S. is for operating funds to meet the general expenses of the school which includes the salaries of the staff. The school has operated with a deficit for some time and has been unable to raise these minimum salaries. Some churches wish to support this need over and above the giving of the rest of the denomination through the Home Missions program. Last year these over and above gifts for R.C.T.S. amounted to $4,166.50 given through the Missionary Board. Such designated offerings are forwarded monthly by the Missionary Board to Lost Creek, and the churches are given credit for this giving. Others prefer to send their offerings direct to R.C.T.S. and these are not mentioned in the above figure.

Your support is needed for this "Light in the Hills," not only to help give the operating support mentioned above as a part of the Home Missions program but also to allow new areas of help such as the maintenance plan which will be carried out by Mr. Spitler during this new year.

"FIRST THINGS FIRST"

Matthew 6:33

WYCLIFFE BIBLE TRANSLATOR COMMUNICATES

The following is a letter from Roger Mohrlang who has been working with Wycliffe in Nigeria since May, 1968 translating the Bible into the Higi language. In the past ten years there has been a strong response to the Gospel among the Higi, as thousands have come to believe and follow Christ. The strong and growing Christian church is now enthusiastic to have the Word of God in their own language.

This letter was written after Roger had been on leave. He is presently working with John Guli, one of the men who received financial assistance from the Brethren Church during his attending the Theological College of Northern Nigeria. Little did we know the great way in which the Lord would use John Guli to lead his people in greater faith.

We use this letter of Roger Mohrlang to let you know what kind of work is being accomplished by Wycliffe Bible Translators and also that you might know about other denominations supporting work in Nigeria.

If you would care to know more about workers associated with Wycliffe and would like an insight into the type of work Jerry and Cheryl Grieve will be involved you might like to read **"Peril By Choice"** by James C. Hefley which tells about workers in Mexico.

November, 1971

Dear Folks,

Hot, sunny Christmas greeting and "top of the morning" to you all from here on the Nigeria-Cameroun border! Wish you could be here to join us this year for Christmas in this unbelievably different world.

The long ride out to the village on Bessie (my new Honda 125) was delightful, and a really warm welcome was waiting for me when I arrived. But after a year and two months, my hut was a most depressing sight—an absolute mess, with thick dirt, termites, and termite mud everywhere. The termites had even enjoyed a few meals out of my mosquito net, leaving it in rather dismal shape. It took two full days to get the hut cleaned out and back into shape again, though the termites continued to reappear in various places. And then to my great dismay, the place was invaded by "minyi" ants as well! While I was frantically trying to get a few of them out of the place, the old village chief happened to stroll by; silently observing my distress, he gently suggested that I just leave the ants alone, as they harm nothing. "In fact," he said, "this particular kind have come to drive out the termites!" ("God's termite medicine," they call them here—better than the white man's, they say.) I was a bit dubious at first, but sure enough—now both the termites and the minyi-ants are gone. (You learn a lot here.) So things are real fine now—even the snakes and rats are leaving me alone for a while.

The thick, hazy dust has just last week settled down on the area. This morning I can't even see the mountains half a mile away. With the arrival of the dust, the nights have become colder now, getting down to around 65 degrees F. Unfortunately the dust also brings with it the yearly epidemics which sweep across northern Nigeria in the dry season, taking many lives in their wake. But right now it's a happy time in the village, as the rains have been plentiful this year, and the coming guinea-corn

(continued on next page)

harvest looks good. (But only thirty miles north, rain has been so scarce that it will probably produce famine conditions this year.) The peanuts have been havested now, so the people are enjoying the bit of slack time.

Around here people get an early start on the day's work, so I'm often up by 4:45 a.m., and ready for the sack by 8:30 at night. Breakfast arrives anywhere between 6:00 a.m., and one o'clock, with supper coming pretty close to 7:15 in the evening. Aside from the two meal breaks and occasional visits from folks dropping by to greet us, the day's work is pretty steady. While John Guli works on the translation of the remaining half of the New Testament in his room down the road, I'm here at the table checking the work he's already completed. I've just finished checking Jude and Luke, and will be digging into Matthew as soon as John finishes it. The galley proofs of Mark are expected any day now from the printer, so we hope Mark will be off the press before Easter. The local Christians are busy working on plans for a set of Higi primers to teach the people how to read, and we hope that reading classes can begin this dry season.

John Guli and I continue to push to reach our goal of having the manuscript of the whole New Testament ready for publishing by early 1974. We hope that his other increasing church responsibilities will allow him sufficient time to complete the translation within the coming year. Needless to say, we're both learning much in the exacting process of translating and checking. He and I are deeply grateful to those of you who have shown so much kindness to us, and who daily kneel to pray for us and the young illiterate Nigerian church here. Thank you sincerely.

At this Christmastime, may the great news of the arrival of the Savior of the world be shouted from our hearts in praise to God! If you could see all that it's meant in the lives of some of the Higi Christians here (and in others' lives all over Africa and around the world) you'd shout too!

ENVISION US

by Weir E. Tritch

As night time turns to morning gay,
Our feathered friends in tree tops sway.
In towering lair as each awakes,
With golden notes, the stillness breaks.
The grass and grain with life renew
As nature spreads its silvery dew.
All life is bathed with song and bliss
As earth receives this morning kiss.
Help us, Lord, to humbly see
That this could come from only Thee.

Enlighten us that we may see,
Lord, Our Father, more of Thee
When in the stillness of the night
We see the fullness of Thy might
As endless heavens stretch away,
And solar diamonds lofty stay.
It's easy to behold Thy might
When gazing upward in the night
If only Thou wilt help us see
Such glory comes from none but Thee.

The lilly, rare and beautified,
Its gleaming whiteness cannot hide.
On it the white of heaven fell,
That it Thy pureness might foretell.
Daybreak comes with Thy delight
To grace the world with heaven's light
That from the soil that Thou did'st bless,
Can come such grace and loveliness.
Make our sight divinely keen,
That through it all Thou can'st be seen.

'Twas man, may we for ever know,
Thou made'st from earth so long ago
To live on this terrestial ball,
And have dominion over all.
Before mankind of every race
Thou did'st the cornucopia place.
Wilt Thou Thy grace to man unfold
That he may sacred treasures hold.
Guide his thoughts that he may be
Always grateful unto Thee.



BOOK REVIEWS

A rather lengthy book review of the HISTORY OF THE BRETHREN CHURCH: Its Life, Thought, Mission was published some time ago in THE MENNONITE QUARTERLY REVIEW. This was written by Carlton O. Wittlinger of Messiah College.

A portion of this review is presented in this issue for the benefit of those who do not yet possess a copy of this historical book which was written by one of our own Brethren pastors, Elder Albert T. Ronk, D.D. Historian and Archivist of Ashland Theological Seminary.

History of the Brethren Church: Its Life, Thought and Mission. By Albert T. Ronk, Ashland, Ohio: Brethren Publishing Co., 1968., p. 524. $6.95.

The designation "The Brethren Church" refers to one of the three groups into which the German Baptist Brethren divided in the 1880's. This particular group represented a protest against what its members regarded as an unscriptural and legalistic control of congregational life by the German Baptist Annual Meetings. A case in point was the Annual Meeting insistence upon adherence to a prescribed dress code as a test of church membership.

Approximately one-third of the book traces the German Baptist Brethren movement from its origin to the separation of the Brethren Church in the 1880's. The remainder treats the thought and life of that church from its inception to the present. After educational and theological controversy in the 1930's split the ranks into Grace Brethren and Ashland Brethren wings, the author limits his study to the latter.

Dr. Ronk has lived his entire life within the stream of the movement about which he writes. He approached his task, however, hoping to write as "a bystander without personal bias," and on the assumption that any tendency toward bias could be corrected by "copious documentation."

While the study outcomes do not always accord with these expectations, the author's personal involvement with his subject matter has certain advantages. He has chosen to make the assessment of the motivations or mind of the Brethren his guiding light. This approach requires great capacity to enter into the Brethren mentality; it calls for someone like Dr. Ronk in whom "Brethrenism in depth" has been instilled.

This work should be read by everyone with a serious interest in the origin and development of the Brethren Church. The extensive documentation indicates that the study draws upon a rich body of source materials, much of which evidently is brought to bear for the first time upon the history of that group. Dr. Ronk is to be congratulated for his extensive labors in assembling and processing much of this material for further scholarly use.

The format of the study reveals the author's wrestling with the length of the period covered, the voluminous sources, and the problem of selecting and arranging his material within a meaningful, interpretive frame of reference. He has made a commendable effort to identify integrating themes for chapters which, taken as a whole, combine elements of both chronological and topical approaches to Brethren history.

SISTERHOOD

SENIOR BIBLE STUDY

PROGRAM FOR FEBRUARY

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

SENIOR: Obstacles of Faith—Delays

Discussion Questions:

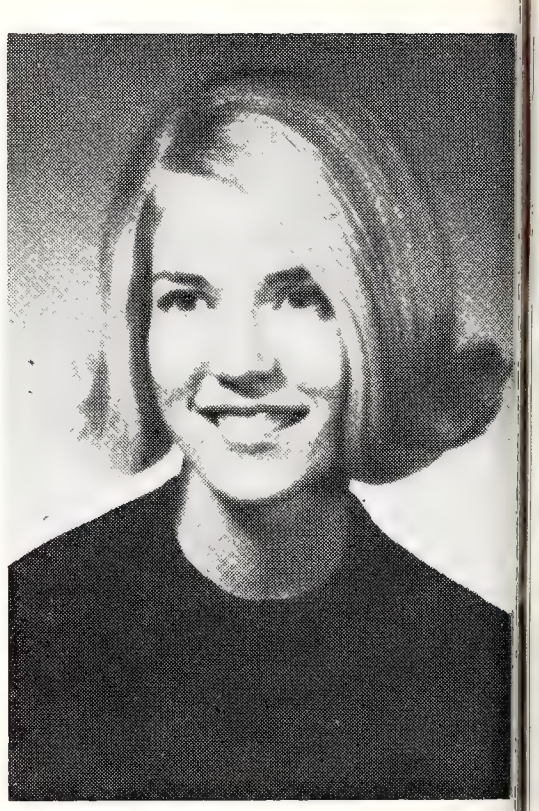
Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction



OBSTACLES OF FAITH

DELAYS

by Evelyn Ingraham

Text: John 11:1-45
Read text aloud.

Discuss the following:

1. What does Jesus say is the purpose of Lazarus' sickness (vs. 3-6)?
2. Describe Martha's reaction to Jesus' delay in coming to Lazarus (vs. 17-27).
3. Describe Mary's reaction to Jesus' delay (vs. 32-33).
4. Jesus sees these people in sorrow. What is His response in verses 33-35?
5. In verse 40 Jesus promises what?
6. Was Jesus' purpose of glorifying the Father accomplished (vs. 41-46)?

Conclusion:

Believe it or not delays can be of the Lord, not hindrance but rather a test of faith. Often there much anguish, but it will be worth your while to wa on the Lord.

The Lord's ways are not our ways. He sees what v do not see. He does not measure time as we do becau He works from the view of eternity. Do not try to o guess God. Do not set a time limit on Him. His timi is perfect. "And therefore the Lord will wait that H may be gracious to you" (Isaiah 30:18).

THIS COULD HAPPEN

Five little Christians
Shopping in the store;
One ran off to gossip
And then there were four.

Four little Christians
Golfing on the tee;
One cussed out the preacher
And then there were three.

Three little Christians
Kicking with a shoe;
Struck Women's Lib President
And then there were two.

Two little Christians
Condemning everyone;
But one spoke ill of the other
And then there was one.

One little Christian
Judging what had been done;
Asked God's forgiveness
And spiritual blessings won.

This one little Christian
His neighbors sought to woo;
And praised the services of his church
So now there were two.

Two little Christians
Strengthening their church the more;
Doubled all their efforts
And now there were four.

Four growing Christians
Praising God so great;
Kept on doubling their numbers
Until they were eight. . . .

Then sixteen; then thirty-two;
Then sixty-four; then 128
And the host kept singing:
"Praise God from whom all blessings flow."

LAFF-A-LITTLE

"You told me how good you were when I hired you a few weeks ago," said a foreman to one of his men. "Now tell me all over again, I'm beginning to get discouraged."

LESSON No. 1

After the honeymoon, the new husband asked his bride, "You don't mind if I point out a few of your little defects, do you?"

"Not at all," replied the bride. "It's those little defects that kept me from getting a better husband, Dear."

Man to little boy: "Do you think your daddy will be laid up long with his injured leg?"

Little boy: "Yes, I think so. Compensation's set in."

A father had rebuked his daughters rather severely and afterwards a friend said to him, "You were pretty hard on them, weren't you?"

"I don't think so," said the father. "They're too biased."

"How do you mean, biased? asked the friend.

"Well, it's this way," said the father. "It's buy us this, and buy us that, until I'm practically broke."

In spite of his 99 years, the old man lived by himself on the side of a mountain. When his son, 78, tried to get the father to move down to the village, the older man objected.

"Mebbe I oughta go," the oldster admitted to his grandson, who was 57, "but I just hate to have a young upstart tellin' me what I gotta do."

GOING BY THE BOOK

Superintendent: "Your reports should be written in such a manner that even the most ignorant may understand them."

Foreman: "Yes, sir. What part is it that you don't understand?"

RETIRING COUPLE HONORED

THE YOUNG MARRIED PEOPLES CLASS of the Mexico First Brethren Church were the sponsors of a farewell supper given in the church dining hall Sunday evening, December 12.

Their pastor, the Rev. Floyd Sibert, and Mrs. Sibert, who retired from the ministry and moved to their newly built home near Burlington, were the honored guests.

A carry-in dinner was served with the class providing the turkey. The tables were decorated with evergreen boughs, red candles and frosted pine cones.

Following the supper the program was presented in the main auditorium with over 125 in attendance.



Mrs. Joseph Berkheiser presenting "This Is Your Life" book to the Siberts.

A "This Is Your Life" story was given by Mrs. Joseph Berkheiser who collected the items which began in the year of Rev. and Mrs. Sibert's birth and continued through the years to the present day.

This included the life of both Rev. and Mrs. Sibert in all the places they have lived since he entered the ministry, first filling the pulpit at the Teegarden Church in the northern part of the state in 1925.

They have been at the Mexico church over 13 years. Relatives attending were Mr. and Mrs. Owen Sibert, Burlington; Mr. and Mrs. Earl Watkins, (Rev. Sibert's sister Regina), Winona Lake; Mr. and Mrs. Robert Imboden and Mrs. Mary Imboden, relatives of Mrs. Sibert's, all of Chillicothe, Ohio.

The church moderator and teacher of the sponsoring class presented the Siberts with a gift from the church.

Rev. Sibert was born January 27, 1899 at Tyner, Indiana, the son of Lewis and Myrtle (Stoneburner) Sibert. He was the second oldest child in a family of five children.

He attended school at the one room Sibert School (thus named because their farm land was the closest to the school) in 1905. He farmed with horses and he raised and broke them to pull a two-wheel cart. He and his brothers rode white ponies to school and to Kuntz Lake in the summer to swim.

He earned his college money by hauling gravel in a wagon with removable planks in the bottom, drawn by horses. His first job was at the Ball Rand Rubber Boot factory, Mishawaka, Indiana in 1918.

He entered Ashland College in the early 1920's. His first church was the Ellet Brethren Church, Akron, Ohio in 1929. It was while he was pastor at the Ellet church that he married Adda Imboden of Logen, Ohio on October 3, 1930.

In 1931 to 1938 he pastored the Masontown, Pennsylvania Brethren Church. It was there that he had the largest mid-week service.

In 1938 to 1942 he served the Pittsburgh, Pennsylvania Church. In 1942 to 1954 he lived at the Pleasant Hill, Ohio parsonage and served the church very well because it was there that a new educational unit was built and the sanctuary remodeled.

From 1954 to 1958 he pastored the Burlington Brethren Church. While there a new educational unit was built onto the church.

In November 1958 he accepted the call to go to the Mexico First Brethren Church. While there he took into the church membership 58 people by letter or baptism. They organized an adult choir, junior choir and Daily Vacation Bible School plus numerous other things.

He preached his farewell sermon on Sunday, December 19, thus closing his pastorate at the Mexico church and retiring from the active ministry in the Brethren denomination.

They moved to their new home near Burlington Indiana on December 23, 1971. Their new address is Rural Route 1, Bringhurst, Indiana 46913.

BRETHREN WORLD MISSIONS



A NEW BOOK FOR YOUR MISSIONS LIBRARY

Dr. Albert T. Ronk has just finished his new book, *History of Brethren Missionary Movements* which traces the history of all of our present Brethren Mission fields plus those before 1940.

This 168 page paperback book will contain an insert with pictures of the pioneer missionaries as well as maps of their fields. The history will be sold by the Book and Pamphlet Commission through the Brethren Book Store for $2.25 plus 35¢ postage and handling, as of February 1, 1972.

The Missionary Board of the Brethren Church is preparing a workbook for use with the history in teaching a course on Brethren Missions in camps or in the local church. This workbook should be available in early summer of 1972.

To be among the first to receive a copy of the *History of Brethren Missionary Movements,* fill in the coupon below and give with your $2.60 to a representative of the Missionary Board or mail to: Brethren Publishing Company, 524 College Avenue, Ashland, Ohio 44805.

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The Brethren EVANGELIST



Know Your Brethren Churches

BERLIN BRETHREN CHURCH—BERLIN, PENNSYLVANIA

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The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

At a recent Board meeting of The Brethren Publishing Company a suggestion was made to begin a series of articles entitled "Know Your Brethren Churches."

The first of this series is being published beginning with this issue and features the Berlin Brethren Church of Berlin, Pennsylvania.

It is hoped that this will be a regular feature of our church paper in the future. It is also hoped that in this migratory era of society moving from one place to another so frequently than many nostalgic memories may be stirred a bit. Also this series may serve in announcing that with many radical changes being made in all facets of life in modern society, The Brethren Church still is clinging to the basic principles upon which the foundation of the church was built.

The line drawing of the church accompanying this announcement is the old Berlin Church which at one time was referred to as the Holsinger Church.



By the Way

DOES THE CHURCH HAVE A ♡ ?

by Dorman Ronk

MORE PEOPLE are living in one of the 24,000 nursing homes in our nation than ever before. For some, these homes are a brief transitional period between hospitalization and recovery, but for many it is a permanent home. This trend reflects the changing nature of our society and family life.

When families are unable to take care of a parent, when special care or a diet is needed, the nursing home is often called upon to fill this need. However, many parents are placed in nursing homes just to get them out of the way. A sad but true statement of our changing society.

Many of these nursing homes are operated by profit-making business people, who have as their prime goal the desire to make money. Love of money comes first. This fact can be seen in the fast growth of the expanding of several national chains of nursing homes. The Four Seasons Nursing Homes bankruptcy in Ohio is an example of this condition. The demand on the managers of each home is to return a profit to the owners. Too often this is accomplished by cutting down on services.

Because this is a fact of our present society, the church has a very definite responsibility. Previously we have been afraid to venture out into this needed area. We claim Christ as our Saviour; therefore, we must turn our lives over to be used in service for our Saviour. We have a responsibility to help those in need. As Christians we care for our own, also as Christians we have a responsibility to provide care for others in our communities.

The Benevolent Board of The Brethren Church has been commissioned by the Church to provide care for the elderly. Its objective is to give a home to others who need it, at a minimum of cost—sufficient for expenses, but not for profit—and yet midst comfortable and cheerful surroundings.

As our society has changed, the Benevolent Board has changed its outreach to meet the needs of our society. Let us, likewise, be open to the leading of the Holy Spirit to see the opportunities for using the talents that God has given us to assist the aged.



Mr. Dorman Ronk is the Executive Secretary of THE BENEVOLENT BOARD OF THE BRETHREN CHURCH, secretary of the Board of Directors, Brethren Care, Inc., Moderator and a member of the Deacon Board of the First Brethren Church, Ashland, Ohio.

BRETHREN CARE, INC.



Photos by Bruce Ronk

Brethren Care, Inc., Ashland, Ohio under construction

THE PROCESS of securing a copyright for the name "Brethren Care, Inc.," has started. The Benevolent Board feels this phrase bears a double meaning and should be used by nursing homes and retirement centers which are sponsored and supported by The Brethren denomination.

Surely the Brethren do care! This was evident in the thinking nearly fifty years ago, when the Brethren's Home in Flora was built. The feeling that prompted gifts of the site and money to provide the home and the care, which many needed at that time, still persists today. The atmosphere of love and concern is felt in Flora. The care of fellow Christians is realized.

The second meaning of Brethren Care is demonstrated in the daily acts of kindness. We want the residents to know that each one is important, and that their welfare and comforts are of utmost importance. A comfortable home, adequate care, a balanced diet, and activity for special interests are assured. A happy home will make happy residents.

The name of The Brethren's Home in Indiana will not change. Long ago it was incorporated under this title. The thinking of Brethren caring will be sufficient.

In December, 1970, incorporation papers were filed with the Secretary of the State of Ohio to make Brethren Care, Inc., in Ohio a reality. This Corporation will handle the work of The Benevolent Board within Ohio. The Board of Directors includes two Benevolent Boar members (Marlin McCann and Mrs. Charles Munson and two Ashland Brethren (Dr. L. E. Lindower and Mis Dorothy Carpenter). As nursing homes and retiremer centers spread into other districts, Brethren Care wi incorporate into that district to facilitate the work c The Benevolent Board.

The new outreach of providing retirement cente will be in areas where there is a need. By providing ad quate housing, activities, and health care in early r tirement, the retiree can remain a more active membe of our society, without being dependent upon his chi dren. If he has an adequate diet, friends, and somethin worthwhile to do, he is more content and mo independent.

This expanding outreach will be built slowly and o a sound financial basis. Each new retirement cente area must be able to pay its own way. As our Februar offering and other gifts increase, some assistance wi be offered to the Brethren who desire assistance. A ways there is a need for more funds, and you are invite to be a part of the expanding program. Developmer and construction money is available through lendin agencies, but the interest rate is generally high. Man of us have savings and retirement money which invested elsewhere. The Benevolent Board offers yo the opportunity to loan this money to assist in the e panding work. Write for information.

PROGRESS

THE FIRST of the Brethren Care establishments is under construction in Ashland. You have read about he beginning in previous issues of **The Brethren Evangelist,** but for those of us in Ashland it is an exciting eality.

Ashland was chosen because it is the "home" for so many Brethren. Those who have attended Ashland College and/or the Theological Seminary, General Conference, missionaries and ministers alike have strong ties to this city. More than the sentimental tie is the need for nursing homes in this area. State reports indicated the dearth of qualified nursing facilities in this part of the state.



Aerial view of Brethren Care, Inc., Ashland, Ohio

In 1970 over six acres of land at the south edge of he Ashland city limits became available, option was btained, building permits, city ordinances, and probems were confronted and surmounted, and building lans started. Holland Associates of Akron, Ohio, were mployed to design and develop the nursing home. Mr. ack Holland has designed several nursing homes and partment housing units for the elderly. His background as been very valuable in enabling us to venture out n this program.

The loan for the construction was secured from The First National Bank of Ashland and shared by the Union Commerce Bank of Cleveland. Bids were received, and the contract was signed with Mowry Construction Company of Ashland in September, 1971.

The mild winter weather has been ideal for construction. The exterior walls are up, the roof trusses are in place, most of the windows are installed, and the building should be completely enclosed by January 15. Completion and occupancy are anticipated for early April.

ADMINISTRATOR



Lenny E. Seaman

THE ADMINISTRATOR for Brethren Care in Ashland will be Lenny E. Seaman, a member of The Brethren Church in Ashland, and a recent employee of the Ashland City - County and the State of Ohio Health Departments.

Lenny is a graduate of Polk High School, and started his college education at Ashland College. This was interrupted by enlisting in the U.S. Navy in 1941, from which he retired after twenty years of active service as a Chief Petty Officer.

He served in the hospital corps of the USN, receiving training at Norfolk, Virginia, and Philadelphia, Pennsylvania. His sea duty included the landing at Hollandia, New Guinea, and the Philippines invasion. Following World War II, Seaman worked in several naval hospitals: Oceanside, California; St. Albans, New York; Portsmouth, New Hampshire; and Argentia, Newfoundland. Each location was an advancement based upon his prior training and experience, till he served at the U.S. Naval Gun Factory in Washington, D.C., for five years as the medical department logistics and accounting officer. During the Korean War he was the senior medical department representative aboard destroyers, being responsible for the health of the 300-man crew.

Lenny attended the U.S. Naval School of Hospital Accounting, the School of Radiological Safety, and the U.S. Naval School of Hospital Administration, and George Washington University. Following his discharge from the Navy, and while he was employed by the local health department, he completed his college work at Ashland College, majoring in accounting and business management.

His family includes his wife, the former Frances Burns of Ashland, and four children: Jeffrey, an eighth grader, Elizabeth, a freshman at Ashland High School Deborah, a freshman at Ashland College, and David David and his wife, Le Anne, reside in Orange County Florida, near Winter Park, where Dave works in a Youth Center. They have a son, Thomas David, who is just 8 weeks old.

Lenny and his family reside at 833 Eastern Avenue in Ashland.

Lenny will serve as an apprentice to the administrator of The Otterbein Home, Charles Dilgard, in Lebanon Ohio. The two men are friends, which is a good beginning. Both Homes are Christian Homes, which is the important factor in finding a preceptor and apprentice team. In addition to observing and working part-time in Lebanon for six months, Lenny will participate in the administrator's class at Bowling Green State University and pass the examinations before becoming a licensed administrator. Most of his training will be completed before Brethren Care opens, so then his time will be undivided.

FUTURE PLANS

Future plans in Ashland include retirement apartments. This is quite indefinite as yet, but thinking is toward both one-floor condominium-type apartments near the nursing care building, and a large apartment building at another location.

Condominium-type apartments will be small residential buildings, built especially for the retired person. The cost will be borne by the resident who may purchase or lease the apartment. As funds become available, some of these apartments could be rented monthly.

Funding for the apartment building would be through an FHA program of housing for the elderly. The 23 bill is a low-interest guaranteed loan which helps to keep the rent at a lower level.

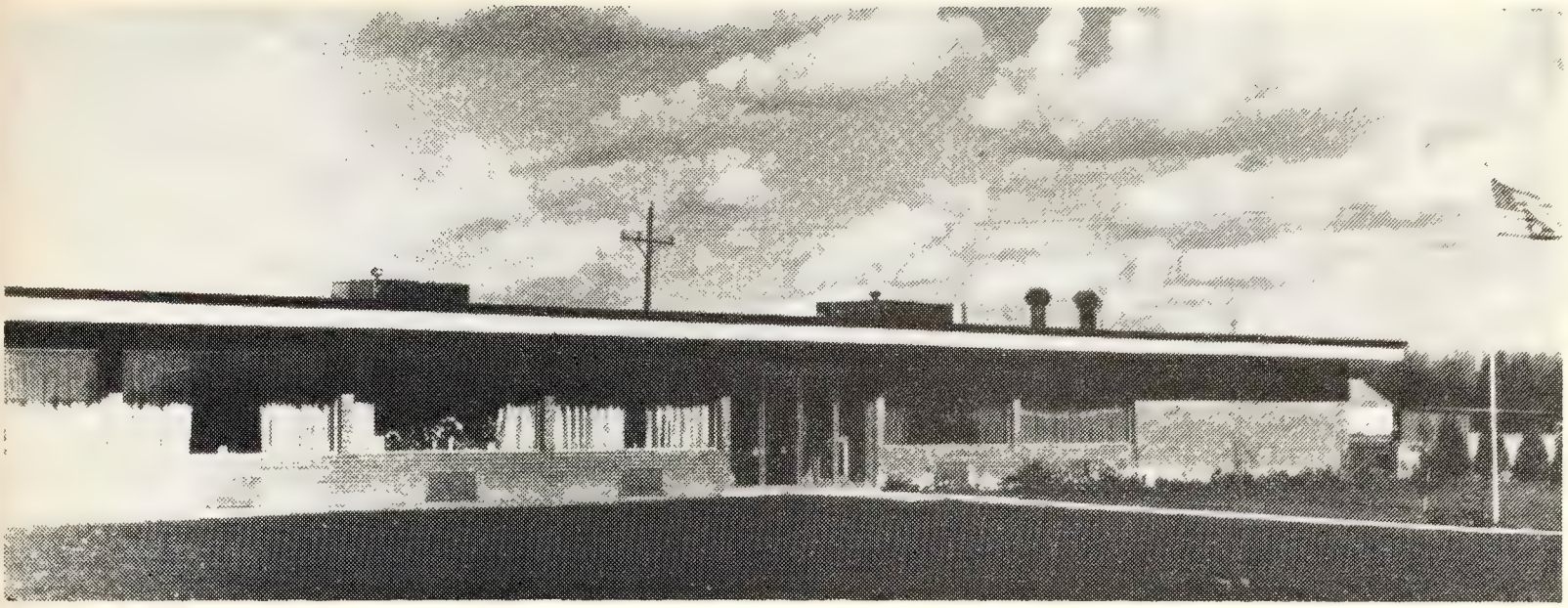
PENNSYLVANIA DISTRICT

Pennsylvania is the next district to actively consider Brethren Care, Inc. At their district conference in 197 a committee was formed to study the possibilities and to work with The Benevolent Board to make this reality.

Members of the district to the committee are Robert Adams of Levittown and Rev. Henry Bates of Wayne Heights. Members from the Board to this committee are John Golby of Johnstown and James Mackall of Vinco

This committee met in December to formulate their plans, hoping to have some definite recommendations to present at their conference in July. Committee members will investigate site possibilities, zoning and utilities, in addition to state code, health department restrictions, and state survey and reports concerning the need in certain locations.

Preliminary contacts have been made in Indiana Iowa, and California. When inquiries arrive, answers are given and sometimes a personal visit is made. Many people are interested and concerned about the elderly in their communities. It is good to be aware of the opportunities which are about us for helping these, who are also God's children.



BRETHREN'S HOME—FLORA, INDIANA

THIS HAS BEEN a marvelous year for the people who live at The Brethren's Home in Flora. In addition to living in a Christian atmosphere and receiving nutritious food and excellent care, the residents have witnessed a miracle, performed by God, the Great Physician, on Robert Bischof, the Administrator.

The General Conference in August was alarmed when the Bischofs were not in attendance because of Bob's health. Hearing the urgent need for open-heart surgery, people across the land began to pray for Bob's complete healing.

The surgery was performed in Indianapolis, Indiana, and surely the Lord worked through the medical team there. In two weeks Bob had returned to Flora, and very quickly resumed some office duties. His strength and healing were evidence of God's power—even the doctors were surprised, and called it a miracle. His schedule now is normal, and he is thankful to be about his Father's business in Flora.

Earlier in the spring Bob completed training courses at Purdue University and qualified for his administrator's license. A well-supervised Home continues to be a happy home for the forty members of the "family" in The Brethren's Home of Indiana.

This present facility is only the beginning of the possilibities in Flora. Plans for expansion are being developed, and then The Brethren's Home will be a complete retirement and nursing care center. The need for such a Center is urgent in this district, and the nucleus of such a Center is already established.

The land is there. Forty-two acres are in the plot—some is rented out as farm land, but plenty is available for expansion. The central services—kitchen and dining areas, lounges, administrator's and nurses' offices—are adequate for more than the present forty residents.

The plan is to add a wing to The Home, which will be equipped for skilled nursing care. Ten additional rooms could care for twenty residents who need full-time ursing care. The present structure would be classified as residential care. The two areas will be separated by the offices and central services, consequently will have different rates for care. (At the present time everyone is classified by the State as needing full-time care.)

The third housing area will be the apartments for the retired people who want to be free from caring for a property, yet who do not need any nursing care.

The three, brick cottages which have been built for many years have always provided homes for retired people. The former Home—the 2-story brick structure —will be remodeled to provide nine additional apartments. Notice the preliminary plan (page 8) for the remodeling: each apartment will have a living room, 1 bedroom, a kitchen and a bath; adequate and comfortable for 1 or 2 people.

By providing this complete retirement and nursing Center, the Benevolent Board can meet the needs of many others, and so better use the land and facilities there. Realizing the need and the present structures, one wonders why delay longer. Finances! Once again progress is hindered because funds are lacking.

A bonding program will be established for the proposed construction of the nursing wing and remodeling for the apartments. Plans also include financing by lifetime lease or monthly payment arrangement.

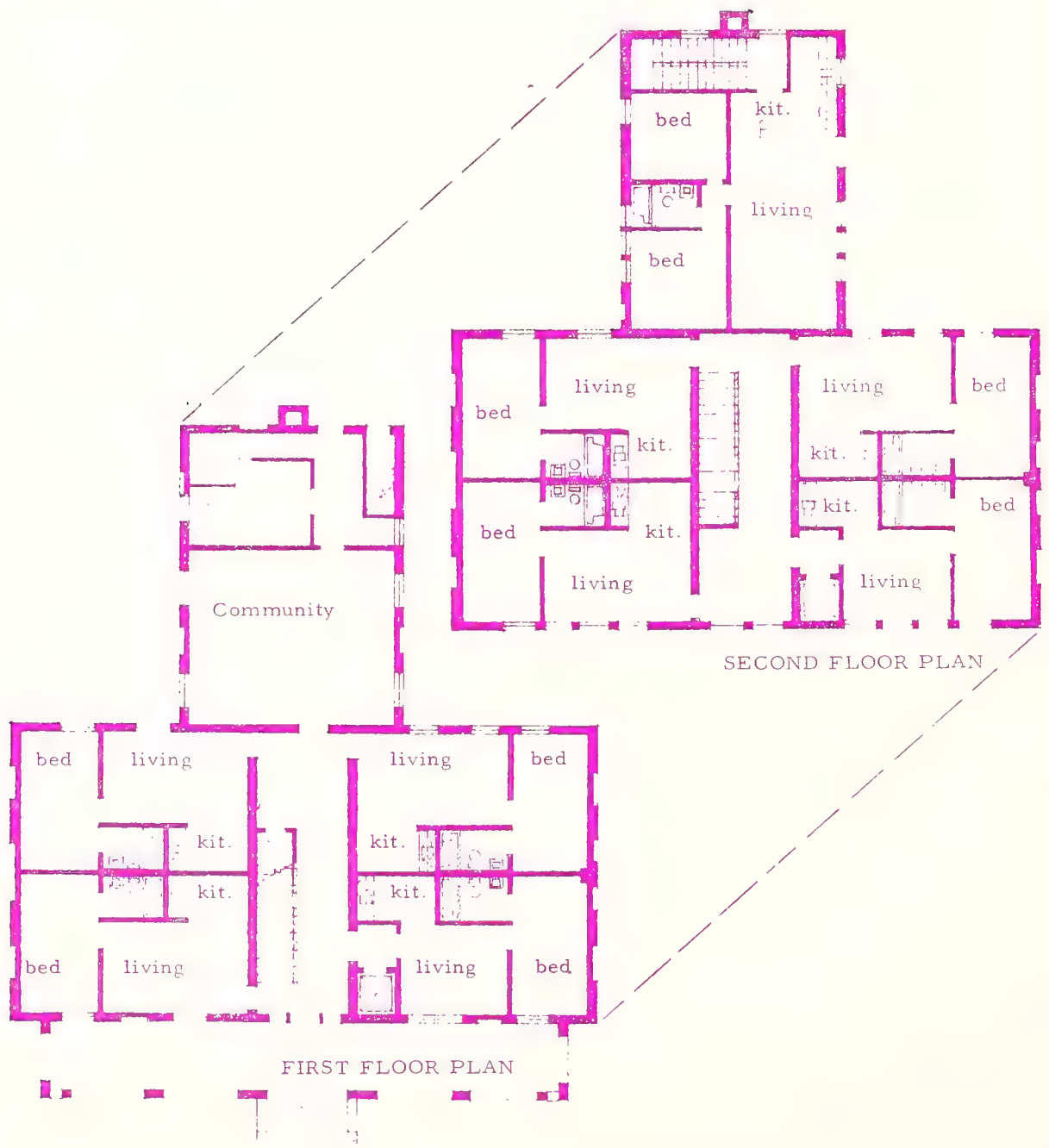
Your help now can be a gift, and by naming The Benevolent Board in your will. Planning how your estate will be divided is good stewardship. An expanding program is built on a sound supply of money.

No matter how much we write and talk about the services available, we occasionally find someone who is totally unaware of our program. Will you help us? A pastor is a good publicity agent and frequently contacts us when someone in his congregation desires information. Your neighbors, friends, and relatives may need you to tell them about The Home.

Entrance to The Home is certainly not limited to Brethren, though they are given priority. Please use the envelope enclosed in this issue of **The Brethren Evangelist** to seek more information about any phase of this work: retirement apartments, residential or nursing care living, financial gifts, or other information.



Former Home to be remodeled



Preliminary plans for remodeling former Home

IF BRETHREN CARE — ABOUT OTHERS



WHAT CAN WE DO TO HELP?

by Marlin L. McCann

I AM CONCERNED we Brethren become increasingly aware of the needs of one another. I believe we are, as we seek to provide more facilities for the retired of our denomination and community. But let's face it—we cannot build a retirement complex in every community. Soon we will have two facilities; the existing Flora Home and our new Brethren Care center in Ashland. For those living in the immediate areas of these two units, you have the greater opportunity for service to Brethren people.

There should be auxiliary organizations whereby services can be provided: worship, entertainment, crafts, social events and the like. For these able to be out and around there could be activities in the local church, especially for the retired. Of course, I am sure they would like to be included in groups of all ages as well. Some of our churches and districts plan golden-age retreats. Youth groups within the church can serve by taking special worship services to the people on a regular basis. We find the time to go caroling at Christmas, what about the rest of the year? These are but a couple of the many areas for helping out in Flora and Ashland.

But what about the rest of the Brethren who don't live in these two areas? What can we do?

I am sure there is a denominational retirement/nursing facility in your area somewhere. (In my immediate area there are three, plus some smaller, private homes.) In addition to those residing in these facilities, there are many older people living by themselves or with relatives. These are members of your church. When was the last time you visited one of them—to talk and listen to them, to share your life with them? Have you ever offered to take one of them to town, or to the doctor, or for a ride, or to your own home for a visit? Have you ever shared a family event with one who has no family? These may seem like insignificant little things, but to someone who has been forgotten they can mean a great deal.

We shouldn't be satisfied to let the government or a social agency or our pastor or someone else take the responsibility, for we have done this too long! It is personally our Christian concern!

In the next planning session, youth or W.M.S. meeting at your church give some consideration as to what you, as a group, as an individual can do on a continuing basis to care. Remember, one day you, too, will be one of the forgotten ten percent of the population.



Rev. Marlin McCann is pastor of the Mt. Olive Brethren Church in Pineville, Virginia. He is presently serving as president of the Benevolent Board of the Brethren Church, president of The Brethren's Home of Indiana, Inc., president of Brethren Care, Inc. of Ashland, Ohio.

news ... from the Brethren

Bellefontaine, Ohio. The Gretna Brethren Church will hold their 2nd Missionary Conference March 3, 4 and 5. Rev. Ingraham will be the resource leader.

Goshen, Ind. Sunday evening January 9, 1972 pictures of South America were shown by Doug Risser about some of his work there at the Children's Home while in the Peace Corps.

Washington, D.C. The Annual Missionary Conference was held January 28-30. Participating were Rev. Virgil Ingraham, General Secretary of the Missionary Board and Mr. Carlos Miranda. Carlos is originally from Argentina, is at present at Ashland Theological Seminary and in the future will be a missionary in Argentina.

New Lebanon, Ohio. On Sunday, January 23, a India Mission Rally was held. Rev. and Mrs. Virgil Ingraham presented first-hand pictures of the growing work in India, taken on their trip.

Ashland, Ohio. The women and young girls of the Park Street First Brethren Church are operating an "Out Reach Nursery" where they care for children of adults who are attending the Adult Education Program in Ashland. The Church School Christmas Project received $100.57 to purchase clothing for the boys in the Brethren Mission Orphanage in Rajahmundry, India. This will enable them to purchase 20 complete outfits for the boys.

Waynesboro, Pa. The children of the Wayne Heights church decorated a Christmas tree with envelopes of money for missions. This offering was sent to the mission work at Lost Creek, Kentucky.

Canton, Ohio. The Annual Sweetheart Banquet of the Trinity Brethren Church was held Febuary 12 in Walker's Country Style Restaurant in Louisville. The Louisville Church was invited to join in this evening of fun and fellowship.

Sarasota, Fla. Mr. Bill Fasig and Mr. Bruce Woodman, who sings and plays baritone horn and is with South American Crusades, gave a concert January 2nd. The Annual Missionary Conference will be held February 16-20th with Rev. Virgil Ingraham. Rev. Harold Barnett held revival services January 16-23rd.

Weddings



TROEGER-ALLISON. Joellen Troeger and David R. Allison were united in marriage on Saturday, October 23, 1971 in a double-ring ceremony in the Goshen First Brethren Church, Goshen, Indiana by the father of the groom, Rev. Richard Allison, pastor of Jefferson Brethren Church. Mrs. Allison is the daughter of Mr. and Mrs. Harold A. Troeger.

Goldenaires

Mr. and Mrs. Andrew Eicher o 352 Penn Place, Ft. Wayne, Indiana celebrated their 50th Wedding Anni versary December 20, 1971. Ope house was held January 9th.

* * *

Mr. and Mrs. Ben Schrock cele brated their 56th Wedding Anniver sary on January 1, 1972. They ar members of the Sarasota Firs Brethren Church.

* * *

Mr. and Mrs. Will Pottenger cele brated their 60th Wedding Anniver sary December 13, 1971. Their family had a surprise dinner for them. They are members of the North Mar chester First Brethren Church.

Memorials



ROYER. Mrs. W. McKinle (Edna) Royer, 71, for many year a member of the Brethren Churc in Louisville, passed away Octobe 18, 1971. Services were conducte in the Stier Funeral Home in Louis vil'e by Rev. John Byler who serve in previous years as her pasto Burial was in Union Cemetery c Louisville.

* * *

MILLER. Mr. Donald G. Mille 50, died October 21, 1971. He was member of the Loree Brethre Church. He was a Deacon, Sunda School teacher and held many office in the church and Indiana Distric

Rev. W. E. Thomas

BOWLING. Mrs. Laura Bowling of Brandywine, Maryland died November 27, 1971. Mrs. Bowling was a member of the Washington Brethren Church. Funeral services were conducted by the pastor, Rev. Robert Keplinger.

* * *

WHARTON. Mrs. Selesta E. Wharton, 81, of The Brethren's Home, Flora, Indiana, died January 4, 1972. Funeral services were conducted at First Brethren Church in North Liberty, Indiana, where she was a life-long member. Rev. Kent Bennett, pastor, assisted by Rev. William Thomas, Loree, a former pastor, officiated. Burial was in Eastlawn Cemetery, North Liberty.

* * *

LAMB. Mrs. William C. (Nellie) Lamb, 71, of San Diego, California and a life-long member of the Brethren Church in Louisville, Ohio, passed away February 19, 1971. Services were conducted in Paquelet Funeral Home of Louisville by Rev. John Byler, pastor of the Trinity Brethren Church, Canton, Ohio, who served as her pastor for a number of years. Burial was in Union Cemetery at Louisville.

* * *

SMITH. James O. Smith, 75, of Canton departed this life on November 3, 1971. His membership was in the Brethren Church of Louisville, Ohio. Services were conducted by Rev. John Byler from the Formet and Clevenger Funeral Home in Canton, with burial in Union Cemetery in Louisville.

SUTTON. Mrs. J. F. (Zilpha) Sutton, 86, the oldest member of the Trinity Brethren Church, Canton, Ohio, passed away on September 13, 1971. A memorial service was conducted by her pastor, Rev. John Byler in the Schneeberger and Son Funeral Home and burial was in Westlawn Cemetery in Canton.

* * *

HILL. Mrs. Ralph C. (Mary) Hill, 65, of Ft. Myers, Florida passed away in Aultman Hospital in Canton, Ohio on September 12, 1971. She was a faithful member of the Trinity Brethren Church of Canton for many years, but lived in Florida in recent years. Services were conducted by her pastor, Rev. John Byler, and burial was in Westlawn Cemetery in Canton.

* * *

STAHLY. Mrs. Henry (Mary) Stahly, a member of the Sarasota Brethren Church for fourteen years, formerly of Nappanee, Indiana, passed away December 17, 1971. Funeral services were held at the Sarasota First Brethren Church with Rev. Fred Vanator, founder and pastor emeritus and Rev. J. D. Hamel, pastor, officiating. Burial was in Sarasota Memorial Park.

* * *

WITTER. Mrs. George (Helen) Witter, 48, passed unexpectedly from this life on January 7, 1972. Memorial services were conducted in the Reed Funeral Home in Canton, Ohio by her pastor, Rev. John Byler. Burial was at Forest Hill Cemetery in Canton.

HERBRUCK. William Herbruck, 67, died unexpectedly from a heart attack on December 21, 1971. He was a life-long member of Trinity Brethren Church in Canton, Ohio. Memorial services were conducted by Rev. John Byler in the Formet and Clevenger Funeral Home, with interment in Sunset Hills Burial Park in North Canton.

* * *

HANCOCK. Mrs. Ruth Hancock died November 23, 1971 at Washington, D.C. She was a member of the Washington Brethren Church and its predecessor for more than fifty years. Funeral services were conducted by Rev. Robert Keplinger.

MEMBERSHIP GROWTH

Sarasota, Florida—
6 by baptism
4 by letter

Canton, Ohio (Trinity)—
4 by baptism
5 by letter
2 by reclamation

St. James, Maryland—
19 by baptism

Hagerstown, Maryland—
4 by baptism
1 by reclamation

Vandergrift, Pennsylvania—
2 by letter

Herndon, Virginia (Chandon)—
3 by baptism

ANNOUNCEMENT

The **Christian Reader** magazine has an article in the February-March 1972 issue entitled "Up From The Scrap Heap." written by Rev. John Young, pastor of the First Brethren Church in Pittsburgh, Pennsylvania. This is a very dynamic article. Be sure to pick up your copy of this issue of the **Christian Reader.**

AN OPEN LETTER FROM SANDY



Mrs. Edward (Sandra) Schwartz is the wife of Rev. Edward S. Schwartz, pastor of the First Brethren Church, Oak Hill, West Virginia.

Dear Brethren Friends:

I have so much to thank my Lord for this year that I don't know where to begin. In the early fall of 1971 my doctor told me that I had a huge kidney stone in my remaining kidney, and it must be removed immediately. My first thoughts were for my family. How would they manage while Mommy had surgery?

Because of the seriousness of my operation I had to be sent to Philadelphia to the University of Pennsylvania Hospital, which is 500 miles away from Oak Hill, West Virginia, our home. My husband serves as pastor of the First Brethren Church of Oak Hill.

Our members and friends here were so thoughtful to us during this trial. Bonnie, our second grader stayed with the Aubrey Allens and Scott, our baby stayed with the Lou Cepriches. When I left in mid-October I knew the children were in fine care. We took Laurie, our three-year-old, to Hilltown, Pennsylvania where grammy lives. We praise God for friends who prayed, sent cards, gifts and sacrificed for us.

Several of our members suggested that I be anointed before the operation. The service was beautiful as I felt the presence of God so real to me that day!

October 28th was the day of surgery, and praise God the doctor took out that stone and didn't need a kidney machine to do it! With only one kidney this sometimes must be done, but my God intervened. By December 15th I was able to leave the Philadelphia area and rejoin my family in Oak Hill.

We covet your prayers for good health in the future years. My life is in God's hands, and I want His will in every area. Many lessons were gained through my suffering. His presence and power is more evident, and I pray I can lead others to this way of life. Thank you everyone for your love, prayers and gifts. I love you and pray God's best for you in 1972.

In Him,
Mrs. Sandy Schwartz

ONLY A BOY

"Cast thy bread upon the waters" (Ecc. 11:1). "Forasmuch as . . . your labour is not in vain in the Lord" (I Cor. 15:58).

Over seventy years ago, a faithful minister coming early to the church, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," said the deacon. "I have something on my conscience to say to you, Pastor. There must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," he said, "I feel it, but God knows that I have tried to do my duty, and I can trust Him for results."

"Yes, yes," said the deacon, "but by their fruits ye shall know them, and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, and I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' I have great hopes of that boy Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old churchyard. He lingered in the dear old church after the rest were gone. He wished to be alone, the place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well Robert," said the minister.

"Do you think, if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a pause. Tears filled the eyes of the old minister. At length he said, "This heals the ache in my heart, Robert, I see the Divine hand now. May God bless you, my boy. Yes I think you will become a preacher."

Some years later there returned to London from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly, the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

Robert Moffat had added a province to the Church of Christ on earth, and brought under the Gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth.

It is hard to trust when no evidence of fruit appears. But the harvest of right intentions is sure. The old minister sleeps beneath the trees in the humble place of his labours, but men remember his work because of what he was to that one boy, and what that one boy was to the world.



Do you know what happened on that day
When burdened for souls you tried to pray?
Did you think you failed to touch the throne,
When your lips were dumb, your prayer a groan?
Over the sea in a hot dry land,
A kind soul with a faltering hand.
But lo! in that hour refreshing came,
God's servant spoke with a tongue of flame;
And souls long steeped in a land of night
Passed from gloom to marvelous light.

from **Jewish Hope**

SUPERSTAR OR SON OF GOD?

by Tal Bonham

The Sermon Builder

A teen-ager asked me several weeks ago, "What do you think about Jesus Christ Superstar?" At first, I thought he was being blasphemous. Then I learned that he was talking about a popular one and one-half hour rock opera which was recorded by a group of young artists from England. I became curious enough to listen to this exciting piece of music several times.

The only good thing about it is that it speaks of Jesus and the events surrounding His crucifixion. However, it does not necessarily follow the scriptural account of these events. Frankly, I like much of the music. However, **Jesus Christ Superstar** has four dangerous teachings and implications.

(1) It questions the divinity of Jesus Christ. Never does it say, "Jesus Christ is the Son of God." It merely asks, "Jesus Christ Superstar, do you think you're what they say you are?"

(2) It presents Christ as a superstar. It hints that He caused His own crucifixion as a part of a masterful public relations stunt. In this Jesus vs. Judas opera, Judas concludes that Jesus is "a jaded, faded mandarin."

(3) It leaves Jesus on the cross. The crucifixion is presented in such a way that you will never forget it. But not one word is said about the bedrock of our faith —the resurrection of Christ!

(4) It presents Jesus as merely a great human being. The human side of Jesus is presented with overtones of blasphemy in a few places. Buddah and Mohammed are considered His equals.

But what's so unusual about all of that? These four attitudes are held by everyone who refuses to make Christ the Lord of their life. If one will not let Jesus be the Lord of his life, he will find himself doubting the divinity of Christ; he will conclude that Jesus was, indeed, only a superstar; he will ignore the empty tomb; and assert that Jesus was merely a great man.

This bit of philosophy is contributed by an old sage who was reminded of the young couple expecting their first baby. They had the suitcase all packed for the trip to the hospital, and the car was filled with gas for the trip. As was expected she woke her husband up one night and said the time had come and it was getting short.

Getting her into the car very carefully, he sped to the hospital with caution even though he was like the usual expectant father in his first experience, fussy, worried and perhaps bothered by a little guilt complex.

Just as he pulled up to the hospital entrance, he learned over, put his arm around the little lady, patted her shoulder and asked, "Honey, are you sure you want to go through with it?"

He goes on referring this rather humorous incident to, as he puts it, "We got a lot of farm programs on the way, and somehow we have to learn to live with the consequences. Sometimes we think we have buried the law of supply and demand so deep we will never be bothered with it again. But then suddenly it is there.

"To change the subject, we have had quite a bit of vandalism out our way. Folks tend to blame the schools and maybe they are right, but only partly so.

"Cy Jones says, 'The only trouble with the schools is the teacher is scared of the principal, and the principal is scared of the school board, and the school board is scared of the parents, and the parents are scared of their own kids, and the kids aren't scared of anybody. The heat is on all around—except on the tail end of the kids where it belongs.' "

(This item has appeared in a variety of forms throughout the years. Here it is again, as found in the Trinity Brethren Church Newsletter.)

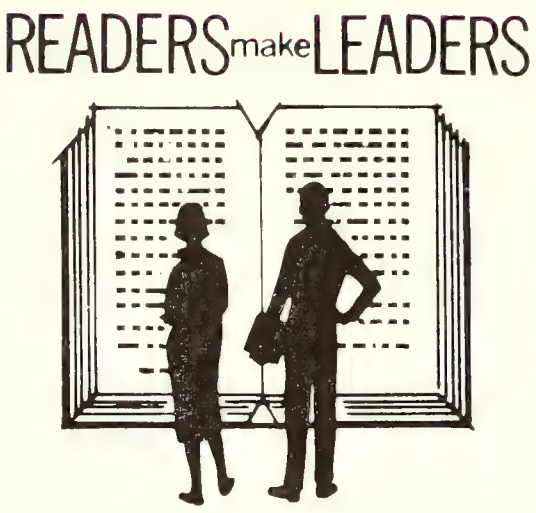
Longfellow could take a worthless sheet of paper, write a poem on it and make it worth $6,000—that's genius. Rockefeller could sign his name to a piece of paper and make it worth a million dollars—that's capital. And Uncle Sam can take silver, stamp an emblem on it, and make it worth a dollar—that's money. A mechanic can take metal that is worth $5.00 and make it worth $50.00—that's skill. An artist can take a fifty cent piece of canvas, paint a picture on it and make it worth $1,000—that's art. But God can take a worthless, sinful life, put His Spirit in it, and make it a blessing to humanity—that's salvation.

BOOK REVIEWS

Reviewed by Rev. Spencer Gentle, pastor of Papago Park Brethren Church, Tempe, Arizona, former editor of "The Brethren Evangelist."

ntz, Marilyn and Schell, Catherine: NEIGHBOR-OOD BIBLE STUDIES. Wheaton, Ill.: Tyndale House blishers, 1971. The two booklets that have come to desk from Tyndale House Publishers are **"Hebrews"** d **"Psalms and Proverbs."** These are study guides for me Bible Studies. At the beginning of each book there a guide as to how to use the book in Bible studies. so, an introduction is given for the book of the Bible t is to be studied. In the case of the book on **ebrews"** there are 16 studies available for the 13 apters of the book. Each chapter is given a special e. For the **"Psalms and Proverbs"** study there are 23 ides given. Special Psalms and Proverbs are chosen these studies.

Each discussion or guide is short and written to create cussion on the part of the study group. These are od outlines and certainly can be of great help to the oup leader.



ANNOUNCEMENT

The book HISTORY OF BRETHREN MISSIONARY MOVEMENTS recently completed by Dr. A. T. Ronk has been printed and is now available and on sale by the Book and Pamphlet commission of The Brethren Church.

This book can be purchased through the Brethren Bookstore, Ashland, Ohio. The price is $2.25 plus 35¢ postage and handling. Residents of Ohio add 11¢ for required sales tax.

Please send orders in care of:

THE BRETHREN PUBLISHING COMPANY
524 COLLEGE AVENUE
ASHLAND, OHIO 44805



Dr. A. T. Ronk presenting a copy of the HISTORY OF BRETHREN MISSIONARY MOVEMENTS to Rev. M. Virgil Ingraham, General Secretary of the Missionary Board.

BERLIN BRETHREN PROFILE

LIKE A PERSON OR A FAMILY, each church has its distinct characteristic, its God-given reason for being in the community where it is. Ninety years young, the Berlin Brethren Church in the opening months of 1972 emerges as loyal, faithful, a leader in its community; the sturdy dutchman country of mid-Pennsylvania.

BRETHREN to the core, Berliners are faithful in the work of the Brethren Church. Their members serve their turn on District and National Boards, as officers and committee members. They support with their time, money and interest all denominational programs. They have consistently sent students to Ashland College and Seminary, and have done all in their power to loyally strengthen the Brethren Church.

EVANGELISTIC and mission minded, the Berlin Church has been in the top ten churches in giving to World Missions. Thirty-six percent of their budget last year went here. Even more important, two of today's missionary wives, Regina (Hendershot) Rowsey and Kitty (Sarver) Winfield, came from this church and are still supported by it.

RENEWING itself in the best fashion, Berlin through the years has sent forth more men and women into the Christian ministry than any other Brethren church. (This is my impression; data not verified. MEW) Right now they range from Rev. D. C. White, retired, through Dr. Joseph Shultz, Dean of Ashland Theological Seminary, to Janet (Bird) Young, a Sem Wife at ATS, and John Shultz, presently a student at Ashland College preparing to enter ATS. Rev. Robert Huffman and Rae, Rev. Ron Ritchey, Rev. Woodrow Brandt are others that come to mind; there have been eleven in all, and three missionaries. Quite a goodly number of sons and daughters to send out!

LEADER in community endeavors, the Berlin Brethren Church stands out in its geographical setting as one of the solid landmarks. In this small, southwestern Pennsylvania town where almost every wage earner "works somewhere else," and Snyders Potato Chips is a main industry, the thriving church helps set the tone of solid mid-America. Its presence is known also by the activity of its pastor, Rev. Ralph Mills, who for fifteen years has visited in the many hospitals in the area, has served as chairman of the Berlin March of Dimes, as solicitor for Y.M.C.A., is a member of the Lions Club and the fire department, and is a popular speaker in the locality. The presence of the church is proclaimed also by the carillon installed in October 1970, as a memorial to Mrs. Mary Esken Coleman by her son Paul Coleman as it sounds out "to the Glory of God and the Service of Man," and reminds the community that a church is there.

INTENT on Christian work, the Berlin Church has a wide age range, well distributed.

Under 20 yrs. of age	21%
20 - 30	22%
30 - 40	14%
40 - 50	10%
50 - 60	13%
over 60	20%

They are very active:

Resident Active	334
Resident Active Communion	292
Non-resident Active	60
Non-resident Communing	2
Total Communing	294
Non-resident Inactive	58
Resident Inactive	29
Friends, Children, etc.	100

Long noted for its strong youth program, active Sunday School, and high Communion attendance, the Berlin Brethren are in a position to serve the spiritual needs of their community well. At a recent church meeting they approved the plans to expand their educational facilities. Their denomination they strengthen by their full support of all boards and auxilliaries. They care and they show it. They were the first to respond to the Brethren Publishing Company's effort to feature Brethren churches. They are sensitive to Brethren endeavors because they do care.

NICE property is perhaps an odd way to close this character sketch of a church, yet this tells so much about them. Three interesting tidbits came to light about this Brethren Church in its locale in Somerset County "the Ski Capital of Pennsylvania, a winter and summer paradise." Two visitors from Ohio who attended Laura Walker's wedding to Paul Bird, Jr. remembered the loveliness of the church building; well-kept, unusual in its arrangement with pulpit in the corner and seats curved around it, diagonal, in the sanctuary. Another time some new people in town asked about the impressive, important looking church. They'd not heard of the Brethren, but the well-kept building caught their interest.

Even more interesting is the information that this congregation, purely for sentiment's sake, has purchased the original church built by Rev. Holsinger just to keep it from being destroyed. That's being pretty Brethren, stubbornly keeping the old verities because they are valuable, in a world that doesn't much understand verities, while modernizing plant and equipment and budgeting a third of your money to missions and denominational outreach to meet the needs of people today. But that's Berlin Brethren Church in 1972.

(M. E. W.)

Berlin Brethren Church -- Berlin, Pa.



Berlin Brethren Church parsonage

In 1960 a new brick parsonage was erected next door to the church, and two adjacent properties were acquired and paved for parking.

Then in 1970 a carillon was dedicated, the gift of Paul J. Coleman in memory of his mother, Mrs. Mary Esken Coleman.

It is interesting to note that the pulpit Bible, bought by Elder H. R. Holsinger in 1880 for the home church, is being used to this date. Two of the early church members, who knew Elder Holsinger, are the oldest living members. Mrs. Frank Meyers is in her 100th year and Mrs. Harry Menges is 93 years old.

THIS YEAR marks the 91st anniversary of the organization of he Berlin Brethren Church. At a ouncil meeting in the Beachdale Church, on January 1, 1881, an rganization was formed which amed W. H. Menges as clerk.

On January 29 of the same month he Brethren met in council, in the Disciple Church, which had been the Methodist's first church house, and nanimously agreed to build a new hurch in Berlin.

A plot of ground was purchased n Main Street from Samuel Forney or $350, with Brother Forney greeing to contribute $100 toward he new building. The white frame hurch was dedicated on December , 1881. This white frame building till stands at the rear of the present uilding.

Down through the years 22 men ave served as pastors for the Berlin rethren, some in the early years or only one year. Rev. J. H. Knepler served the church on three ccasions, twice for one year and he third time for six years.

During the term of Rev. C. W. enshoff, who served from 1920 to 929, a new church was built. The hurch observed their 40th anniverary in 1921. The need for more pace was becoming quite apparent. 12 member finance committee was lected and a committee of three, . B. Cober, J. H. Landis, and F. H. leyers, was appointed to investiate the matter of building a new hurch.

The letting of the contract was not made until after the business meeting January 1, 1925. Lewis Keiper was given the contract on March 30 and the corner stone was laid on May 31 with Pastor Benshoff officiating. Rev. C. H. Ashman, pastor of the Johnstown First Brethren Church gave the address. The evening sermon was delivered by Rev. H. L. Coughenour, pastor of the Meyersdale Brethren Church, and an offering for the building was raised in the amount of $2,336.

The new church was dedicated on April 25, 1926, with Dr. W. H. Beachler, of South Bend, as the dedicatory speaker. A community service was celebrated in the afternoon with a choir of 60 voices assisting. Short addresses by other local pastors added congratulations. Cash and pledges in the amount of $33,500 was raised against a dedication cost of $67,000. Sixteen years later, during the last year of Rev. N. V. Leatherman's ten year pastorate, the Berlin Brethren ceremonially burned the last note of indebtedness, on January 4, 1942.

Several notable additions to the church plant have been made since that time. In 1946, during the pastorate of Rev. S. M. Whetstone, a gift of chimes was dedicated. The gift was from the J. H. Glessner family in honor of their daughter, Sara Jane. In this same year the church ce'ebrated the 25th anniversary of the present building and the 70th anniversary of the congregation.

REV. RALPH MILLS



PASTOR RALPH MILLS, ministering to the Berlin Brethren since 1956, has always wanted to be a minister. From the time he was twelve years old he felt drawn to the ministry. "God opened a few doors and closed a few," he said, "so here I am, just a pastor doing God's will."

Rev. Mills was born in Hagerstown, Maryland in 1924 and received his ministerial encouragement as a member of the St. James Brethren Church just south of Hagerstown.

(continued on next page)

He is a graduate of Ashland College and has done graduate work at the University of West Virginia, Frostburg University, in Maryland, and at Xenia Theological Seminary, in Pittsburgh.

He is married to Miriam Rohrer, also of Hagerstown, and is the father of two fine children, Gary, a student at the University of Pittsburgh, and Beverly, now Mrs. Alan Platt and living in Berlin. In 1971 the Berlin Brethren honored them with a surprise twin reception celebrating their 25th wedding anniversary and the 15th anniversary of their pastorate at Berlin. Prior to his term of service there Mills served the Brethren at Uniontown from 1949-1952 and the Pittsburgh church from 1952-56.

Rev. Mills has been active on all levels of church work and is presently a member of the General Conference Executive Committee and the Pennsylvania Conference Executive Committee, as well as serving on the District Mission Board. For many years he has been active in camp work and has been a member of the Youth Commission, served as treasurer of the District Mission Board and Secretary of the General Conference Executive Committee.

BERLIN'S PASTORS

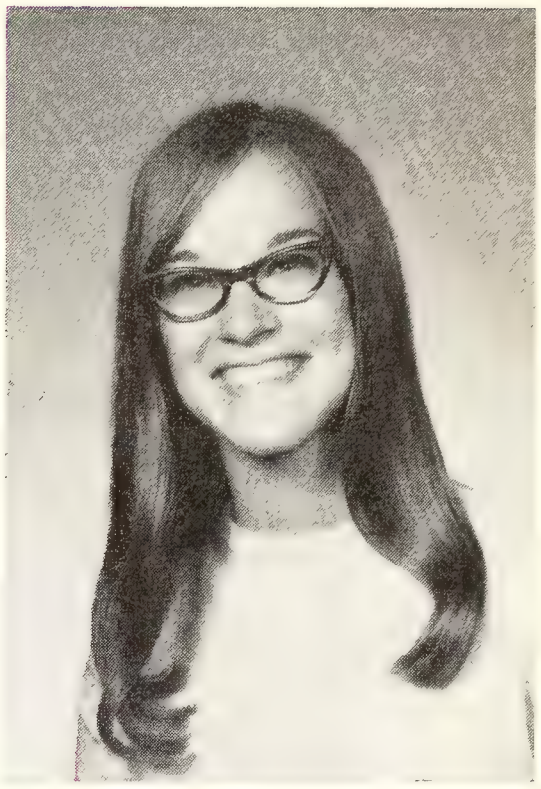
Rev. H. L. Holsinger	1881
Rev. J. H. Knepper	1882
Rev. A. D. Gnagey	1883
Rev. S. W. Wilt	1884
Rev. J. H. Knepper	1885
Rev. J. D. McFaden	1891
Rev. B. C. Mumau	1894
Rev. J. H. Knepper	1894
Rev. M. C. Meyers	1898
Rev. P. M. Swinehart	1900
Rev. L. A. Hazlett	1902
Rev. J. L. Bowman	1903
Rev. David Flora	1908
Rev. L. O. Hubbard	1910
Rev. C. E. Kolb	1913
Rev. J. F. Watson	1915
Rev. I. B. Trout	1918
Rev. C. W. Benshoff	1920
Rev. Albert Lantz	1929
Rev. N. V. Leatherman	1932
Rev. S. M. Whetstone	1943
Rev. Percy Miller	1948
Rev. Lyle Lichtenberger	1952
Rev. Ralph Mills	1956



Berlin Brethren Church

SISTERHOOD

Extra! Extra! Read All About It!



by Sherry Barnhart

Congratulations again to the two (2) Honor Societies —Vinco Jr. and Sarasota. All total 38 Societies reported last year. That's great! Let's beat it this year.

The Budget for this year was as follows: (in case you've forgotten)

Scholarship	$ 150.00
General Secretary	300.00
Bonding	10.00
Publishing Company	200.00
Miscellaneous	82.98
Seminary	100.00
India	125.00
Lost Creek	150.00
Total	$1,117.98

Congratulations to Marcia McPherson who was the Sisterhood Scholarship winner. This award goes to a girl entering her freshman year of college at Ashland College. I'll tell you more about applications later.

Don't forget your Thank Offering. One cent (1¢) per day isn't very much to give to God's work.

Hopefully you've sent in your dues by now—$1.00 for Juniors and $1.50 for Seniors.

Pray for our church leaders as they plan our General Conference. This year's theme will be "Reaching Our Continent for Christ."

Congratulations to the newly chosen B.Y.C. Crusaders. We have nine Sisterhood girls on the teams.

Wanted: girls to come and participate in the State Conferences. Each district is planning good programs.

Special thanks to all the W.M.S. Presidents who answered my letter so promptly. The answers were very helpful.

The National Officers are listed in your 1971 Brethren Conference Annual. There is also a copy of the minutes included. It would be a good idea to review them for your own use.

Don't forget to be reading your study books.

Please, when you write the missionaries, send the letters directly to the field. **Do not** send them to the Mission Board. You can find their addresses in the Brethren Conference Annual.

Till next month,
Sherry

MISSIONARY NEWS

LET THE MAN PREACH!

by Sherwood E. Wirt



NOT LONG AGO it was our pleasure to go to a conference and hear some great preaching. The preaching was done by men we had never heard of: men who have never written books, or built a "public image," or achieved national status. It was a magnificent experience. The conference was set on fire by their eloquence. Every Christian went away with a new sense of the presence of God. Right before our eyes the church was renewed.

Whatever is wrong with the Church today, it is nothing that cannot be cured by good preaching. The layman who is unhappy about his church is the layman who has not been stirred lately by a powerful gospel message. Many executives are sitting in denominational board rooms wondering why the graphs that were going up for so long are now beginning to tilt downward. Their church membership statistics are dipping and threatening to cascade. They wonder, is there too much emphasis on this, and not enough on that?

To such leaders we would say: Look to your preaching! Get your ministers excited about the Gospel. Burn into them the conviction that God's power is waiting to be released. See to it that each congregation is on tiptoe from Sunday till Sunday, wondering what kind of spiritual feast is going to be set when the Bible is opened and God's Word is proclaimed.

There is no excuse whatever for consistently poor execution in the pulpit. There is every reason to expect a thrilling, life-changing proclamation. Let us look at some of those reasons: (1) the authority of the Word of God, (2) the power and relevance of the Gospel of salvation, (3) the convicting work of the Spirit of God, (4) the desperate condition of contemporary man. **There** is a full quiver for any preacher's bow.

Instead of being made into a checkout counter where facile observations about the hang-ups of supermarket existence are spooned out, the pulpit should be a flying buttress of the kingdom of God, from whose sacred ramparts life belts are pitched to drowning men and women. The power of God to penetrate every facet of a man's being, to strip him and drench him and dry him and clothe him—this is preaching fare! Our congregations need to be shaken until the pews groan with the knowledge of the wickedness of sin, and until the floors creak with the traffic of people heading for the front to get right with God.

If a minister is not preaching with power, it may be that he has allowed himself to doubt that God "cut him out" for such work. If so, he has skimped on spiritual preparation and shortchanged the pew. He has deluded himself into thinking that program is more important than proclamation.

Christ said His preached words would live forever. Let's put the Church back on a biblical foundation. Let's have some great preaching!

Sherwood E. Wirt is editor of Decision Magazine, he is also author of the books: LOVE SONG AUGUSTINE'S CONFESSIONS; NOT MI GOD; PASSPORT TO LIFE CITY and others

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SOMEONE IS COMING!



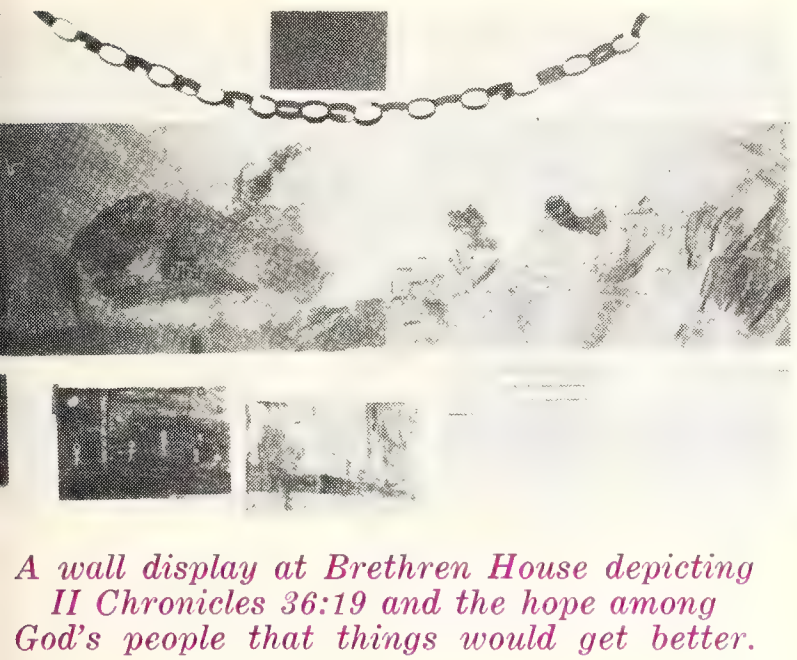
by Mrs. Phil Lersch

Mrs. Phil (Jean) Lersch is the wife of Rev. Phil Lersch, pastor of the Brethren Church of St. Petersburg, St. Petersburg, Florida. She is the daughter of Dean and Mrs. Leslie E. Lindower, Ashland, Ohio.

"Someone is Coming!" was the theme at Brethren House Learning Center on the four Sundays before Christmas.

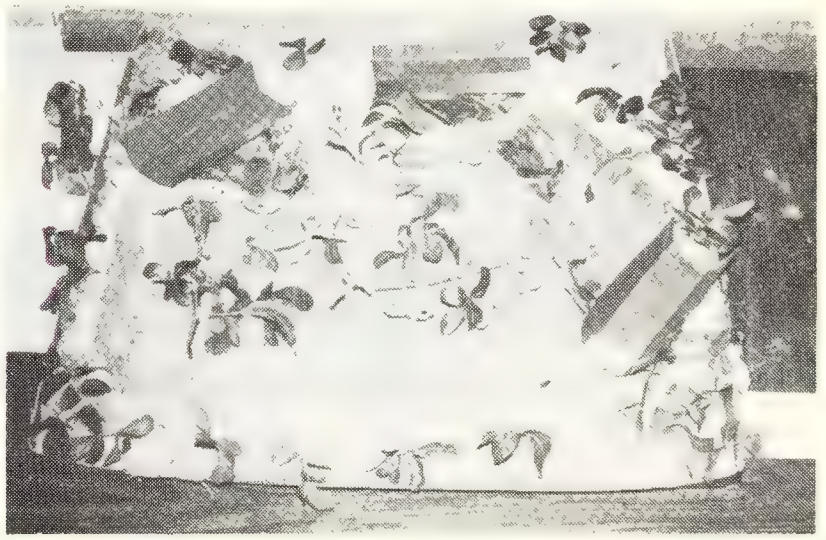
As an introduction to the theme Pastor Lersch interrupted a hymn during worship and led the congregation into exile, dramatizing the dark times before Jesus came and the consequent anticipation of the Jewish people as they looked forward to the deliverance their Messiah would bring. The group reassembled in the darkened living room at the parsonage for a dramatization and recorded music.

Later, to underscore the mood of the pre-Christ times when "the people walked in darkness," these activities were provided during study periods:



A wall display at Brethren House depicting II Chronicles 36:19 and the hope among God's people that things would get better.

1. Pictures were drawn on murals showing the destruction of Jerusalem.
2. The Hymn, "O Come, O Come, Emmanuel, and ransom captive Israel," was studied, presented on the listening center (earphones connected to a tape recorder) and sung.
3. Scriptures written by the prophets were analyzed and their messages classified into the topics, "Directions," "Promises," "Names for the One coming," and "Jobs that the One coming would do."
4. Creations of waxed paper, crayons and construction paper were made and hung for the light to shine through, illustrating the role of Messiah as "Light to the People Who Walked in Darkness."
5. An original "Hymn Matching Game" traced the source of many Christmas hymn phrases in the Scripture.
6. Illustrated hymn books gave meaning to the Christmas hymns.
7. A search for names for the Messiah in the Christmas hymns revealed many.
8. A worksheet directed people to look for "Description of Bad Times" and "Hopes for Good Times" in the prophecies pointing to the Messiah.
9. Models of deserted cities helped people understand the Scripture, "That will be when I bring back the exiles of my people Israel, to rebuild **deserted cities** and live in them."



A Church School Advent project at Brethren House depicting Isaiah 40:3, 4 and what will happen when the Messiah comes.

10. Constructing a sand-model of land formations and showing how people would prepare the way for a King brought meaning to the passage, "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain shall be made low; the unever ground shall become level and the rough places plain."

(continued on next page)

11. Clothespin doll exiles were "bound together" because the prophet promised that "when I bring back the exiles of my people Israel," and "God will break the chains that bind his people and the whip that scourges them" (Whips also were made.)
12. Swords, spears and other instruments of war were made because the prophet promised that God would "hammer their swords into plowshares and their plowshares and their spears into prunning hooks."

Of course any alert person can point out that God has not fulfilled all of these promises. We still have war and many other injustices. This points us into the study begun on the first Sunday of the new year entitled, **"Jesus Is Coming Back!"** He has work to do that He did not accomplish on His first visit to earth. So our next unit of study planned for the coming 4-6 weeks will teach that "Jesus Is Coming Back!" We hope to answer these questions: "Who said Jesus is coming back?" "When will He come?" "Why is He coming back?" "What should we be doing now?"

Mrs. Phil Lersch
St. Petersburg, Florida

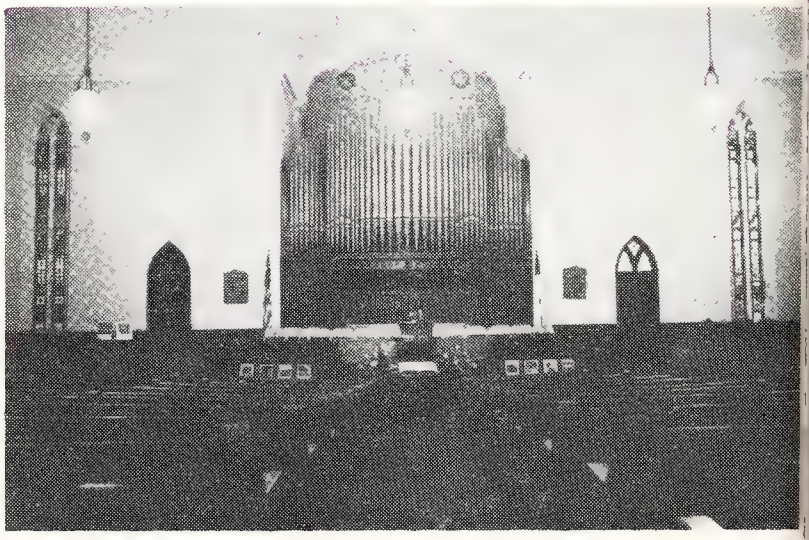


Children working and learning at Brethren Hous

TEN DOLLAR CLUB CALL NO. 31



New Church and Parsonage at Fremont, Ohio



Interior of Fremont Brethren Church

The newest **Ten Dollar Club** call has been given, covering the period from January 1 through June 30, 1972. This call is for the relocation of the Brethren Church at Fremont, Ohio. The Lord has gone before preparing the way and the congregation has accepted the challenge for growth. You can have a part in this ministry through the **Ten Dollar Club.**

Members of the club have received information concerning this call through the mail. Your prompt response would be appreciated. If you are not a member of this club which assists young Brethren Churches and would like to know more about it, write to: The Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio 44805 requesting information on the Club and on this call for the Fremont Brethren Church. Or if you would like to join the club send a minimum of **Ten Dollars** to the above address specified for Call No. 31 and stating that you would like to be a member of this elite group of Brethren interested in Brethren Church Extension within the United States.

THE BRETHREN CHURCH

Central Council — General Conference

1972 CENTRAL COUNCIL MEMBERS

ASHLAND COLLEGE
Rev. Virgil Meyer, regular
Mr. Myron Kem, regular
Dr. Glenn L. Clayton, alternate
Dr. L. E. Lindower, alternate

BENEVOLENT BOARD
Rev. Marlin McCann, regular
Mrs. Charles Munson, regular
Rev. W. E. Thomas, alternate
Mr. Dan Gilbert, alternate

BOARD OF CHRISTIAN EDUCATION
Rev. Carl Barber, regular
Rev. Richard Allison, regular
Rev. Jim Gilmer, alternate
Dale Stoffer, alternate

LAYMEN'S ORGANIZATION
Mr. Floyd Benshoff, regular
Mr. Virgil Barnhart, regular
Mr. Glen Bixler, alternate
Mr. James Payne, alternate

NATIONAL MINISTERIAL ASSOCIATION
Rev. Charles Lowmaster, regular
Rev. John Byler, regular
Rev. John Brownsberger, alternate
Rev. Arden Gilmer, alternate

PUBLICATION BOARD
Elton Whitted, regular
Rev. Henry Bates, regular
Rev. Robert Hoffman, alternate
Rev. Myron Dodds, alternate

BOYS' BROTHERHOOD BOARD
George Brown, regular
Rev. Phil Hershberger, regular
John Shultz, alternate
Rev. James Fields, alternate

MEMBERS AT LARGE
Dr. A. T. Ronk
Rev. Brad Weidenhamer
Rev. Paul Steiner
Rev. George Solomon
Rev. Robert Keplinger

MISSIONARY BOARD
Rev. St. Clair Benshoff, regular
Rev. James Naff, regular
Rev. Jerald Radcliff, alternate
Thomas Stoffer, alternate

CONFERENCE EXECUTIVE COMMITTEE SECRETARY
Rev. Alvin Grumbling

RETIREMENT BOARD
Rev. W. Clayton Berkshire, regular
Rev. Paul Tinkel, regular
Rev. Ron Waters, alternate
Rev. Ed Schwartz, alternate

SISTERHOOD BOARD
Mrs. Robert Keplinger, regular
Mrs. Jerald Radcliff, regular
Miss Sherry Shannon, alternate
Miss Gloria Stout, alternate

WOMAN'S MISSIONARY SOCIETY
Mrs. Russell Rodkey, regular
Mrs. Howard Winfield, regular
Mrs. Paul Bird, alternate
Mrs. Harry Hartsel, alternate

BRETHREN YOUTH CONVENTION
Moderator, regular (Mike Radcliff)
Vice Moderator, alternate (Paul Deardurff)

MODERATOR
Rev. Donald Rowser

RETIRING MODERATOR
Rev. Spencer Gentle

MODERATOR-ELECT
Rev. Henry Bates

MISSION BOARD
Rev. Virgil Ingraham, regular
John Rowsey, alternate

BENEVOLENT BOARD
Dorman Ronk

EDITOR OF PUBLICATIONS
George Schuster

DEAN OF SEMINARY
Dr. Joseph Shultz

DIRECTOR OF CHRISTIAN EDUCATION
Rev. Fred Burkey

TREASURER
Rev. Dale Long

STATISTICIAN
Rev. James Black

CONFERENCE EXECUTIVE COMMITTEE CHAIRMAN
Rev. Keith Bennett

BUDGET FOR 1972

ANTICIPATED INCOME		
Apportionment from Churches	$22,900	
Delegate Fees	450	
Other: Bequests (J. Eyman Estate)	1,500	
Investment Income (Interest)	650	
Withdrawal of Reserve Funds	3,000	
TOTAL ANTICIPATED INCOME		$28,500
ANTICIPATED EXPENSES		
GENERAL CONFERENCE OPERATION:		
Grounds Rental & Service	$ 1,500	
Executive Committee Expense	1,200	
Conference Supplies & Expense	1,000	
Printing Annual	1,500	
Honorariums (Conf. Officers)	250	
Misc. Conference Expense	150	
Total General Conference Operation		$ 5,600
DENOMINATIONAL PROGRAM:		
Central Council: Travel Expense	$ 800	
Study & Promotion Comm.(s)	1,300	
General Conference Committees	2,300	
N.A.E.: Annual Contribution	250	
Commissions Expense	200	
Key '73 Evangelism Program	200	
Misc. Denominational Program Expense	350	
Total Denominational Program		$ 5,400
DENOMINATIONAL ADMINISTRATIVE & PROMOTION:		
C.C. Admin. Salaries & Allow.		
Executive Secretary: Basic Salary	$ 7,700	
Housing Allowance	1,800	
Utility Allowance	600	
Office Secretary	1,200	
Retirement and Hospitalization	750	
Travel Expense (C.C. Executive Secretary)	2,000	
Office Supplies and Expense	900	
Telephone and Postage	800	
Office Rent	900	
Insurance	200	
Misc. Denom. Admin. & Prom.	250	
Office Equipment (New & Replacements)	400	
Total Denominational Administrative & Promotion		$17,500
TOTAL ANTICIPATED EXPENSES		$28,500

Approval of Above Budget

1. Outline Budget totaling $28,500 adopted by General Conference 8/18/1971.
2. Detailed Budget adopted by Central Council 11/15/1971.



NEW OFFICERS AT HIGHLAND

THE BYC of the Highland Brethren Church elected new officers for 1972. They were elected in December and installed on January 2. They are as follows:

President Richard Birch
Vice President Bruce Ross
Secretary Juanita Moore
Assistant Secretary Debra Hill
Treasurer Marilyn Rasel
Assistant Treasurer Bill Birch
Youth Advisors Mrs. Richard Best
Mrs. Homer Phillips
Rev. and Mrs. Carl Phillips

Our youth group is planning to go swimming as ntertainment for February. We are going to the .W.C.A. or at the local high school.

—Juanita Moore, secretary

YOUTH STRIKES AGAIN!

T IS OFTEN SAID that lightening striking in the same place twice is unprobable; not so with the youth Ardmore.

The youth again had charge of the Sunday evening ervice on January 9th. The guest speaker was Marve irkson, who with his wife Pam, sang a special number hich he wrote.

Marve spoke from II Peter the first chapter placing mphasis on II Peter 1:4-7. He talked about the promise f the divine nature that has been promised to us that ave escaped from the corruption of the world. After lking about the divine nature, he went on to speak out the virtues and how each one is important to hristian living.

I challenge you who are reading this to study and pply these virtues to your life, especially charity. Why, ecause the Apostle Paul says in I Corinthians 13:2, And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and I have all faith, so that I could remove mountains, and have not charity, **I am nothing."**

Then the youth choir sang the invitational. They sang "Yesterday, Today and Tomorrow." Two individuals came forward. One was Barb Basham who wanted a prayer of dedication for herself before she went back to college. The other was Sharon Smead who also came up with a heavy burden. The benediction was given to end another good youth service.

MUCH ACTIVITY AT BRYAN

THE SR. BYC members of the Bryan Brethren Church have been quite active this year so far.

At the present time the members are selling BYC Booster tickets for one dollar. This purchase will help BYC of Bryan reach their goal of $800. As of January 1, forty-three had been sold.

In October, the youth held a halloween party and hayride to recruit new members. A small amount of $2.41 was received. Although small, everyone enjoyed themselves. Also in October, Carolyn Clappe, a teacher from Farmer, shared some slides with the BYC group. These were of her experiences with Christ. The "Fingers of Faith" presented the youth with several numbers of inspirational music during October.

In November the youth held a bake sale to which many members of the church contributed. From this was received a total of $61. For the November 21 program the youth were pleased to have Rev. Dodds as guest speaker. He taught the youth parts of the history of The Brethren Church.

On Saturday, December 18, the BYC members met at the church to make cookies for Christmas caroling to shut-ins that evening.

Christmas Eve the Jr. and Sr. BYC groups put on the program which consisted of songs by the youth choir and a skit narrated by Terry Stark. The program was both enjoyable and inspirational.

For some time now the BYC members have been collecting recipes and in a short time will be compiling them for their cookbook.

The youth would like to thank all those contributing by donations, booster tickets, recipes and prayers.

Some members of the youth group are planning to attend **Explo '72** in June. Also, looking into the future, the youth will be having the rally for April.

We will appreciate your prayers to help make this a successful year for our youth.

—Cathy Brandon, Sr. BYC

PROJECT ACCOUNTING

FOR 1970-71

Local BYC groups from across the country gave over $7,000 toward the 1970-1971 National BYC Financial Budget goal of $12,900. As you can see, many groups did not contribute much to the total effort. We are hoping each local BYC and each district BYC will get involved in this year's goal of $10,900.

(**Please Note:** Any monies received after the 1970-1971 account was closed on October 31, 1971, will go into the 1971-1972 account. Also, we have ten dollars given which we do not have attributed to any group. If this should be credited to your group, or if there are any other discrepancies, please let us know.)

Southeast District

Bethlehem	$ 0
Chandon	0
Cumberland	0
Gatewood	0
Hagerstown	100.00
Liberty	0
Linwood	200.00
Lost Creek	0
Mathias	0
Maurertown	150.00
Mt. Olive	0
Oak Hill	0
St. James	150.00
St. Luke	0
Washington Jr.	40.00
Washintgon Sr.	140.00

Pennsylvania District

Special Offering	$ 25.00
Berlin	150.00
Brush Valley	0
Calvary	0
Cameron	0
Fairless Hills-Levittown Jr.	25.00
Fairless Hills-Levittown Sr.	25.00
Highland	0
Johnstown II	124.75
Johnstown III	72.00
Masontown	0
Meyersdale	75.00
Mt. Olivet	0
Mt. Pleasant	0
Pittsburgh	56.00
Quiet Dell	0
Raystown	0
Sergeantsville	0
Valley	40.00
Vandergrift-Pleasant View	125.00
Vinco Jr.	40.00
Vinco Jr. Hi	125.00
Vinco Sr.	60.00
Waynesboro-Wayne Heights	0
White Dale	0

Ohio District

Akron	$ 7.51
Ashland-Garber	0
Ashland-Park Street	212.28
Canton-Trinity	150.00
Columbus	10.00
Dayton-Hillcrest Jr.	10.00
Dayton-Hillcrest Sr.	25.00
Fremont	0
Glenford	0
Gratis	56.00
Gretna	250.00
Louisville	0
Mansfield-Walcrest	0
Massillon	0
Newark	0
New Lebanon	200.00
North Georgetown	0
Pleasant Hill	150.00
Smithville	150.00
West Alexandria Jr. Hi	10.90
West Alexandria Sr.	90.00
Williamstown	0

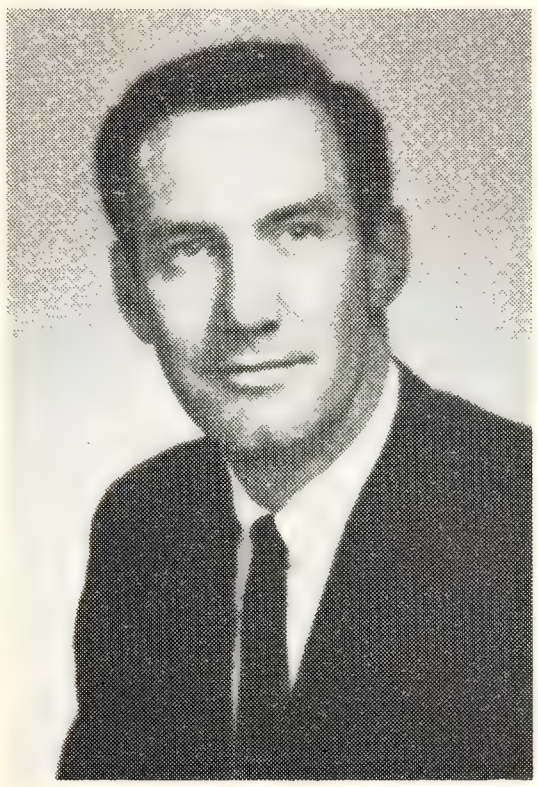
Indiana District

Ardmore	$501.00
Brighton Chapel	0
Bryan	320.00
Burlington	0
Center Chapel	0
College Corner	0
Corinth	0
County Line Jr.	100.00
County Line Jr. Hi-Sr.	60.00
Denver	0
Dutchtown	0
Elkhart	175.00
Elkhart-Winding Waters	0
Flora	400.00
Ft. Wayne-Crestwood	0
Goshen	72.00
Huntington Jr.	80.10
Jefferson	170.00
Kokomo	0
Loree Jr.	15.00
Loree Jr. Hi	60.00
Marion	0
Matteson	0
Mexico	$45.45
Milford	150.00
Mishawaka	0
Muncie	0
Nappanee	530.00
New Paris	400.00
North Liberty	0
North Manchester	0

Oakville Jr.	10.00
Oakville Jr. Hi-Sr.	195.00
Peru	25.00
Roann	300.00
Roanoke	30.00
South Bend	0
Teegarden	0
Tiosa	0
Wabash	50.00
Warsaw	50.00
Central District	
Cedar Falls	$ 0
Cerro Gordo	0
Lanark	0
Milledgeville	100.00
Udell	0
Waterloo	100.00
Midwest District	
Cheyenne	$ 0
Derby	0
Falls City	0
Morrill	0
Mulvane	0
Northern California District	
Lathrop	$ 0
Manteca	0
Stockton	0
Southwest District	
Papago Park	$ 0
Tucson	175.00
Florida	
St. Petersburg	$ 0
Sarasota	571.32
Unidentified	$10.00

RESOURCE LEADER FOR 1972 BRETHREN PASTORS CONFERENCE

The Brethren Pastors Conference is scheduled to be eld May 16-18, 1972 at Camp Bethany. Rev. L. Doyle Master will be the resource leader for this conference.



L. Doyle Masters

A native Tennessean, born in Livingston, Tennessee uly, 1931, L. Doyle Masters graduated from Livingston cademy in 1948. He attended Tennessee Technological niversity, Cookeville, Tennessee from 1948 to 1952, eceived the B.S. degree in English. He attended Duke niversity Divinity School from 1952 to 1954 and also anderbilt University Divinity School from 1954 to 956, receiving the B.D. degree in December of 1956.

His pastorates include Joelton, Tennessee; Lebanon, Tennessee — Westland United Methodist Church; Smyrna United Methodist Church, Smyrna, Tennessee; and presently, Calvary United Methodist Church, Nashville, Tennessee.

He preached in evangelistic missions in the following conferences of the United Methodist Church: Holston, Tennessee; Memphis; Western North Carolina; and Mississippi. He preached at Ocean Grove, New Jersey August 1965 as part of the Ocean Grove Camp Meeting Association Summer Program. He is presently serving on the Tennessee Conference Board of Missions and is an active board member of McKendree Manor, the Tennessee Conference Home for the Retired. He is past chairman of the Tennessee Conference Commissions on Christian Vocations.

The present church pastorate, Calvary United Methodist, is a suburban church in Nashville, Tennessee with a congregation of 1,900 members.

He attended the World Methodist Conference in London, England August 1966, and was appointed by Bishop H. Ellis Finger as an alternate delegate and accredited visitor.

He preaches in at least four evangelistic missions or revivals annually in various conferences in the United Methodist Church. He teaches in accredited Leadership Schools in the Tennessee Conference in the fields of Christian Vocation and Family Life. He also has assisted in Leadership Workshops at Lake Junaluska, North Carolina for the Southeastern Jurisdiction of the Methodist Church. He preached at Ocean Grove, New Jersey as part of their Centennial Celebration in June of 1969.

He has written articles published in Guideposts Magazine, The Upper Room, and contributed to "Prayers for Reconciliation" published by The Upper Room. He also has a published meditation in "Bible Times" by The Upper Room.



CANDI BAKER is the author of the new series featured in the Evangelist entitled Motivated Men Candi is the wife of Larry Baker a middler at Ashland Theological Seminary. The Bakers are from Papago Park Brethren Church in Tempe, Arizona. Larry is presently serving as Minister of Christian Education at Park Street in Ashland.

Candi attended Coronado High School where she was editor of the high school yearbook. An art major and a speech and journalism minor at Arizona State University, Candi worked on the university's publications for a semester.

The Bakers have two children: Jennifer, 3, and Jason born on October 4, 1971. Candi is presently employed as a social worker for the Headstart Program in Ashland and enjoys working with the underprivileged children. As chairman of the 1972 National Publicity Committee she will be busy writing and corresponding in the next few months. The Bakers are looking forward to graduation in January of 1974 and a future of Christian service in the Brethren Church.

Candi is the daughter of Rev. and Mrs. Duane Dickson pastor of the College Corner Brethren Church in Wabash, Indiana. Mrs. Baker has a brother, Gerald who is a member of the Brethren Church in Nappanee Indiana with his wife, Rosalee, and daughter, Amy.

MOTIVATED MEN

GERALD A. BARR



GERALD A. BARR, 25, is the third seminary student introduced to you through the series entitled Motivated Men written by Candi Baker 1970-71 Sem-wife reporter. Jerry is from Mansfield, Ohio and a member of the Mansfield Brethren Church for 15 years. He graduated from Mansfield Senior High School and received a BA degree from AC* before enrolling at ATS*. A senior at the seminary, Jerry is majoring in Old Testament and has special interests in Christian Education and evangelism and is presently serving as the student pastor of the Church of the Master in Steuben, Ohio. In 1971 he served as the secretary of the student government.

Jerry is married to the former Linda Lou Eagle from the West Alexandria Brethren Church. Linda is a Spanish teacher in the Ashland public schools and enjoys reading and singing.

The Barrs are residents of the new seminary apartments, and Jerry serves on the housing council. They are looking forward to May when Jerry graduates from ATS and the arrival of their first child. After graduation, he plans to serve as a pastoral minister in the Brethren Church.

*AC - Ashland College
*ATS - Ashland Theological Seminary

CHEEP ADVICE



Hate shortens life,
Love lengthens it,
Why not live as long as you can?

Sometimes prayer changes things.
Sometimes prayer will not allow things to change.

Talking to lost sinners about God can be a two way street. We can also talk to God about lost sinners.

A fair-weather friend is one who is always around when he needs you.

You're only young once—but if you work it right, that's enough.

To err is human—to try to cover up is too.

Most knocking is done by people who don't know how to ring the bell.

WANTED: Wicks to burn out for God. Oil and lamps will be supplied.
Anonymous

The Bible is the Christian's guide in the pursuit of holiness.
E. Schuyler English

LAFF-A-LITTLE

A rancher asked the district superintendent to assign a pastor to his community.

"How big a man do you want?" asked the superintendent.

"Well Elder," the wiry man replied, "we're not overly particular, but when he's on his knees we'd like to have him reach heaven."

A group of women were walking together. One lady said: Our congregation is sometimes down to thirty and forty on Sunday night.

Another said: That's nothing, sometimes our group is down to six or seven.

An old maid added her bit: It's so bad in our church on Sunday night that when the minister says, "Dearly beloved," it makes me blush.

A man was sued by a countess for defamation of character. She charged that he called her a pig. The man was found guilty and fined. After the trial he asked the judge: "This means that I cannot call the countess a pig."

The judge said that that was true.

"Does that mean that I cannot call a pig a countess?" the man asked.

The judge replied that he could, indeed, call a pig a countess with no fear of legal action.

The man looked at the countess and said: "Good afternoon, countess."

Modern Miss: Mother, did you ever flirt when you were young?
Mother: Yes, dear, I'm afraid I did.
Modern Miss: And were you punished for it?
Mother: Yes, dear, I got married.

POETRY CORNER

SOMEONE, JUST ANYONE

She sat alone in an old people's home,
Lonely and old and gray;
She wished that some one, just anyone,
Would call on her that day.
Did you?

He lay for days on his hospital bed,
The hours were long and hard;
He wished that someone, just anyone,
Would send him a cheery card.
Did you?

He was far from home on foreign soil.
Feeling homesick, lonely and blue.
He wished that someone, just anyone,
Would write him a letter, too.
Did you?

She felt a stranger, that little bride,
When to her husband's church she came;
She wished that someone, just anyone,
Would stop and call her by name.
Did you?

Her loved one died a few weeks ago,
So sad and heartbroken she sat;
She wished that someone, just anyone,
Would come to her house to chat.
Did you?

He hoped he had recited his verse real well,
That little fellow you know.
He wished that someone, just anyone,
Would smile and tell him so.
Did you?

She spent long hours, that teacher,
Giving the best she knew.
She wished that someone, just anyone,
Would speak just a brief "Thank you."
Did you?

This matter of Christian service,
We are living it day by day
When we help someone, just anyone,
As we walk along life's way.
Do you?

from First Brethren News, Elkhart, Indiana

A CHILD LEARNS

If a child lives with criticism
He learns to condemn.

If a child lives with hostility
He learns to fight.

If a child lives with ridicule
He learns to be shy.

If a child lives with jealousy
He learns to feel guilty.

If a child lives with tolerance
He learns to be patient.

If a child lives with encouragement
He learns confidence.

If a child lives with praise
He learns to appreciate.

If a child lives with fairness
He learns justice.

If a child lives with security
He learns to have faith.

If a child lives with approval
He learns to like himself.

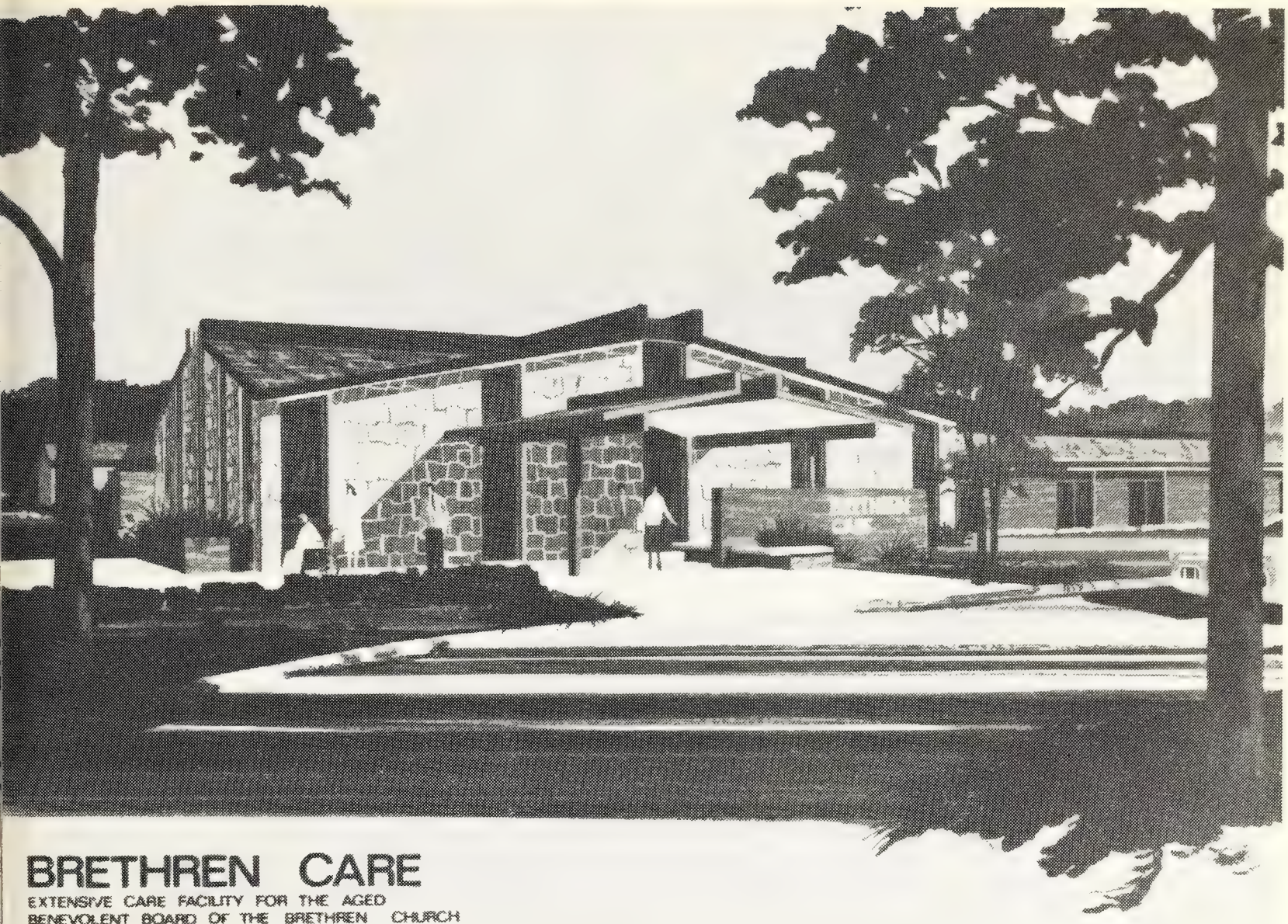
If a child lives with acceptance and friendship
He learns to find love in the world.

—Dorothy Law Nolte

Not until each loom is silent,
And the shuttles cease to fly,
Will my God unroll the pattern,
Or reveal the reason why.

For these dark threads are as needful
In the skill of the weaver's hand
As the threads of gold and silver
For the pattern that He's planned.

Anonymous



Applications are now being accepted for admission to Brethren Care, a complete and new nursing center, sponsored by The Benevolent Board of The Brethren Church in Ashland, Ohio.

The anticipated opening date will be May 1972. Brethren will be considered first as residents. If you, a parent, or a friend, are interested in coming to Brethren Care in Ashland, you should apply now. The application does not obligate you to come when there is room available, but it will put you on the preferred list.

At Brethren Care both residential and nursing care will be available. The rates have not been definitely set as yet, but will be approximately $12.00 per day for semi-private residential care, and $17.00 per day for semi-private nursing care. A few private rooms will be available also. The definite rates will be determined before March after costs and expenses are determined.

This application blank is also for listing your possible desire to rent an apartment which is designed for the retiree. Such housing could be available within the year in Ashland. This type of housing can be constructed wherever a need exists. Specially built retirement housing that is owned and operated by Christians, can be a great witness in any community.

If you are interested in coming to Ashland to live at Brethren Care, please fill out the application on back cover. It is to your advantage to apply now. Send application to: *BENEVOLENT BOARD*
710 Grant Street
Ashland, Ohio 44805

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962

APPLICATION OF ADMISSION TO

"BRETHREN CARE, INC."

ASHLAND, OHIO

I hereby make application to Brethren Care, Inc. retirement care center of The Benevolent Board of The Brethren Church.

In support of this I submit the following answers and statements.

1. NAME IN FULL _____

2. ADDRESS _____

City _____ State _____ Zip _____

3. DATE OF BIRTH _____ PLACE OF BIRTH _____

4. NAME OF HUSBAND OR WIFE _____
Living: ☐ Yes ☐ No

5. CHILDREN: Name Address

_____ _____
_____ _____
_____ _____
_____ _____
_____ _____
_____ _____
_____ _____
_____ _____

6. CHURCH MEMBERSHIP:

Name of Church _____ No. Years _____

Address _____ Pastor _____

7. DATE DESIRE TO ENTER: _____

8. TYPE OF SERVICE DESIRED ON ADMISSION:

☐ Retirement Apartment
☐ Residential Care
☐ Nursing Care

The Brethren
EVANGELIST

Funderburg Library
Manchester College
North Manchester, IN 46962



Vol. XCIV February 26, 1972 No. 4

The Brethren EVANGELIST

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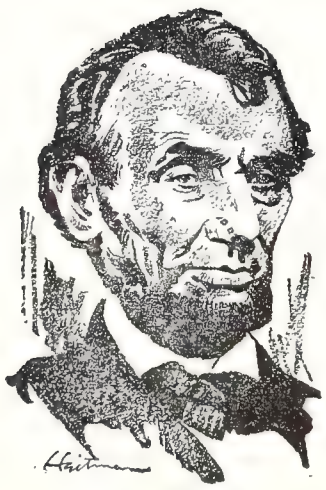
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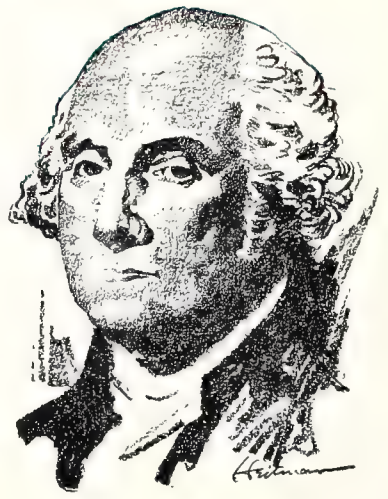
30 Sisterhood

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS







By the Way

THE TRUNK IN THE ATTIC

RECENTLY I went to the archives (some might call it an attic) and as I obeyed an impulse to look through an old trunk over by the window, I forgot for a while what I originally went to look for.

As I opened the lid, I noticed a small box that had a look of antiquity about it. Curiously I looked inside and saw a legal looking paper folded neatly, and unfolding it carefully I found it to be a birth certificate. I was astonished to find that my name appeared on this document. Since I never did know who my parents really were my curiosity was aroused more than ever. The only information available on the paper that was still legible was that the people who had taken me in were named Mr. and Mrs. Brethren Publishing Company.

The first and only home I really knew was The Brethren Church. I suppose my first crib is tucked away somewhere up here. I do know it was a well built home with a very firm foundation. Having exceptional maintenance and a few alterations here and there in all these years, I feel fortunate that I am able to still call it my home.

I do recall in my early years that there were many members in the Brethren family, and many of them came under this roof to care for me from the very beginning. Although I have quite a few years on me I am still looked after by members of this family.

I was always given a rather special nook of my own, and as I grew my quarters and furniture had to be enlarged also. Although the foundation was still as sturdy as ever, the house had to be enlarged too.

There were certain families in this clan called Brethren who started earning their keep while very young. I remember some who were working along with me in different sections of the country. One of the first co-workers I had still is very busy in the house next to ours. He is called Missionary Board.

The elder members of our large family wished to have records kept of various members who were living in various parts of our land, and these were to be kept for future generations.

These bound papers that are laid neatly in the trunk must be some of those records. This stack looks like it has some early twentieth century dates on them. Yes, look at these.

One of the oldest issues here contains the official program of the Twenty-eighth General Conference of the Brethren Church held at Winona Lake in 1916. I see that R. R. Teeter was in charge of my welfare at this time. Glancing through some of the pages, I see also that my close friend, Missionary Board, is making progress getting to the heart of Africa. He sure has been a busy one.

Look at this advertisement. A cloth-bound popular hymnbook for churches was being sold for 30 cents then. I guess times really have changed.

Here is a letter to the editor from someone who wished to testify how much his church paper did for his Christian life and work in the church. He had been receiving it each week for fifty years.

This issue seems to have withstood the hard times that were present when it came off the press in 1930. George Baer, the editor at that time, had his hands full taking care of me as that was a period when the financial structure of our land was in a sad state of affairs and dispositions were comparable.

I notice one little article in this issue and wonder if the times may not have had something to do with the announcement that the covers and contents of the Holy Bible were undergoing some changes—changes as far as color and content were concerned.

Digging deeper into the files, I find many pages of the history of our family being entrusted to me by Fred Vanator, who after a long stint as wielder of the editorial pen rested not on his laurels in a retirement of serenity, but went on in a dedicated effort to start a new family of Brethren in the sunny south and by gathering a few of the relatives together and adopting many without a church home established one of the larger families in the kinship.

I could spend days here perhaps refreshing my memory as to all that has occurred since my birth, but someday I will take time to again look over the documented statements of the history of all our family which are chronologically recorded by one of the nearer relatives in the Brethren family who must have had a close eye on me all these years. He recently gave much of his time to gather his collection of photographs and records of the Brethren since the family came into existence to write a very knowledgeable and chronological history of the family.

Incidently, Mom and Dad Publishing Company have many of these books stored away, and I am sure that many members of the Brethren family, especially the newer ones would be interested in obtaining one of these history books.

Since there are many establishments where one can buy food to take care of the physical body, Mom and Dad decided to open the front of the house to have a place where one can also obtain spiritual food for the

(continued on next page)

mind and soul. This type of store cannot be found in every hamlet and larger city.

Some of our brethren throughout the land wanted to do something for the family too, so they put their thoughts down on paper and sent these to Mom and Dad to be put along side the other books and papers. They weren't too big so they were given the name tracts. Even so, they knew how to make themselves visible and heard throughout the brotherhood.

Recollecting that period of time about forty years ago when a depression was taking its toll throughout the land and many people had to share in order to survive, brings to mind how the Brethren family felt that they had received a special blessing from our Lord and have for many years, since they arrived in America, been diligently trying to preserve this blessing to share it with the entire world.

Oh, here I have been prattling right along and forgot to mention my own name. The name on this birth certificate is **The Brethren Evangelist.** Some of the other kids I grew up with and who decided on a similar career either had their names changed or received a nick-name somewhere along the line, (but my name must have been liked rather well as I am still known by that name. Perhaps the fact that the work that I am engaged in and my name seem to go hand in hand may have something to do with it?

I thought many times that some of my school chums must have a few wealthy or goodhearted friends or relatives since they seem to have fancier clothes than I and whoever makes them must be using newer sewing machines. Still I am not ashamed of my appearance because I know that the good people who are looking after me even yet in my days of senior citizenship are doing their best with the equipment that shows a remarkable amount of reliability, even though spare parts for their tools are getting scarce.

Every occupation has to have a few highlights in its tenure, and one of those that stand out in my career is being present at the various family reunions that occur each year. Here I meet personally many of the family who cannot visit us at home, and then too, occasionally I see again those good people who had taken their turn at baby-sitting for me. One thing certain, the baby-sitters I had weren't the type to spend the time watching TV and raiding the refrigerator and leave me to my own devices. I suppose I owe my health and longevity to them.

If only now they could convince some of the other relatives to lend a hand now and then, I wouldn't be faced with the dreadful fear that I might have to retire and be put away in some home or museum.

After meeting and talking with some of my former schoolmates who are engaged in this same type of occupation, we concur that as long as we are physically able to carry on with our responsibilities that have been so sorely needed, we refuse to give up in spite of all the discouragements we may face.

Well, I think I have been steeped in nostalgia long enough. I better be about what I came here for in the first place. I also hear the postman's whistle, and I have a feeling that he might be bringing me some good news from some of our relatives and news of their welfare and how their families are growing is always welcome.

(Ghost Writer G.S.)



You are invited . . .

30th anniversary convention

OF THE NATIONAL ASSOCIATION OF EVANGELICALS

CHASE-PARK PLAZA HOTEL
APRIL 11-13, 1972
ST. LOUIS, MISSOURI

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General Director, NAE
International Secretary, World Evangelical Fellowship

REV. CECIL B. KNIGHT
Assistant General Overseer,
Church of God, Cleveland, Tennessee

DR. HUDSON T. ARMERDING
President, NAE
President, Wheaton College

DR. HAROLD J. OCKENGA
President, Gordon College and Gordon Conwell Seminary

REV. DAVID WILKERSON
David Wilkerson Crusades
Author

DR. ROBERT N. THOMPSON, M.P.
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President, Evangelical Fellowship of Canada

DR. GEORGE SWEETING
President, Moody Bible Institute

CONVENTION THEME



PLAN NOW TO SHARE IN THIS HISTORIC RETURN TO ST. LOUIS CITY OF NAE'S BIRTH

Write for information and registration forms today:

NATIONAL ASSOCIATION OF EVANGELICALS

P.O. Box 28 — Wheaton, Illinois 60187

CELEBRATING 30 YEARS OF SERVICE TO AMERICA



A GUIDE FOR INDIVIDUALIZED STUDY OF THE INTERNATIONAL SUNDAY SCHOOL LESSONS

Brethren Bible Class Quarterly

Note: Ten minutes before the end of the study time, gather with others and do the following:
(1) Share questions raised in your study.
(2) Discuss insights gained from the study.
(3) Compare ways the lesson can be applied.

First: Skim the quarter's over-all theme.
1. Read the **General Introduction** on the inside cover. Either underline in your quarterly or write on paper the main idea of this introduction.
2. Note the authors of the three sections of each lesson.
3. Skim the lesson titles on the inside cover.

Second: Find the lesson written for this Sunday, or any Sunday you missed.
1. Read the **Lesson Background.** Underline in each paragraph the important idea and any other information that you want to remember.
2. Read the lesson that is outlined under the title. Sometimes an abbreviated version is printed in the quarterly. You will get a more thorough understanding if you read the complete text suggested. You may want to use more than one translation.
3. Write questions concerning any parts of the Scripture that are unclear to you. As you read the exposition section next, look for the answers to your questions.

Third: Begin your closer examination of the Scripture passage itself.
1. Read the **Lesson Exposition,** referring back to the printed text when you don't remember the passage referred to.
2. Write the answers to any questions you asked in the second section.
3. Underline any statements that you think are particularly meaningful.

Fourth: Plan to relate to daily life what you're learning.
1. Read the **Lesson Application.** Underline significant sentences. Put question marks beside any statements you wonder about or disagree with.
2. If you like, write your own lesson application. After reading the lesson, there may be an emphasis you think the author missed.
3. If you have unanswered questions about the Scripture, its background, exposition, or application, look in a Bible Commentary for an answer. If you don't find the answer, write the question on a piece of paper and give it to the pastor or teacher as you leave.

Fifth: Respond to the lesson by one of the following ways:
1. Write a resolution.
2. Write or pray silently to God for help in overcoming some weakness in your life that the Scripture lesson pointed out.
3. Write your reaction to something outstanding in the lesson.

Choices: Here are suggestions of some worthwhile activities.
1. Write a letter to one of our missionaries. (Names and addresses are in the back of **The Brethren Annual.**)
2. Read an article in the **Brethren Evangelist,** underlining key ideas.
3. Write a note of appreciation to someone.

Developed by Brethren House Staff
St. Petersburg, Florida

SPOTLIGHTING NEW FILMSTRIPS NOW AVAILABLE



The following filmstrips have been added to the Board of Christian Education rental library. All items rent for $1 each unless otherwise indicated. Orders should be placed with us no less than two weeks prior to the showing date and three weeks would be preferable especially in holiday seasons. When ordering, give us your name and address, the catalog number (preceeding each title), title of filmstrip (include two or three choices wherever possible), and the showing date. Order from: **Board of Christian Education,** 524 College Avenue, Ashland, Ohio 44805.

CHRISTIAN LIVING

Teens and Adults

S-43 **Man and the Earth**—67 frames, color draws & photos, rec. & man., sr. high-adult, 12 min.

Man's existence is threatened by environmental pollution, ecological destruction, and over-population. The Judaeo-Christian view tended to separate man from nature, making man the lord of nature and exploiter of the earth. This filmstrip suggests a new look at the creation story, stressing man's responsibility as steward of the earth's resources.

S-44 **Mathematics and Starvation**—60 frames, color draws & photos, rec. & man., sr. high-adult, 10 min.

At current rates of increase, world population will double in thirty-five years. Yet population has already overtaken our food production capacity; 3½ million people die of starvation annually. And the "doubling rate" is far the fastest in underdeveloped countries least able to provide for their people. The filmstrip urges that Christians limit their own families and insist on national commitment to the needs of mankind.

S-45 **Canaries and Credit Cards**—55 frames, color draws & photos, rec. & man., sr. high-adult, 9 min.

Technology and exploitation are upsetting the delicate ecological balance of the earth. Man is compared to a prodigal teenager with an unlimited credit card—and now the bills are coming due: pollution of air and water, loss of irreplaceabl resources, extinction of entire species, hunger an death for many. It is time for Christians to expan their man-to-man related ethic to include the entir life community—to achieve the "peaceable king dom" where man and nature live in harmony.

T-1 **The Quality of Life**—54 frames, color draws & photos, rec. & man., sr. high-adult, 9 min.

Man is linked spiritually and physically to the worl of nature; yet today most people live in a man made environment of steel and concrete. 70% o the population lives on 10% of the space. And a large part of the space in crowded urban areas i devoted to the automobile, which in turn increase air and noise pollution. Crowding produces massiv social and psychological disruption—disorder, riots crime. Even man's natural retreat, the wilderness, i threatened by exploitation, pollution, and crowding

T-2 **Therefore Choose Life**—53 frames, color draws & photos, rec. & man., sr. high-adult, 9 min.

This concluding filmstrip summarizes the challenge facing man and offers an "agenda for survival. The money and technology are available to put thi plan into effect. What is necessary is a reversal o many cherished, though out-moded ideas. Th religious nature of the problem is re-emphasized As God's representative, man's job is to care fo the earth, not exploit it and to affirm that all me are brothers.

EVANGELISM

CS-11 & CS-12 **Kennedy Cassettes**—A set of four cassettes on the evangelism program developed by D. James Kennedy at Coral Ridge Presbyterian Church, Ft. Lauderdale, Florida. This set presents live sessions with Dr. Kennedy in the training program which is also presented in the book, **Evangelism Explosion.** Rental fee: $2.50 per set, may be kept no longer than four weeks at a time.

S-34 **A Church Ministering**—50 frames, color draw & photos, rec. & man., jr. high-adult, 8 min.

An automobile accident leave a young couple injured and stranded in a small county hospital. A teen-ager is arrested for maliciously destroying property. An old lady sits alone day by day. To people in these and other situations, Christians can minister! This filmstrip shows highlights in Jesus' ministry and focuses on the present-day opportunities for the church to be a ministering fellowship.

MISSIONS

S-31 **I Met A Guy**—91 frames, color draws & photos, tape & man., sr. high-adult, 10 min.

This filmstrip is produced by Missionary Aviation Fellowship and tells the story of Don Robertson, a flyer with MAF who was killed in a plane crash. The filmstrip presents the kind of work done by mission pilots and makes a strong appeal to young people—this is one type of Christian service available to young people who want to get away from "everything being the same."

OTHER HOLIDAYS

S-42 **Squanto And The First Thanksgiving**—50 frames, color draws, rec. & man., junior-adult, 15 min.

Tells the authentic story of Squanto, a brave who had much to do with the Pilgrims' success in establishing Plymouth colony.

TRAINING

I-16 **Growth By Groups**—167 frames, color photos, rec.-man. & guide, jr. high-adult, 15:56 min.

This filmstrip has been designed for three purposes: (1) to arouse interest in a church in the small group, (2) to explain the principles of group dynamics, leadership training, etc., and (3) to introduce the program of "Growth by Groups."

S-35 **Working With Young Adults In Sunday School**—45 frames, color photos, rec. & man., adults, 10 min.

New terminology! New materials! Typical of our changing times and the spirit of the 70's. Good methods and techniques for working with young adults are presented—plus suggestions for equipment and arrangement in a class or department.

S-36 **Developing A Plan For Church Advance**—50 frames, color photos, rec. & man., adults, 9:30 min.

The purposes of this filmstrip are: (1) to give an overview of church planning, (2) to help churches get started in planning, (3) to show that planning is an essential part of church advance, (4) to make the viewer aware of the principles and methods of church planning and (5) to present the available resources for church planning.

WORSHIP

S-33 **O God, Who Is Like Thee?**—45 frames, color photos, rec. & man., jr.-adults, 10:15 min.

This filmstrip is designed as enrichment to a study of the Psalms with many scripture references, natural scenery and music.

S-37 **Creation**—34 frames, color photos, rec. & man., children-adults, 6:38 min.

The narration for this filmstrip is James Weldon John's "Creation" from the book, **God's Trombones.** It is a moving story, written simply in sweeping style and grace of how God put everything together "in the beginning." Music by Fred Waring and the Pennsylvanians.

S-38 **Finding God in Worship**—44 frames, color photos, rec. & man., children-adults, 5:05 min.

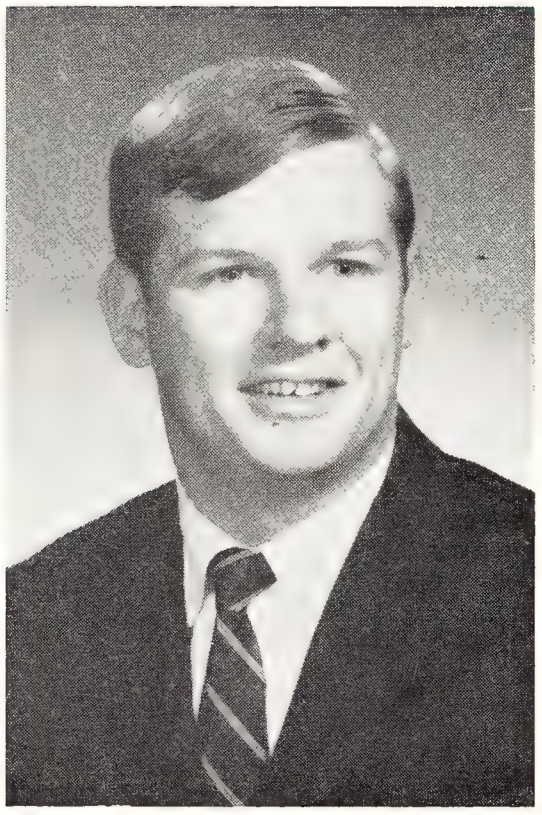
In worship man seeks to relate himself to a high being. Because of worship, man's life is changed. He wants to serve others. To worship is to experience an awareness of God, to recognize His holiness and majesty, and to respond in loving obedience to His leadership.

S-39 **Worship Christ**—35 frames, color draws, rec. & man., children-adults, 8:15 min.

Provides an inspirational look at the person of Jesus Christ. Devotional in nature, it provides an image of Christ as Savior while touching on His birth, life, teachings, purpose, death, and resurrection. It is designed for a worship experience and is not chronological in sequence. Narration is limited as many frames are presented to music only.

MOTIVATED MEN

by Candi Baker



Frederick J. Finks

FREDERICK J. FINKS, 25, is a senior at ATS* from the Maurertown Brethren Church in Maurertown, Virginia where he has been a member for 13 years. Fred attended Central High School and AC* where he graduated in 1969. While attending AC, He was busy as vice-president of the Student Senate and made Who's Who in American Universities and Colleges.

Fred was the first National Board of Christian Education Director's Assistant to Rev. Fred Burkey. During his first year at ATS, this kept him busy travelling to various youth activities in the brotherhood. Majoring in Christian Education, Fred has worked with the Park Street youth and gained much experience in this field.

Fred's wife, Holly is a member of the Welling ton Baptist Church. She is kept busy working a a registered nurse at Samaritan Hospital i Ashland and caring for their new daughte Alyson.

Fred is serving as student pastor at the Eas Mansfield United Presbyterian Church in Mans field Ohio. The Finks are looking forward t graduation this spring when Fred plans to eithe take a pastorate or continue his studies. The are residents of the seminary home located o High Street.

*AC — Ashland College

*ATS — Ashland Theological Seminary

CARL HENRY ARIZONA LECTURES INCLUDE 'KEY '73' APPEAL

AN EDITOR whose plea for evangelical cooperation spurred more than 100 American denominational and church groups to designate 1973 as a year of cooperative evangelism throughout the United States this week addressed local church leaders on "Phoenix as a Key '73 Target."

Dr. Carl F. H. Henry, now editor-at-large of Christianity Today magazine, devoted the first of five lectures at Grand Canyon College to the present religious situation in America. His audience for the Staley Distinguished Christian Scholar Lectures included local churchmen and the college community.

Dr. Henry said, "1973 could be the momentous turning time of the twentieth century, and some sections of Canada are already reporting spiritual awakening in advance of it." He said, "If men give God His due, the holy will of God will not only turn individuals 'right' side up, but turn educational institutions 'truth' side up, and social relationships and structures 'just' side up."

"We are to seek first the Kingdom of God and His righteousness, not a technocratic society, not Walden II, nor even an extension of the American dream, which has now become a nightmare."

"Americans can no longer point accusingly across the Atlantic at statistics of Christian fallout and church decline. Half of our own population is now unconnected with any church, and on any given Sunday half of the membership will not be attending a service. Only one in four persons in the United States is now estimated to be commited to the life style familiar to us in churches. Three in four have either rejected it, or compromised it, or do not know it."

Dr. Henry said that "for evangelical Christianity this is the most critical time in American history since the Civil War, and in some respects since the founding of the nation." He stressed the importance not only of simultaneous Christian efforts in 1973 but of cooperative effort "to the outermost limits of a good conscience." He warned that "Christians are bagged up, sacked in and isolated from the main currents of modern life."

LATE GREAT PLANET EARTH TOPS 800,000 SPAWNS NEWS DOCUMENTARY "THE RETURN"

The 16th printing of Hal Lindsey's best seller, **The Late Great Planet Earth,** this one for another 100,000, brings the total number in print now to over 800,000.

Based on current sales, the one million mark is expected to be reached by March '72 according to Zondervan Vice President of Publications, Robert K. DeVries.

This month also premiers the film, **The Return,** a news documentary featuring Hal Lindsey and based on the contents of **The Late Great Planet Earth. The Return** is produced by and available through The Evangelical Communications Research Foundation, Box 28539, Dallas, Texas 75228.



Northern California District Conference Organization

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Vice Moderator—Donald Mullins, Box 315, Lathrop, California 95330
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President—Alvin Shifflett
Vice President—William Anderson
Secretary—Buck Garrett
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1973—William Anderson
1974—Alvin Shifflett
Member to Annual Conference Executive Committee—Milton Robinson

Church Secretary Revisions

Southeast District

Bethlehem: Mrs. Maxine Wenger, Route 1, Box 206, Linville, Virginia 22834
Kimsey Run: Etta B. Miller, Wardensville, West Virginia 26851
Liberty: Mrs. Ella Mae Weatherholtz, Quicksburg, Virginia 22847
Mt. Olive: Mrs. Pauline Wagoner, P.O. Box 70, Weyers Cave, Virginia 24486

Pennsylvania District

Fairless Hills-Levittown: Miss Carol Welty, 284 Glouster Road, Fairless Hills, Pennsylvania 19030
Highland: Mrs. Eunice Shrontz, Box 35, Prosperity, Pennsylvania 15329
Valley: Miss LaVerne Keslar, Route 1, Box 224, Acme, Pennsylvania 15610

Ohio District

Canton (Trinity): Mrs. Dorothy Brown, 665 Knoll Street, SE., North Canton, Ohio 44720
Fremont: Mrs. Roger Reedy, Box 71, Lindsey, Ohio 43442
Louisville: Mrs. Sandra Schmucker, 210 East Gorgas, Louisville, Ohio 44641
Smithville: Mrs. Helen Hershberger, 1506 Sunset Lane, Wooster, Ohio 44691

Indiana District

Center Chapel: Mrs. Vaughn Neff, Route 2, Peru, Indiana 46970
County Line: Mrs. Pauline Peffley, Route 4, Plymouth, Indiana 46563
Denver: Mrs. Louise Alspach, Route 1, Denver, Indiana 46926
Dutchtown: Mrs. Willis Kreider, Route 6, Warsaw, Indiana 46580
Kokomo: Mrs. Elizabeth Surbey, Route 1, Bunker Hill, Indiana 46914
Peru: Mrs. James Miller, 480 West Fifth Street, Peru, Indiana 46970
South Bend: Miss Judy Rose, 1029 Bellevue, South Bend, Indiana 46615
Wabash: Mrs. Herbert Eckerley, Route 1, Wabash, Indiana 46992
Warsaw: Miss Pam Teeter, Route 3, Warsaw, Indiana 46580

Southwest District

Tucson: Mrs. Della Miller, 6365 Calle Bellatrix, Tucson, Arizona 85710

news ... from the Brethren

REVIVAL IN SARASOTA, FLORIDA

by J. D. HAMEL

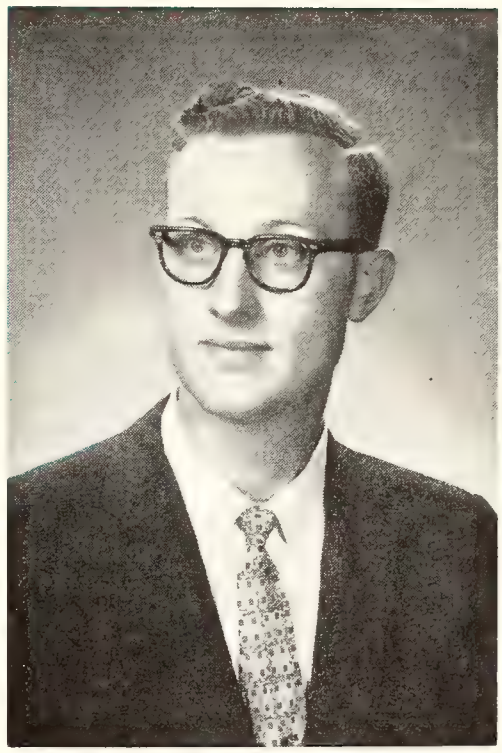
JANUARY 16-23 the dedicated and Bible-centered scholar and preacher Dr. Harold Barnett, president of Riverside Christian Training School, Lost Creek, Kentucky, held an evangelistic meeting in the beautiful Sarasota First Brethren Church which reposes in a quiet grove of majestic pines and palms. The average attendance for the campaign's morning worship services was 447, and 155 average for the evening services.

The spiritual results of the revival were six first-time decisions and twelve rededications with an additional twenty-two leaders of the church standing the first morning with the pastor and evangelist for revival. During the afternoon of the closing meeting a baptismal service was held in the beautiful outdoor memorial garden baptistry under a warm, sunny sky with the temperature in the 80's. Eight candidates were baptized by triune immersion and received into the church by the laying on of hands and the right hand of fellowship. The pastor was assisted by the deacons and Rev. Fred Sanator, pastor emeritus and Rev. Clarence Stewart a former pastor, from Nappanee, Ind.

During the services Dr. Harold Barnett and his wife Doris were featured musicians as well as having special music from our own church. The song service was led by Walter Cummings from Lima, Ohio. Special guests who attended the services were Rev. Bud Immel, pastor of the North Manchester, Ind. Brethren Church and the staff members of the "Brethren House" in St. Petersburg, Fla., Rev. and Mrs. Phil Lersch, John and Susan and friend, and Miss Bonnie Munson.

This month of January First Brethren began its sixth year on the radio with "The Brethren Hour" using the recorded albums of Dr. Harold Barnett during these services. Dr. Barnett also brought greetings and sang two solos on our television broadcast which reaches the West Coast of Florida.

Dr. Barnett has the rare ability of making the Word of God live as he relates it from the Scripture. His



Dr. Harold Barnett

messages were Christ-exalting and Bible-centered. Dr. Barnett is not only a graduate of Riverside Christian Training Elementary and High School, but he also was a graduate of our own Ashland College and Theological Seminary where he received his A.B. and B.D. degrees. He also has an M.E.D. and a Ph. D. from the University of Pittsburgh, and an M.A. in Sociology from the University of Kentucky. Harold was National Moderator of our Brethren Conference in 1965.

The Sarasota First Brethren Church and the denomination are certainly indebted to Harold and Doris for the work which they are doing for Christ in these challenging last days. During the evangelistic meeting Sarasota First Brethren also had the privilege of hosting Ashland Theological Seminary student Rev. Dale RuLon who was spending two weeks in Sarasota as a part of his practical homiletics course with credit from the Seminary. "Big Red" was actively engaged in every phase of our ministry, and the church was deeply impressed with his dedication and love for Jesus Christ.

Thank God for Revival!

"FIRST THINGS FIRST"

Matthew 6:33

OPPOSITION TO X-RATED MOVIES ACHIEVES CHANGE

by JOHN M. WHITMAN

PICKETING BY YOUNG PEOPLE of Second Baptist Church in Marion, Illinois, has prompted the local Orpheum Theatre to promise no more X-rated movies. Now the fight is being carried to surrounding communities.

When a Marion newspaper announced a four-night showing of two X-rated color hits, Allen Clemons asked pastor Wallace Curlee what could be done.

Curlee reported, "We started praying. Then we contacted other youth, and they wanted to help. We talked to the chief of police. He advised us he didn't think we could do any good, but as long as we didn't cause any trouble to go ahead and try."

About 6:30 p.m., December 16, the pickets started walking with their placards. By movie time at 7 o'clock, only a few patrons had arrived. Pastor Curlee estimated that some left after seeing the pickets. Shortly later, manager Gene Buchanan came and, according to Curlee, "asked us to leave, but we refused."

Buchanan called theatre owner Eddie Stewart in Sullivan, Indiana. Stewart talked to Wade Hudgens by phone and asked him to remove the pickets. Then he called Pastor Curlee.

Curlee said Stewart told him, "If you take off th pickets, I'll not show any more X-rated films. But i you don't, I'll flood the place with them."

Curlee rejected the threat, saying, "The area is al ready flooded with that kind."

Then Stewart offered: "Take them off **now,** and le me show the rest of this run, and I'll not schedule an more X-rated movies. But I don't have anything els to show this week. I don't like to show that kind o stuff myself."

Stewart, who owns several movie houses in Indian and Illinois, said he is a Methodist.

The Baptist group agreed, if the manager woul carefully check the age of each patron and not permi anyone under 18 to attend. The pickets were remove at 8:30. By that time only 37 patrons had entered.

Manager Buchanan told the Illinois Baptist: "X-rate films don't do as well as the other kinds. Personally, don't care much for them, but some people do. And don't see why others should dictate what they can see But we're willing to cooperate.

Steward added: "If the people of Marion would sup port good movies, we would not have to show the X rated kind."

POWER FOR AFRICA

THE GREAT ZAMBESI RIVER of Mozambique, Africa, plunges 60 miles through a gorge which is 2,000 feet deep and 1,000 feet across. Over this gorge the Portugese government is building the Cabora Bassa hydro-electric dam at the cost of $246 million. It will be the fifth largest dam in the world and is to be completed in 1974!

Think of the power which will be generated to light the homes and turn the wheels of industry throughout most of the southern half of the African continent.

But there are difficulties! Thousands of natives will have to move from their present locations, and many of them fail to realize the advantages that the move will mean for them.

The government has found good soil about 30 miles inland from the river and has cleared the bush, plowed the fields and has grown better crops than in the old locations. The government wanted to prove the advantages of the dam.

Sousa is the native boss-on-the-spot of the Zambesi Planning Commission, and he is convinced of the advantages and tries to convince the tribesmen. He has succeeded in some cases, but bands of guerillas have risen to fight the building of the dam. This counte propaganda is intense and already six or seven chie have been killed because they cooperated with th government.

Electric power is wonderful and will be a tremendou advantage. However, there is a greater power whic could mean more to Africa (or anywhere else) tha any amount of electricity. That is the gospel of Chris We are told in Romans 1:16 that the gospel of Christ "the **power of God** unto salvation to every one tha believeth."

John 1:12 informs us that "As many as receive Hi (the Lord Jesus) to them gave He power to become th sons of God, even to them that believe on His name Think of all that is involved! Sonship includes fo giveness of sins **and** inheritance (Acts 26:18).

Shall we be like the natives who refuse to believe ar receive the advantages offered to them? Shall we co sider the "preaching of the Cross" as foolishness (I Cor. 1:18). Or shall we experience the "exceedin greatness of His power to usward who believe?" (Ep 1:19).

from LeTourneau NOW

BOOK REVIEWS

Reviewed by Rev. Spencer Gentle, pastor of Papago Park Brethren Church, Tempe, Arizona, former editor of "The Brethren Evangelist."

Unger, Merrill F.: DEMONS IN THE WORLD TODAY. (Wheaton, Illinois: Tyndale House Publishers, 1971 $1.95). This book is a study of Occultism in the light of God's Word and certainly is most timely in this modern day. Dr. Unger deals with demonology as evident in this age. He tells about the supernatural character of demons, how they work against men today. He also has a chapter on Spiritism as a cult; he explains how demons work through men and women in the foretelling of the future. His chapters on magic, demon possession and healing are outstanding. He also deals with demons and false religions of today. This book is written in language and style for the laity of the church. Every pastor and Christian layman should read this book, it will help him to understand and deal with the problems of demonology and occultism that is so prevalent in these last days.

Before you become too involved in astrology or spiritism, be sure you read this book, it will open your eyes to the dangers of playing into the hands of Satan and demonology. This has been one of the most interesting books on the subject of demonology that I have read for a long time.



CHEEP ADVICE



Each morning when I open my eyes I say to myself: "I, not events, have the power to make me happy or unhappy today. I can choose what it shall be. Yesterday is dead, tomorrow hasn't arrived yet. I have just one day, today, and I'm going to be happy in it." That's a system that has worked for me for a long time; try it.

Groucho Marx

What this world really needs is a computer that can figure out all the things in life that don't add up.

Things never go so well that one should have no fear, and never so ill that one should have no hope.

Turkish Proverb

The most valuable gift you can give another is a good example.

Poor workmen always criticize their tools.

Laugh, and the world laughs with you; weep, and you weep alone; for the sad old earth must borrow its mirth, but has trouble enough of its own.

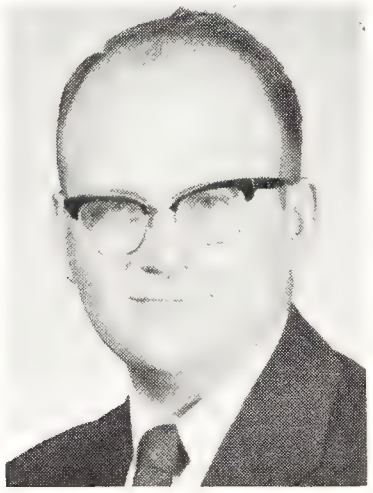
Ella Wheeler Wilcox

Kites rise against the wind, not with it.

MISSIONARY NEWS

SPIRITUAL CONFERENCE

EVEN AS WE WRITE THIS John Rowsey, Associate Secretary, of the Missionary Board will be on his way to our Argentine field and will be present for the Spiritual Conference beginning February 12th to be





held at the Eden Bible Institute. People congregate fror all the Argentine churches for this national conferenc for inspiration and future planning. Held in the summe months in Argentina, many sessions are held out-o doors.

ARGENTINA

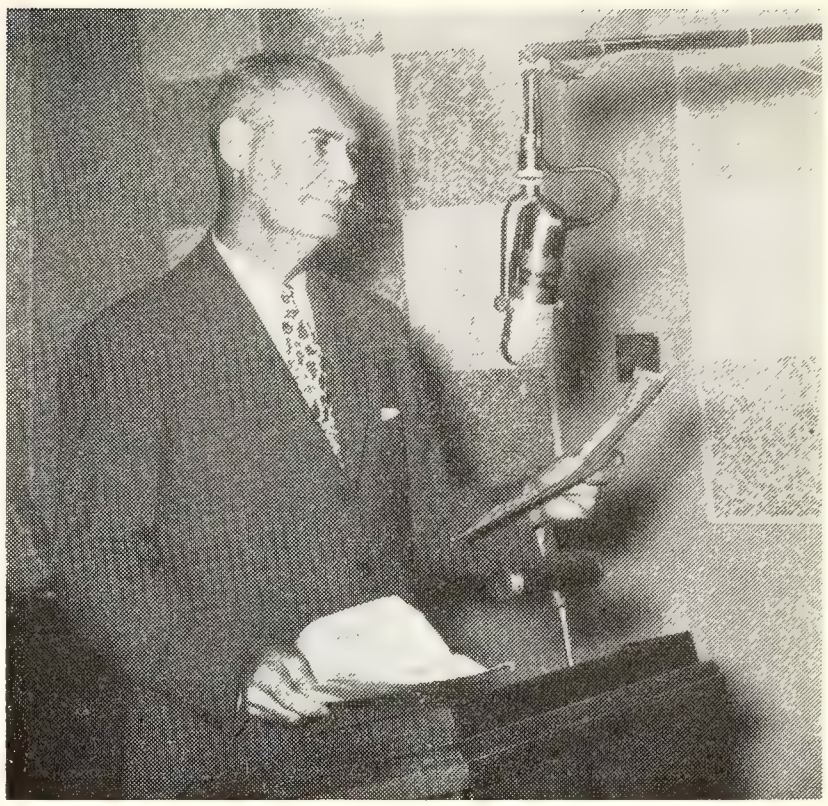
RADIO MINISTRY

TECHNICAL RADIO WORK remains one of the most demanding occupations in the Argentine ministry. Presently, Bill Curtis (in photo) and Mark Logan serve in the CAVEA recording studios. **Platicas Cristianas** remains one of the better programs in content and technical quality and is sent out over nine stations in Argentina and from Trans-World Radio in Bonaire. Other programming includes **Reflexiones,** on 17 stations; **Meditaciones Cristianas,** 15 stations; and **Biblia Abierto** and also **Senda de Vida,** each on one station. In addition to preparing taped programs in Spanish, a German program is also taped at the studios and sent weekly to Transworld. Three special programs for women are recorded in CAVEA studios, too.

The radio programs offer New Testaments of Good News for Modern Man in Spanish.



Harold E. Stacey, founder and president of CAVEA also introduced an additional ministry to Argentina in mid-1970 by establishing a mobile chapel for further evangelism outreach. This unit is presently scheduled through September 1972 for campaigns and for the summer months will be used at crowded beach areas such as Mar del Plata and other resort areas. This work is supported through the support of the Bible Society and subsidized by the Argentine churches and with special gifts from individuals.



JUAN CARLOS MIRANDA

EVEN BEFORE THE WORLD BECAME closely bound by modern transportation, man moved progressively toward reaching out further and further as he followed the mission directive . . . "Go, ye. . . ." Man's ministry extends where the Lord leads willing workers.



l. to r.: Adriana, Juan, Gustavo, Maria holding Yvonne, Samuel and Michael

God has been leading and guiding the lives of the Miranda family over the continents. Juan Carlos Miranda brought his family to the United States from Argentina in August 1957 to pursue further education for teaching in Bible schools. His experiences in Argentina had included teaching in a Bible school as well as pastoral duties in various churches.

His years in the States have been enriched with higher education including graduation from Olivet Nazarene College, graduate work at Trinity University in San Antonio, attending Nazarene Theological Seminary and presently working toward his goal of Master of Divinity from Ashland Theological Seminary by June of 1972.

While the Mirandas grew in faith and wisdom, they were also increasing in number. Juan and Maria brought Adriana and Gustavo to the United States with them and now have three more children, Samuel, Michael and Yvonne.

The Miranda's combined education, business experiences and church related activities have been extensive in these past fifteen years. Juan was Director of Sales and Promotion in the Spanish Department of the Nazarene Publishing House in Kansas City and also had responsibility in office management and public relations. His duties included extensive travel through Mexico, Central and South America and the Caribbean. He has had a most successful ownership of Filter Queen in North Central Ohio with two offices in Mansfield and Steubenville.

The many opportunities and enrichments in his life prepared him well to further serve the Lord. He plans to return to Argentina to teach at the Eden Bible Institute. Pray for the Mirandas as they prepare to return to our Argentine Brethren and to the Brethren Church he joined while in his teens.

The Eden Bible Institute has the distinction of being the only resident Bible school in that area of Argentina. In addition to resident students there are seven correspondence students, and the extension course continues to be an encouraging program. The accomplishments of Juan under God's hand could well be the additional thrust needed at the Bible Institute for having national leadership.

INDIA

ORPHANAGE

THE ORPHANAGE WORK is progressing very well. This past year there were many demands for increasing admissions, but it was only advisable to admit five more orphans, making a total of 15 boys. They are under the direction of Nirmala and the male house warden.

The boys provide music during services and distribute tracts at street campaigns and also help in cottage meetings.

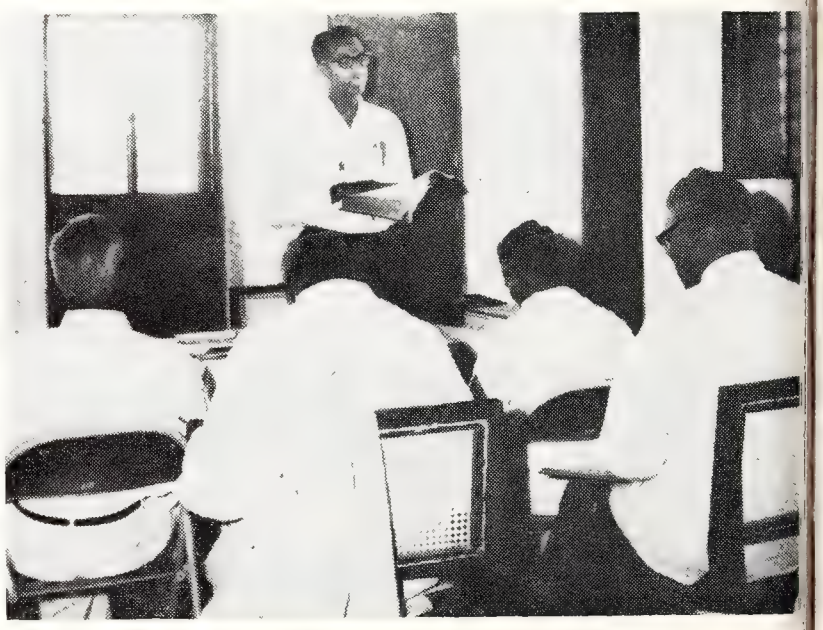
The Kumars share in the teaching and religious instruction at the orphanage and all necessary administration.



BRETHREN BIBLE INSTITUTE

THE BRETHREN BIBLE INSTITUTE was started November 1970, and ten students joined the training program to be evangelists and pastors. The aim of the Brethren Bible Institute is to train the student to learn through the Word of God and to enable him to proclaim the Gospel in such a way that regenerated converts will result.

Visiting professors lectured in classroom work, and the evangelists had opportunity for going out in pairs to work in the villages and alternated partners for observing each other's procedures. October 1971 they had ten graduates in the first graduation service of the Brethren Bible Institute.



BRETHREN MISSION MEMBERSHIP

THE FIRST BAPTISMAL SERVICE was conducted on July 26, 1970 with 14 men and 17 women baptized. August 24 that first year of Brethren work in India two Christian teachers were also baptized and so it was that the people came forward and accepted the Lord. By the end of June 1971 Brethren Mission had reached a total membership of 169, and in October the General Secretary witnessed the baptism of 45 people during his administrative visit. The membership presently stands at a total of 240.



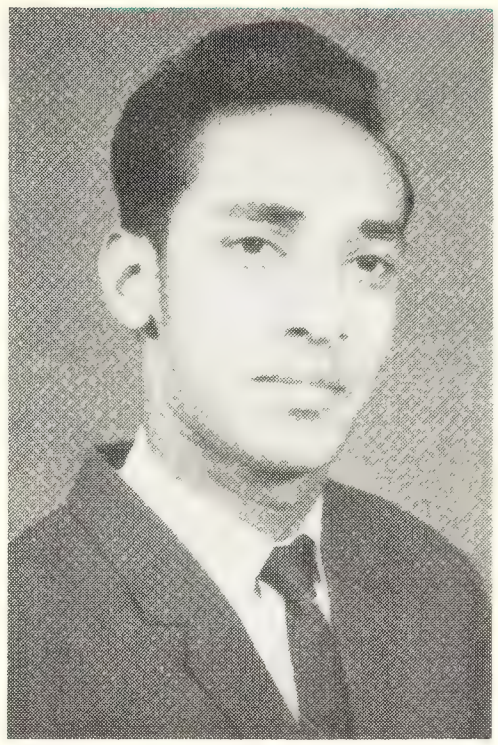


Prasanth presenting a Bible to the Governor of Andhra Pradesh, Sri Kandubhai Desai, in Hyderabad.



In addition to the PA System used in street meetings, Kumar now is using an amplifier on a Rickshaw for additional audio purposes.

K. VIJAYA KUMAR



K. Vijaya Kumar

ADDITIONAL BRETHREN LEADERSHIP in India is urgently needed as the work rapidly progresses. A decade ago there were 10,000 missionaries in India and today there are only 2,000. Nationals will be looked to for winning India to Christ.

K. Vijaya Kumar came to Ashland Theological Seminary, September 1971 for training with the express purpose of returning to India and assist with the Brethren Mission work.

The Loree, Indiana Brethren Church is providing a Scholarship Fund for the further education of Vijay.

NIGERIA

KULP BIBLE SCHOOL



Kitty and Dick Winfield at Kulp Bible School



Graduating Class at Kulp Bible School

BIBLE SCHOOLS have become important around the world in training both lay and full-time workers for the younger churches. Kulp Bible School continues to graduate young men who are prepared to give leadership in the communities and the church, and they will have a real opportunity to witness to their neighbors.

Students come to the school with their families, an their wives are required to attend the women's schoo The families have plots of ground to raise their food and are also further trained in farming methods. Th couples then are prepared to give leadership in th communities and the church and can identify with thei neighbor farmers when they return to their commu ities or go to unreached areas.

Dick and Kitty Winfield have served at Kulp Bib School since early 1969. They are presently both teacl ing there, in their second tour of service in Nigeri Dick was relieved of his position as principal when Nigerian qualified for the position. Presently they ar teaching classes in English, Practice Preaching an Audio-Visual aids.



House of mud

TRANSLATORS

JERRY AND CHERYL GRIEVE, Short-Term Assi tants have been assigned by Wycliffe Bible Tran lators, Inc. for further study at Ahmadu Bello Unive sity prior to their jungle training. They live in a tw story mud house in the old section of Kano, a Hau community. This will be ideal for further Hau language understanding.

Their studies are in Islam and Arabic to prepare the for work among the Kanuri who number 2½ milli in Northeastern Nigeria and are without a Bible their own language.

Wycliffe Translators began work in Nigeria in 196 and 17 language groups have been entered. There a more than 200 languages spoken in Nigeria and a hig proportion of her people are bilingual, speaking one the major languages in addition to their tribal languag

LITERACY AND LITERATURE

LARRY BOLINGER at Mbororo continues in his translation work through planning workshops and classes, the production of materials and his teaching. He works with Nigerians of all ages and herewith is shown teaching writing to eager, young children. It is encouraging to the program to have nationals assist in so many different realms of the work, and a public school teacher assists in the preparation of literacy primers. The new production-typing class was started with former students doing the teaching, and the work progressed with one typewriter for each class of four students. Classes are held that deal with literacy theory and methods with the duration of the class being two months.

The Gospel of Mark is being printed for the people to benefit from inspirational Gospel reading in addition to just hearing the Word. Firm instructive Scriptures in their own language can help them face an erupting world secure in their own identity.



Larry Bolinger with children

NATIONAL WORKERS

PASTOR NGAMARIJU K. MAMZA has a triple roll as a Nursing Superintendent at Lassa Hospital, Pastor of the Lassa Church and Secretary to the Lardin Gabas Church. His executive position with the church is comparable to office in our General Conference. Nationals continue to shoulder more responsibility and fill places of leadership. There is presently a new emphasis in training church workers through extension courses.

MEDICAL WORK

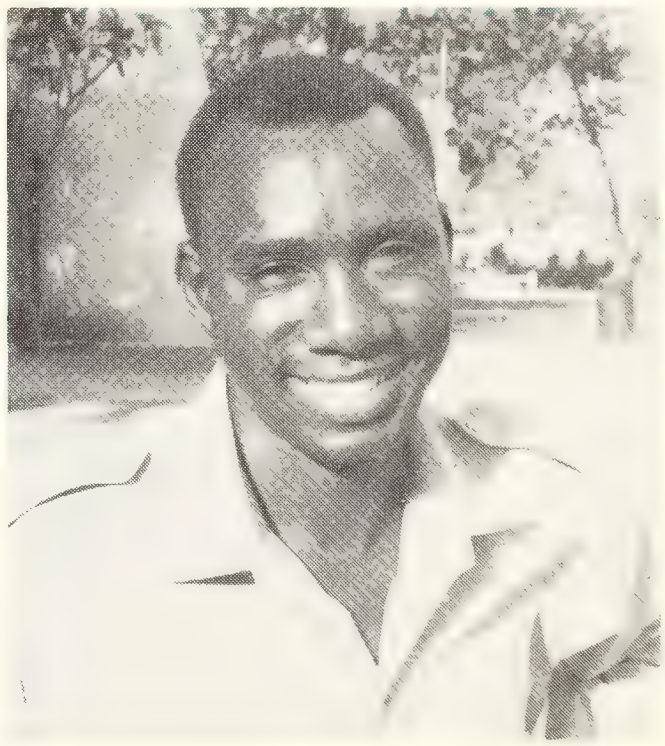
MEDICAL MISSIONS is one avenue of becoming "all things to all men" in order that some may be saved. It is a way of going the "second mile" and giving "a cup of cold water in Jesus' name." It is also a method of demonstrating faith by works—doctrine by deeds.

Dr. Roy Pfaltzgraff heads the Adamawa Provincial Leprosarium, where many new ideas in leprosy control were pioneered, and where today 380 in-patients are looked after. Out-patients are treated at Garkida General Hospital in accordance with modern thinking on leprosy control, with absence of any real social stigma against the disease. Northern Nigeria has the largest leprosy control scheme in the world, and over ½ million people have been treated since its inception.

Medical students from Ahmudu Bello University, Zaria, attend a seminar on leprosy in Situ. In the background, left, Dr. Roy Pfaltzgraff, and center Dr. Darryl Parker, who had a six-month tour of duty for Church of the Brethren at Lassa Hospital. On-site training is proving to be of great value to Nigerian students and should help to lessen the almost total dependence of leprosy control in Nigeria on expatriate doctors.



Medical Students at Leprosy Seminar



Pastor Ngamariju K. Mamza

World Religious News in Review

SPIRITUAL RENEWAL SHAKES CANADIAN CITY

Saskatoon, Sask. (EP) — A week of evangelistic meetings begun here by Evangelists Ralph and Lou Sutera have stretched into two months as spiritual revival sweeps the Canadian City and environs.

The theme verse of the campaign begun at Ebenezer Baptist Church was II Chronicles 7:14—the same passage that sparked the 1950 Wheaton College revival. "The whole congregation got right with God and with one another, as they humbled themselves and prayed," says Mrs. E. Rowney, a member of the church.

Honesty before God and man was the recurring by-product of the awakening. Two brothers who had not spoken for many years confessed their faults and were restored to fellowship. They sang a duet in the church. One family drove 30 miles out of town to ask forgiveness of those against whom they had held a grudge for many years.

After the first two weeks crowds forced the meeting in the larger quarters of St. Timothy's Anglican Church, two nights later to University Drive Alliance Church seating 1,000, and finally into the Third Avenue United Church. Hundreds of people stood in line to get in. Many times no sermon interrupted the flow of testimonals.

Contagious joy, but no excessive emotionalism characterized the services. People spontaneously testified before the packed sanctuaries and lingered for "after glow" meetings following the main session.

Nearly half of those testifying were young people. A significant number told of deliverance from drugs, alcohol and other binding habits. One young woman, diagnosed as a schizophrenic, had received 30 shock treatments and was taking 20 pills a day. The doctor said there was no hope, but she testified of healing following her conversion to Jesus Christ.

In addition to the restoration of friendships came restitutions for petty thefts. Businessmen all over the city were continually surprised by people returning stolen goods or paying for them.

Bible schools in Saskatchewan, Alberta and even in far-off Toronto experienced a touch of the awakening

Signs of the revival have appeared in Regina, 150 miles south. George W. Elliott, director of Western Tract Mission in Saskatoon, has traveled many miles with gospel teams recruited from local churches to spread the news. A taxi-cab driver was astounded when a woman asked him to drive her to a church meeting after midnight. Some services continue until 4 a.m. as the fresh dew of heaven continues to fall.

REVOLUTION SEEN AS NO GUARANTEE OF 'GOOD SOCIETY'

Palos Heights, Ill. (EP) — The "theology of evolution" espoused by numerous neo-Protestant secular theologians "turns Christianity into a religion of coercive force more akin to Allah of the Mohammedans than to Yahweh of the Bible," Carl F. H. Henry said here.

The evangelical theologian and author made the remarks in concluding the Staley Distinguished Christian Scholar lecture program at Trinity Christian College.

Dr. Henry, editor-at-large of Christianity Today and professor-at-large of Eastern Baptist Theological Seminary in Philadelphia, declared: "If God speaks in revolution, as is now often asserted, then the more explosive the 'bang' the more vocal the Divine. But no objective criterion then remains for distinguishing good from bad revolutions; revolutionary violence becomes the necessary midwife of all spectacular social advance."

The theologian conceded that the revolutionary theologians stress structual violence, or disruptive techniques for overthrowing existing agencies, rather than military or physical violence. But he noted that the revolutionary view requires the use of force at least "as a last resort or in extreme circumstances," so that the distincition between physical and structural violence is more verbal than factual.

"Revolution without physical violence is an illusion," he said. "The radical theologians ought to learn from history how bloody a business revolution is."

Scripture, he said, points to civil government, not to coercive revolution, as the responsible tool for promoting justice. A civil government forfeits a right to obedience "when it commands citizens to do what God forbids, or disallows then to do what he commands."

JESUS PEOPLE ANSWER 'SUPERSTAR' WITH 'I WILL COME AGAIN'

Philadelphia (EP) — A new rock opera titled, "I Will Come Again," has made its debut as an answer to "Jesus Christ Superstar."

Cindy Tutalo, one of its writers told some 350 people here at a Jesus People rally the opera begins with the march to Calvary, moves on to the crucifixion and ends with the ascension and Jesus' promise to come again.

Playing an organ by ear and singing, Miss Tutalo's throaty voice provided tunes that were applauded twice with standing ovations.

The resurrection Jesus spends time with his friends and then ascends with a promise to return as a king in the new rock opera.

FOURTH REFERENCE BOOK EDITED BY ELEANOR DOAN

Glendale, Calif. (EP) — "Your Treasury of Inspiration," an album of favorite selections for daily inspiration and enjoyment, is the fourth such reference book edited here by Eleanor Doan.

Miss Doan, coordinator of informational services for Gospel Light Publications in Glendale, devoted two years to the Zondervan book which publishers expect to reach half a million copies in sales.

RELIGIOUS BROADCASTERS URGED TO TRY DAYTIME RADIO

St. Petersburg, Fla. (EP)—Neither God nor the radio are dead, a CBS vice-president said here in advising religious broadcasters to investigate the use of radio testimonials in their programming.

"There are a lot of professionals waiting to be enlisted in the communication work of the church," declared Maurie Webster, CBS-Radio services division.

According to Mr. Webster, more people listen to the radio up to 6 p.m. each day than watch television. He foresaw positive results from programs and spot announcements on religion aimed at day-time radio audiences.

The CBS executive was one of many speakers taking part in the second annual meeting of the North American Broadcast Section of the World Association for Christian Communication, an interreligious agency. Attending were 167 delegates from the U.S., Canada, Puerto Rico, South America and Europe.

BLIND MUSICIAN THANKS GOD FOR BLESSINGS

Dallas (EP) — An accomplished musician, blind from birth, says God allowed him to be blind "because He had some special things in store for me."

Ken Medema, soloist for Word Records, doesn't believe God gave him talent just to compensate for his blindness. "Because of my blindness, people contact me first, allowing me to have experiences which might not otherwise be possible," he said.

Reared in a small Michigan town, Medema's family attended a Dutch Reformed Church. He was already being recognized for his musical ability when he entered Michigan State to study music therapy.

After much resistance to it, Medema accepted the Gospel and received Jesus Christ as his Savior. This led to the composition of Christian rock which he discovered would catch the ear of unbelievers and finally to a position as director of music and art therapy at Essex County Hospital in New Jersey.

"Since I became a Christian, life has become a joyful experience," he says. "It's great just being alive."

JEWISH 'THANK-YOU' TO METHODISTS: CHRISTMAS CAROLS BY 40-PIECE BAND

Baldwin, N.Y. (EP) — How can a Conservative Jewish synagogue say "thank you" to a Methodist church for an "ecumenical favor?"

Play Christmas carols on the church's lawn, that's how. At least, that's what the 40-piece Shaarei Shalom Band, sponsored by the South Baldwin Jewish Center, planned here.

The gesture is a response to an initial ecumenical favor performed for the synagogue by the Methodists in 1957, when the newly formed Jewish congregation was meeting in a storefront building awaiting construction of its permanent home. Baldwin First Church, United Methodist, invited the Jewish congregation to use the facilities of the Methodist church for its high holy days and other activities.

The only Jewish marching band in the United States decided that it would return the favor this December. Its founder and director, Mandel Fogel, announced that the band would give two concerts on the Methodist lawn next to the "living creche," a nativity scene involving members of the Methodist Youth Fellowship. On both occasions, December 12 and 21, the band planned a half-hour program.

Names in the News

The Rev. Edward V. Hill, popular evangelical minister in the Los Angeles area, has been appointed by Mayor Sam Yorty to the Los Angeles City Planning Commission.

Dorothy C. Haskin, hospitalized in her Hollywood home one week for a second mastectomy in six months, is able to operate her global "Friendship Ministry" from her bed as volunteers assist in dispatching aid to needy people overseas.

Dr. Clyde S. Kilby, professor of English at Wheaton College, Ill., was honored at a **festschrift** presentation of "The Imagination and the Spirit," in London, England.

Dr. Floyd Massey, Jr., has become the first black elected president of the American Baptist Churches of the Pacific Southwest.

Dr. Hugh A. White was the first Free Methodist named "Layman of the Year" by the Board of Bishops of the Free Methodist Church.

KUNG COMPLETES LECTURE TOUR, 'JUBILANT' OVER WIDE SUPPORT

New York (EP) — The controversial Swiss theologian, Father Hans Kung wound up his extensive world tour here by gently reaffirming he had no intention of leaving the Catholic priesthood and suggesting that his problems with the Vatican over his stand on papal infallibility may have become "a hot potato for the Holy See."

"I believe they really don't know what to do with me if they find my theological positions unacceptable," he said.

He added that he was "jubilant" over the wide support he received from the world theological community, pin-pointing the "fantastic job of research" done by Dr. Brian Tierney of Cornell University on the history of papal infallibility and published in the Journal of Ecumenical Studies, Philadelphia.

Father Kung, who holds a chair of theology at Tubingen University in Germany, disclosed that another book—this one on the priesthood—is ready for publication and that he had completed still another volume on a Hegelian interpretation of the Incarnation, which has yet to be translated from the German.

During his lectures in Australia and the U.S., Father Kung concentrated on the person of Jesus Christ —choosing to sidestep for the most part the issue of papal authority and the structure of the Church. He nevertheless has continued to imply in both his formal and informal remarks that "the indefectibility" of the Church despite errors is more important than the idea of a Pope speaking infallibly from time to time.

JEWS LEAVING RUSSIA IN BIG NUMBERS

Moscow (EP) — Jewish residents of the U.S.S.R. are leaving the Soviet Union in increasing numbers for Israel, and sources indicated Russia would not try to halt their exodus.

The rate of departure was put at from 600 to 700 each week,

Some 12,000 Jews will have left the Soviet Union in 1971 if the present rate continues—a 12 fold increase over the previous year.

"EACH ONE WIN ONE"



by Thomas A. Schultz

IF YOU WERE TO STUDY the evolving history of the Jewish people in the Scriptures, as an individual, you would almost come to the conclusion that for a Jew, God was almost unapproachable. God spoke of His power collectively to the race of Jews and not particularly to the individual. However, there were some exceptions. God was a God to the Jewish people as a group or as a whole. The loyalty of God was to the collective society and not to the Hebrew, himself. Therefore, salvation for the Jew becomes a collective term. Salvation involves the whole fellowship of those who claim to be a descendant of Abraham, Isaac, and Jacob.

The Jew understood then, as he does now, that he can only be saved from a heritage. All their people shall finally be saved by Jehovah. The Jew understands that he must be a member of a race, tribe, and one of the twelve sons of Jacob if he is to have salvation. No single thought was more prominent in the minds of the Jews then, as it is today, that their forefathers were descendants of Abraham, himself. For the Jew, the Messiah was not to come to the individual, but to the Jewish race.

Now, when Jesus came to the Jewish society (Jesus being a Jew Himself) He shocked them. Jesus told them that He came into the world to save the souls of men, not only to the Hebrew people collectively, but also to individual Jews and Gentiles. The Messiah came to seek and save all who were lost! It meant nothing to Jesus if a man were a Jew, Greek, or Gentile. He did not come to save the Sunday evening society of the Jerusalem Church, but He came to save sinners!

So, when Jesus announced His mission was for the individual and not to the collective society of the Jews, it was the most shocking announcement that the Jewish Council had ever received. This was out-and-out rebellion of everything they had learned for two thousand years. As a matter of fact, this kind of information was unacceptable. The Jews had built such a hierarchy that unless you were in the framework of this ancestory and a member of the Jewish race, God was not speaking to you. But for the Nazarene, the race of man was not important. This is a lesson we could well learn in the 20th Century. Jesus' concern was for the individual's soul.

Jesus gave us three great teachings concerning His approach to religion as a whole. In this day, it is also important that we study them. First, we learn that religion for Jesus was not mass produced. Today, we believe conferences, programs, societies, theology, and theological cultures are a must. If we are not a product of this kind of an organization, or if we are not stamped with this type of religion, then we cannot expect to have salvation. So, we are just like the Jews in many ways.

Today, we feel that society must be collectively involved in large organizational movements which some day shall bring us salvation. To be religious, the Jew had to belong. That was all. If he belonged and had the right blood, or, if he were in the right community then he was a part of the great on-going program which God had designed. On the other hand, if he was not a part of this community, there was no hope for salvation. For, no one, outside of the blood connection, could receive the blessings that God had promised to Children of Israel many, many years before. The Jews believed that God had produced a mass production theology for a special breed of people. The door was closed for every one else. But when Jesus began to teach, He opened the door to all men. Jesus taught that religion is a personal experience.

Jesus' second lesson was directed toward the individual. Among the Jews, the emphasis was not on what you were, but to what you belonged. If you will read the third chapter of Luke, you will understand what Jesus is saying. "In the fifteenth year of the reign o

iberius Caesar, Pontius Pilate being governor of udaea, and Herod being tetrarch of Galilee, and his rother Philip tetrarch of Ituraea and of the region of rachonitis, and Lysanias the tetrarch of Abilene, nnas and Caiaphas being of the high priests, the word f God came unto John the son of Zacharias in the ilderness" (Luke 3:1-2).

Can you imagine what that statement meant to the ews? That the Word of God, concerning the coming of ne Messiah, should come to a son of a nobody such as ohn in the wilderness; that he was to convey the mes-age of salvation and thus be the forerunner of the on of God! God was speaking in the wilderness to a nan with no status nor lineage. God was speaking to a mple, humble man. One single soul was the object of is concern. That is the religion of Jesus Christ!

When Paul was in Rome, he wrote, "For there is no ifference between the Jew and the Greek: for the ame Lord over all is rich unto all that call upon him" Romans 10:12). Although there are a few examples of esus' compassion and ministry to a group of people like the feeding of the five thousand), Bible scholars ell us that ninety percent of Jesus' ministry and con-ersation recorded in the Bible is directed to individuals. t was a private relationship between the sinner and od which Jesus emphasized.

It is always interesting to think about the woman at ne well. It tells of a private experience between the nful woman and the Son of God. This private en-ounter resulted in a conversion. Three years later, this oman became the first person to see the resurrected ody of Jesus Christ. We are impressed at seeing the stronauts, but what if we could see the nail prints in ne hands of Jesus? What if we could see the resur-ected body of Christ who was dead and is risen again? hen, we would really have something to talk about. et, that is exactly the religion of Jesus Christ. It stablishes a personal relationship between a great God ho made the heavens and the earth and a sinner.

Paul was on the road to Damascus to persecute the hristians. Suddenly, he was stricken by a great light. here, on that road, he found Jesus Christ. Paul be-ame a great witness and martyr for Christ. When Paul oke about this encounter with God he said, "Christ peared to me!" It was this personal experience of aul, a Jew and a member of the Sanhedrin, that used his conversion.

Today, we are suffering from too much "together-ess." We believe that we are Christians if we are and-stamped "Lutherans," "Methodists," Presbyter-ns," "Brethren," etc. Then, we become a Christian by ne law of osmosis and finally inherit salvation. Often-mes, we are just as guilty as our Jewish brothers in inking that God speaks to groups of people instead of hat Jesus taught. He speaks to us as individuals!

Lastly, Jesus taught that God has a very intense esire to have an intimate and personal relationship ith all who are willing to come and talk with Him. esus taught that man may have the "Walking in the arden," experience. We sing it so beautifully, but so ten we don't believe it! Recently, a physician did not ant an elderly patient to go home from the hospital. ne was very weak, and the doctor was afraid that ne might fall. He didn't want her home alone. The oman said, "You know doctor, I am never alone. My God is always there with me." That woman has had many hardships in life, but she has had a personal relationship with Christ. She feels that God has an extreme concern for her life. All of us should feel that way!

Several months ago a pastor was called to conduct a funeral for a man who had expired in an institution. When he arrived, he was told that no one had come for the funeral service. There were no flowers. The funeral director asked, "What shall we do?" He replied, "We shall have a Christian burial." The pastor understood this man has been a Christian for many years. He preached on the subject, "Known only by God, Himself." When the body was placed in the grave, he offered this prayer, "Oh, God, when we leave our earth-bound home, without a soul to bid us farewell, what a great joy it is to know that legions of angels are heralding our advent into your kingdom. Amen."

Pastors and Christians alike wish for the capacity to tell men and women how much God loves them. I tried to tell this to a twenty-one year old dope addict. He has committed practically every sin in the book in order to keep up with his addiction. How priceless he is; he has a fine mind and a wonderful opportunity to make something out of his life, but, oh, he is so sick. Now, he feels dirty. He said he felt cheap coming to church and asking God to help him when he has not turned to Him before. What a great privilege it is for a Christian to tell a young person like that, "Look, God sees you as a holy, precious child in His sight. He died on the cross in order that you might be redeemed." How wonderful it is to know that God has all of us in mind when He made salvation. He knows the very number of hairs on our heads. When God made the world, He was thinking of us!

In the spring, how wonderful it is to look at the flowers and the trees. When you see these things, stop for a moment and think, "God made all of these beautiful things for me." God loves us. When God made the cross, He had us in mind; not the whole society nor the Brethren Church, but He had each person in mind. When man experiences this personal relationship with Christ, He becomes a new creature and can start life all over again.

When God breathed the Holy Spirit on His followers, He was also thinking of you. He was pouring out power, forgiveness, and love; it is available any hour of the day. Once we experience this personal relationship, we should tell others what Christ has done for us. This will change the world!

I estimate that there are about ten thousand Marines in my Chapel Parish who have never heard about the love of Christ. I am telling them how Christ can change their lives. "But the harvest is great and the workers are few." I want to impress upon you the wonderful richness that God has given to us as Christians, and then the necessity of sharing this richness with others. Jesus made a point of this when He said, "If a man has one hundred sheep and if one of them be gone astray, would he not leave the ninety and nine which have not strayed from His fold." It is that one single sheep, one single soul, to whom you may bring the wonderful richness of God! This kind of emphasis is needed in the church. And remember, God did not come to the masses, but He came to bring the Gospel to sinners.

LAFF-A-LITTLE

Yitzhak Rabin, the Israeli Ambassador to the U.N., was heard lamenting, "Moses traveled 40 years in the desert and picked the only country in the Middle East without any oil."

from BITS and PIECES

G. K. Chesterton and several other literary figures were asked one evening what book they would prefer to have with them if stranded on a deserted island.

"The complete works of Shakespeare," said one without hesitation.

"I'd choose the Bible," said another.

"How about you?" they asked Chesterton.

"I would choose **Thomas's Guide to Practical Shipbuilding,"** replied Chesterton.

Little Mary had been naughty and was sent to bed right after dinner. The next morning at the breakfast table she smiled and said that she had thought and prayed.

"Fine," said her mother. "Perhaps that will make you a good girl."

"Oh, I didn't ask God to help me to be good," said the child, "I just asked him to help you to put up with me."

An elevator operator, tired of constantly being asked what time it was, installed a clock in his elevator. Now the passengers ask, "Is that clock right?"

Two caterpillars were crawling across the grass when a butterfly flew over them. They looked up, and one nudged the other and said: "You couldn't get me up in one of those things for a million dollars!"

MY TIE OR ME

by Weir E. Tritch

I wonder why folks pick me out,
My "pretty" ties to shout about.

A bright red tie with a suit of blue
Produces just the proper hue.

But when I step out thus and so,
Some think I'm putting on a show.

My wife will say, "You're not going out
With that bright tie on and roam about."

Why nothing will drive the gloom away
Like a loud necktie on a rainy day.

I like a tie of orange and blue,
For no one knows what that will do

For some poor cuss who 'long life's way
Has had a dark and gloomy day.

And when I review of my looks,
I'm not a picture for the books,

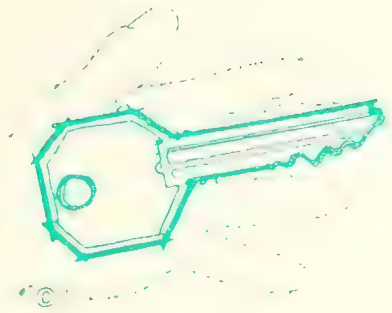
But when I wear a tie that's loud
As long I linger with the crowd,

It serves my end, I note with glee,
For folks see IT instead of me.

KOINONIA

THE KEY TO SPIRITUAL CONVERSATION

by John Brownsberger



ntroduction:

A scene from the movie "The Slender Thread" vividly eveals how the social superficiality of the church revents opportunity for and obscures deep spiritual onversation concerning the realities of life and God.

> "A woman, her husband, and her son attended church after many years of not having done so. The week before, the woman's husband had discovered inadvertently that the boy who he had always thought was his son was actually that of another man by his wife. She had withheld this from him for over twelve years. He rejected her and she went into a profound mood of despair. For some reason, however, they all went to church the next Sunday. The service was over. Everyone left the sanctuary except the man and his wife. The man asked: 'Why did we come here?' The woman replied: 'I don't know.' At that moment a member of the church reentered and said: 'You'd better come on and hurry. We're having cake and coffee. Won't you join us for some fellowship?'
>
> "Thus ended a conversation that did not know where to begin at the outset. The main issues of sin and salvation, life and death, despair and hope were obscured by the superficial chatter of a coffee and cake routine. The desperation of human beings speaking out of the depth to be heard in the depth—deep calling unto deep —was 'sickled o'er' by the coffee and cake socialization."[1]

How different the previous account is from a recent xperience I had in our church fellowship, the closest xperience I have ever had to Peter's experience in cts when asked, "Brethren, what shall we do?" Having poken on the love of God in my sermon, a woman uring our period of sharing and discussion following he sermon[2] raised a very personal question. She said, I know that the Bible says God loves us, but my problem is I can't ever 'feel' loved by Him. How can I feel His love?" The honesty and personal nature of the question, expressed in such a large group, almost caused me to lose the purpose of the discussion and sharing period. My immediate impulse was to give a "quick, pat answer," in reply. Collecting my composure, I asked the congregation if anyone would like to share their own pilgrimage and struggle in "How one comes to feel God's love." The congregation responded accordingly.

During the following week I visited the home of the woman to follow up the experience. I asked her what good she thought the experience of sharing in the worship service did for her. Her reply was, "So many people expressed concern, support and understanding toward my situation that **I no longer feel alone with my problem.** I have received some visits, phone calls, and letters of encouragement all week. They really help! I haven't completely solved my problem, but at least I know I have a church who cares for me. I also know that God must love me because His people have shown it to me."

Spiritual conversation—a taboo:

Speaking publicly about personal and religious matters has certain elements of taboo surrounding it in today's society and in the church. Gordon Jaech of Wheaton College contends that our society is reacting against this taboo with its increasing emphasis on psychological and physical (nakedness) unmasking.

> "While various forms of nudity have been common in other cultures and eras, one of its unique characteristics in contemporary society represents a kind of search for identity. It may well be revolt against the increasing anonymity of American society."[3]

No doubt the scientific objective approach to life and our modern technological advances, which de-emphasize human concerns for one another, mercy, love, faith and compassion and emphasize the pursuit of better things, faster methods and better machines, both lean to this taboo in society.

In the church, many of the most faithful church attendants have great trouble expressing public prayers, their faith, and in putting into words their deepest personal and religious feelings. On the whole these matters are "too personal" and "too private" to discuss.

Most social occasions and even marital conversations in or outside the church remain very superficial. The boredom and marital unhappiness of our age are symptoms of such superficialities.

(continued on next page)

The meaning of Koinonia:

We would do well to approach afresh the meaning of **Koinonia** as found in the Biblical record of the early church in order to rediscover spiritual conversation within the church. **Koinonia** is translated most often in the Bible by the word "fellowship" (K J).[4] Fellowship is too weak a translation of the word, especially as it denotes to our society "the superficial chatter of a coffee and cake routine." The root Koin means "common" and the noun Koinonia designates a having in common or sharing.[5] "The primary idea expressed by koinonos and its cognates is not that of **association** with another person or persons (social), but that of **participation** in something in which others also participate."[6] For this reason Koinonia is also translated "communion," (KJ)[7] "communication" (KJ) of one's faith,[8] and "to share what you have" (RSV).[9] In relationship to the giving of money, Koinonia is translated "contribution" (KJ)[10] and "distribution."[11] The gathering of money was not the main issue. What counts is the sharing or participation of believers together in the collection.

As can be seen from this brief word study of koinonia, it refers to any type of personal sharing or participation of at least one Christian with another through the Holy Spirit. The direction of this paper will be to concentrate primarily on the relationship of the word to spiritual conversations among believers.

Spiritual conversation pictured in the New Testament:

"When you meet for worship, **one man** has a hymn, **another** a teaching, **another** a relevation from God, **another** a message with strange sounds, and still **another** the explanation of what it means. Everything must be of help to the church. If someone is going to speak with strange sounds, two or three at the most should speak, **one after the other,** and someone else must explain what is being said. If no person is there who can explain, then no one should speak out in the meeting, but only to himself and to God. **Two or three who are given God's message should speak,** while the **others judge** what they say. But if someone sitting in the meeting receives a message from God, the one who is speaking should stop. **All of you may speak God's message,** one by one, so that all will learn and be encouraged" (Cor. 14:26-31—Good News For Modern Man).

"They spent their time in learning from the apostles, **taking part** in the fellowship, and **sharing** in the fellowship meals and the prayers. Many miracles and wonders were done through the apostles, which caused everyone to be filled with awe. All the believers continued together in close fellowship and **shared** their belongings with one another. They would sell their property and possessions and distribute the money among all, according to what each one needed. Every day they continued to meet as a group in the Temple, and they had their meals **together** in their homes, eating the food with glad and humble hearts" (Acts 2:42-46—GN).

"Let us be **concerned with one another,** to help **one another** to show love and to do good. Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage **one another,** all the more since you see that the Day of the Lord is coming near" (Heb. 10:24-25—GN).

" . . . Confess your sins to **one another,** and pray for one another so that you will be healed" (James 5:16—GN).

"Christ's message, in all its richness, must live in your hearts. Teach and instruct **each other** with all wisdom. Sing psalms, hymns, sacred songs; sing to God, with thanksgiving in your hearts" (Col. 3:16—GN).

Elton Trueblood in commenting on the phrase **"eac other"** of Colossians 3:16 wrote:

"We get a picture of modest Christians sitting in a circle in some simple room, sharing with one another their hopes, their failures, and their prayers. There were no observers, or auditors; all are involved. Each is in the ministry; each has something to say to the other."[12]

The early church was basically a believing, wo shipping community, not a building or an institutio The church was a **soul-fellowship** with each othe through the Holy Spirit not a **social fellowship.**

Superficiality and impersonalization in today's church:

The church today has replaced the New Testamer church structure based on fellowship with the "Prote tant Hour" of three hymns and a sermon prepared b and presented by the Protestant version of the "Roma Catholic Priest" and perpetuated as the Protestant ve sion of the "Roman Catholic Mass."

In one church the Sunday evening preaching-worshi service came to a "death" of its own. The pastor, i order to keep the Protestant version of the "Roma Catholic Sacrifice of the Mass," continued to hold preaching service in the traditional three hymns ar sermon style even if only his wife and one other perso were present for the service.

What has the "Protestant Mass" produced in ou churches? Cannot many of our churches be described a places where men and women know little of each other backgrounds, homes and work; each other's hope hazards, fears, ultimate concerns, and each other's wea nesses and needs. The attitude of many membe toward each other has become one of indifference. Th congregation becomes another lonely crowd where rol are played superficially: there is, of course, the greet at the door and in a few pews but they have the san Madison Avenue smile and handshake for everyone.

Brief historical development:

Wayne Oates writes that "historically, at least three things have happened to spiritual conversation. First, the original proclamation of the Christian message was a two-way conversation in which Christians bore witness to what God had done in raising Christ from the dead. In return, those to whom they witnessed were free to converse with them, to inquire of them, and to discuss the meaning of the Scriptures in the light of these things. But, when the oratorical schools of the Western world laid hold of the Christian message, they made Christian preaching something vastly different. **Oratory tended to take the place of conversation.** The greatness of the orator took the place of the astounding event of Jesus Christ. And

the **dialogue between speaker and listener faded into a monologue.** Only in pentecostal churches, street preaching, and mental hospitals are Christian preachers interrupted with responses and questions from the audience. One wonders what would happen if in a Sunday morning sermon some one would arise and say: 'Brethren, what shall we do?'

"In the second place, the Great Awakening followed the path of the opening of the Western frontiers of America. To some extent it is still following it. **Evangelism was institutionalized** in the revival and took on a distinctly professional character. **Personal evangelism became a one-way conversation in which the evangelist did all the talking.** This kind of evangelism consists too often in the proposal of general propositions with little awareness of the meaning of these to the person whose assent is sought. But the essential problem is that spiritual conversation has collapsed because the relationship is essentially a monologue. **Evangelism soon became the emulation of salesmanship just as preaching was transmuted into oratory.** In both instances, spiritual conversation deteriorated for monologue's sake."[13]

Many evangelical seminaries therefore attempt to roduce orators and salesmen in much the same way the business world produces its "organizational man" perpetuate the system. With the demands of the rriculum and the economic pressures under which udents and faculty work little room or opportunity is ven for exploration of the personal or spiritual life both students and faculty. Even the conversations hich do take place are quite often intellectual and eological rather than personal and emotional. Thus nless students receive some individual counseling, their rsonal, spiritual and emotional needs fall upon the rren ground of total inattention. One cannot expect r churches to experience the spiritual conversation of oinonia if pastors are not trained in or have not exrienced the Koinonia of spiritual conversation.

evitalizing Spiritual conversation in the church:

How then can spiritual conversation be revitalized the church? Since Koinonia is a gift of the Holy irit (II Cor. 13:14), is the church powerless to create nurture this fellowship?

Daniel J. Fleming gives us a good answer when he rote:

> "The fashioning and preservation of this Koinonia . . . is the peculiar work of the Holy Spirit. But . . . we can help or hinder that consummation by the degree to which **we consciously endeavor to enter into community with fellow human beings."**[14]

leming's remarks apply to the church as well as to idividual believers.

Howard Snyder suggests that "the fellowship of the oly Spirit" is very dependent upon church structures. e suggests the following principles as necessary in der to experience the sharing of spiritual conversation.[15]

(1) Believers must gather together in ways "that rmit and encourage communication" among themlves and in prayer with God.

(2) "There must be a sense of the unexpected and unprogrammed when believers come together." Therefore, there must be the elements of freedom and openness. "Where the Spirit of the Lord is, there is freedom" (II Cor. 3:17—RSV).

(3) There must be a learning situation, especially in the areas of (a) Bible, Christian doctrine and church history and (b) life—personal and social—today.

As a member of the Brethren Church, my immediate reaction is to consider these principles of Koinonia and spiritual conversation as most basic to the very meaning of being Brethren. For the Brethren Church cannot exist "spiritually" without Koinonia; it can only exist institutionally. If the principles of spiritual conversation were to be applied to our Brethren baptism and communion services, they would both be revitalized. How must spiritual conversation actually takes place between the person presented for baptism or membership and the church? Is it not in many cases a simple "yes" to a series of questions with very little attempt to help the new member verbalize where he is in his Christian experience and beliefs? How much spiritual conversation actually takes place in Brethren communion services? Even during the symbolic "Love Feast," do not we sit in silence, self-consciously staring at one another, listening to the "crunching of pickles?" Why no directed and pointed spiritual conversation? Great opportunities for creative group procedures are open to the Brethren during their communion services. We must learn to utilize them.[15a]

Applying the above stated principles to the traditional worship service, including those in Brethren Churches, we find it reflecting more the concepts of oratory and salesmanship than spiritual conversation. They are quite different from the house meetings of the early church with emphasis upon Koinonia of spiritual conversion (I Cor. 14:26-31). In a typical preaching service, people sit isolated, staring straight ahead—unless they whisper —but this is considered rude and disruptive of the spirit of worship—and they usually follow an "order of worship." The service is basically a one-way, leader-to-group kind of communication. The excitement of the unpredictable, offered through periods of informality and conversation, need to be mixed with the proper use of form and liturgy. Worship patterns can be changed, shorter and more prayers could be offered by the people as well as by the pastor, use of silent prayer, use of corporate prayer, prayer requests could be received from the people, lay people could help plan and lead the worship, and, in some cases, preach from their experiences and new insights gained, a period of discussion and sharing can follow the sermon, and even some direction could be given for meaningful conversation between the people.

Perhaps changes cannot come immediately to the traditional worship service, especially on Sunday morning. However, one change which must come as a vital part of our church structures is the use of small groups.[16] As mentioned earlier, the early Christians met together in small groups in homes. "Is this merely a coincidence? Or does the very idea of the Koinonia of the Holy Spirit not suggest the need for some kind of small-group fellowships as basic structure with the church?"[17] Informal small groups of 8-12 people easily meet the principles mentioned for Koinonia. These

small groups can be used for educational purposes, boards and committees, Bible study and prayer groups, action and caring groups for service in the world, personal growth groups and for therapeutic purposes. Remember, the early Christians experienced the spiritual conversation of Koinonia so deeply, they were able to "confess their sins to one another" (James 5:16). "A most significant by-product of the relationship of Koinonia certainly is the healing of human personality in the entirety of its components."[18]

Conclusion:

Keith Miller underlined the need for the spiritual conversation of Koinonia in the church today when he wrote:

> "Our churches are filled with people who outwardly look contented and at peace but inwardly are crying out for someone to love them . . . just as they are—confused, frustrated, often frightened, guilty, and often unable to communicate even within their own families. But the **other** people in the church look so happy and contented that one seldom has the courage to admit his own deep needs before such a self-sufficient group as the average church meeting appears to be."[19]

The spiritual conversation of Koinonia can be th means for the intensification and realization of fait and as an answer to Miller's attack upon the churcl If used properly, spiritual conversation will "addres itself in biblical and in modern, psychological terms t the problems of being a human being in a technologic society."[20]

*Koinonia is pronounced as COY-NO-NEE-UH

FOOTNOTES

1 Stagg, Hinson and Oates, **Glossolalia,** p. 81.

2 Very few sermons are given in our church without an opportunity to have it tested, shared or discussed. This is one way we are attempting to make available spiritual conversation. (See I Cor. 14:26-33, note especially verses 29-30, Good News For Modern Man translation.)

3 Jaeck, Gordon, "The New Nudity," **Christian Life Magazine,** Nov. 1968, p. 47. (Taken from Krutza, **Facing The Issue 1,** p. 81.)

4 Acts 2:42; I Cor. 1:9; II Cor. 9:4; Gal. 2:9; Phil. 1:5; 2:1; 3:10; I John 1:3, 6, 7—King James Version.

5 Kittel, **TDNT,** III, pp. 789-809, and **The Interpreter's Dictionary of The Bible,** Vol. 4, pp. 665-667.

6 Clowney, "Toward a Biblical Doctrine of the Church," **Westminster Theological Journal,** p. 72.

7 I Cor. 10:16-21; II Cor. 13:14—King James Version.

8 Philemon 6—King James Version

9 Heb. 13:16 (Revised Standard Version), "to communicate" (King James Version), "to help one another" (Good News For Modern Man).

10 Rom. 15:26—King James Version.

11 II Cor. 9:13—King James Version.

12 Trueblood, **The Company of the Committed,** p. 34.

13 Oates, **Protestant Pastoral Counseling,** pp. 167-8.

14 Snyder, "The Fellowship of the Holy Spirit," **Christianity Today,** Nov. 6, 1970, p. 6.

15 Snyder, Ibid., pp. 6-7.

15a Even changing from long tables to a series of smaller tables in groups of 12 would greatly enhance opportunities for spiritual conversation.

16 For a good book on small groups and their use, see Clyde Reid, **Groups Alive—Church Alive,** especially, pp. 17-28. The author of this paper has also written a monograph entitled, "The Use of Small Groups In The Church" to be included in the Brethren Christian Education Manual.

17 Snyder, op. cit., p. 7.

18 Rader, "Koinonia and The Therapeutic Relationship," Pastoral Psychology, Oct. 1970, p. 39.

19 Miller, **The Taste of New Wine,** p. 22.

20 Burkholder, "A People In Community: Contemporary Relevance," **The Concept of the Believer's Church,** Garrett, James, Ed., p. 178.

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Rev. John Brownsberger is pastor of th Winding Waters Brethren Church in Elkhar Indiana. He is a member of the Peace ar Stewardship committees of the General Confe ence Organization of The Brethren Church.

NOBODY'S FRIEND

I'm old man Worry, and I'm nobody's friend
Though I'm called into many a home.
When trouble comes, for me they will send,
And it matters not where they roam.

For me they will lay awake many a night,
And I pay them in shattered nerves.
But they hold me and cuddle me tight—
I'm an old man whom many a one serves.

The rich and the poor invite me in,
And I go wherever they ask.
But they should know I hurt like sin,
And unfit them for any task.

I rob them of friends, as well as health,
And things that are held most dear.
And it matters not if they have wealth,
They are not happy when I am near.

But there are two smart ones where I can't abide
They are Faith and Hope, I declare!
Wherever they go I stay outside—
No room to crowd in there.

from the Pastor's helper
First Brethren Church,
Hagerstown, Md.

The Brethren Layman

The .aymen's Meeting

odger H. Geaslen

Program for March

Topic:

CHRIST, A "LIVING" SAVIOUR

PINION IS DIVIDED as to the Resurrection of the Lord Jesus. Some hold that it was a bodily surrection, while others teach that it was a spiritual currence.

Let us lay aside our own thoughts and consider what e Holy Scriptures say on this important subject.

The women who visited the sepulchre, early on the rst day of the week with the purpose of anointing the ord's body with spices, found the stone rolled away om the door of the tomb and were told: "He is not ere: for he is risen" (Matthew 28:6). They saw the npty tomb and believed the message that the Lord d bodily left the tomb!

When the Lord revealed Himself to weeping Mary, e knew He had risen bodily from the tomb and called Him "Rabboni." She knew He was the man Christ Jesus, not a spirit, not an apparition of some kind.



If the Lord's Resurrection were merely a spiritual affair, there would have been no necessity for the Roman soldiers to concoct the non-sensical falsehood that while they slept the disciples had stolen the body. It was the missing body which disturbed the soldiers.

When the disciples saw the Lord after His Resurrection, they imagined they were seeing a ghost or a spirit. But the Lord said to them: ". . . handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). A human being cannot "handle and see" a spirit!

On another occasion when the Lord showed His disciples His hands and His side which had been pierced on the cross, the disciples were glad when they saw a spirit? No! but the Lord! (John 20:20).

The expression "raised," in relation to the body of our Lord is mentioned many times in the Authorized Version of the New Testament: e.g. it occurs at least a dozen times in the Acts of the Apostles alone!

Various reasons are given for the Resurrection of the Lord Jesus Christ. Consider this one: ". . . he hath given assurance unto all men in that he hath raised him from the dead" (Acts 17:31).

The Resurrection of the Lord Jesus is positive proof of the Father's satisfaction with the sacrificial death of His Son.

Here is another reason: ". . . God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Peter 1:21). Faith in a dead and buried Christ is not saving faith. Christ's dead body in the tomb carries no hope to the believer. It is the combination of His death for our sins, His burial **and** resurrection that spells joyous salvation for the believer.

SISTERHOOD

Devotional Program for Marc

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Junior: FIRST THINGS FIRST—
First, Forgive
Senior: OBSTACLES OF FAITH—
Unbelieving Friends, Scoffers

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

UNBELIEVING FRIENDS, SCOFFERS

by Geneva Berkshir

Introduction:

What does almost any psychological study tell us is essential for young people in maintaining good mental health? Isn't it all wrapped up in the word **acceptance?** Studies and personal observations tell us that if we don't find acceptance from family, peers, etc., we will find some manner of striking out against society in order to gain attention or to hurt those who have rejected us. What should strike us as odd is that we become so wrapped up in seeking to become a part of the "in crowd" (for instance, in school—by wearing the latest in fashions and hairdos; buying all the current "hit" musical albums; attracting the coolest guys) that we forget that there is Someone who will accept us without the slightest change. Most of us are too often guilty of being like the Apostle Peter in shoving our relationship with Christ aside when we fear being ridiculed by our friends. (Have one of the girls read the account of Peter's denial in one of the modern versions —Matthew 26:69-75.) In fact, we get in such a habit of keeping our knowledge of Christ hidden from our friends that our faith becomes stifled and shrivels up from its inactivity.

Taking a "Look in the Book"

(1) Have John 9:1-41 read from Living New Testament or other preferred versions (possibly have several girls share in the reading). We find in this account of the blind man that faith doesn't necessarily need to "shrivel up," but instead can withstand scoffing, can develop through it, can be strengt ened in spite of it.

(2) What or who is Christ's real concern here? Is H attention focused on overwhelming the Jewi leaders with His miraculous healing powers? Is H concerned with providing the blind man with arg ments to combat their jibes? What deeper need the blind man does Christ wish to satisfy?

(3) Comparing the accounts of the Apostle Peter a of the Blind Man, in what contrasting ways d each demonstrate his faith or lack of it? (For i stance, Peter had witnessed the miracles of Chris the blind man only knew that **he** had been healed

Getting into the "yellow" pages

As a daughter of a minister, I must confess that have always been on the defensive against anyon thinking that I should be different or more "holy." was true with the blind man who had probably be brought up in a religious household but still had take that one step on his own in reaching out to belie Christ . . . so I finally realized I needed to deci whether the beliefs under which I had been reared we what I wanted to claim for my life, or whether th were to remain as just a part of that life which I h been forced to accept for my father's sake.

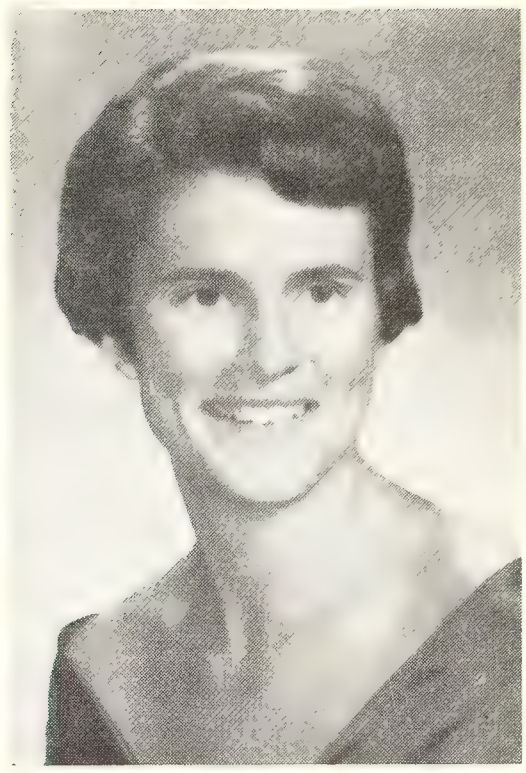
For reflection

In what state is your faith? Is your faith stro enough to defend itself, or haven't you put it to a tests lately to allow it to confirm itself and beco strengthened?

UNIOR BIBLE STUDY

FIRST THINGS FIRST

FIRST, FORGIVE



by Mary Ellen Drushal

"Mother, if Julie gets in my closet and wears one ore blouse of mine without asking me, she is really ing to hear about it from me," yelled Janet.

"Now Janet," said Mother, "if you will remember, st Thursday you wore a pin that belonged to me, and u hadn't asked my permission to do so!"

"But that's different, you're my mother!" Janet said. But how differenet is it really? Please read Matthew :21-35.

It was fine for Janet to borrow something from other, but it was not the same for her sister Julie to rrow from her. In the parable of the unforgiving ser- nt, the same thing had happened, only here, the debt s $10,000,000 he owed his master and he was for- ven the debt. But then he could not forgive the debt red to him of about $17. I am not great in mathe- atics, but even I can see there was no comparison in e amount of money owed.

The difference ends up in being the character of the an who held the debt, or the creditor. The master had rned to forgive and to show compassion toward his orers. I only wish there were people like this man ve today! But the servant was unable to do for other that which had been done for him. We can rn a great deal from this master.

Now, it is not often that we owe another person a ge sum of money, but let's use this same parable and sign to it circumstances which would be more appli- le to you as Sisterhood girls. Let's suppose that u have a teacher in school that you don't like very ll—so you decide, whether this decision is conscious not, to start a rumor about this teacher. Let's also sume that the rumor is started and the longer it goes worse it gets. The rumor becomes so vicious that teacher nearly loses her job after the rumor had velled sufficiently to reach the ears of those in thority. Now the teacher discovers who started the mor and by now, you are feeling very sorry for her d wish you had never started the whole thing. You fess this all to the teacher and she does forgive you s grave injustice.

During recess, one of your classmates says you cheated on a test! Is your reaction one of forgiveness for this person for telling something untrue about you, or do you want to get revenge on him? Your answer here will tell you if you have the character of the master or that of the servant!

In the beginning of this parable Peter asked Jesus if he should forgive his brother seven times. And Jesus answered, "seventy times seven," as if to say that sincere forgiveness should never be withheld.

Then at the last of the parable we are given a warning. If we cannot forgive those small things that happen to us, how can we expect God to forgive us of our great sin? The comparison of debt we owe to God would be the amount owed to the master (or $10,000,000) and our debt to each other to that of the fellow servant (or $17).

Will you forgive?

"FIRST THINGS FIRST"

Matthew 6:33

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by DR. ALBERT T. RONK



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NOW I KNOW HIM!



OTHERS STILL NEED HIM!

The Brethren
EVANGELIST

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The Brethren EVANGELIST

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NOTES and COMMENTS

CLEARING THE AIR

The January 29th issue of THE BRETHREN EVANGELIST contained an article announcing the program honoring Rev. and Mrs. Floyd Sibert upon his retirement from active ministry.

The account states that the educational unit of the Burlington Brethren Church was built during Rev. Sibert's pastorate there from 1954 to 1958. A letter has been received at the editor's desk stating that although the plans were laid for the educational unit during this period, actual construction was done during the pastorate of Rev. Gene Hollinger.

This correction is being published in order that proper credit be given to those involved. Our apologies are offered in behalf of a report sent in for publication.

Due to a clerical error the figure listed und Publication Offering for Nappanee was given $5.00. This should have been $250.00. Our apo gies for this error in the listing published in t January 1st issue.



TO CARE IS TO SHARE



by M. Virgil Ingraham

Rev. M. Virgil Ingraham is General Secretary of The Missionary Board.

The little Nigerian boy can say "Now I know Him," because we have cared enough to share Christ through our mission giving and prayer support. But he also reminds us that "others need Him too" in India, in Latin America and in other neglected parts of the world. May our giving to World Missions this year be a growing expression of our love which stretches around the world to embrace the "whosoever" which includes the whole of humanity.

MAGINE BEING BORN in a land where there is seldom, if ever, any opportunity to hear the Gospel! icture yourself growing up, living your entire life, and nally dying without ever knowing that Jesus Christ ed on the cross for you, that you might have salva- on and eternal life through faith in Him.

We find it difficult to stretch our imagination to this xtreme, for it is in such contrast to what we know in ur own land. On every hand there is access to the ospel; churches in abundance, radio and television rograms, Bibles on hand in bookstores and even news ands, Christian literature readily available and a wide ariety of other means for knowing Jesus Christ, Who Himself the Way, the Truth and the Life.

It could be that the message of salvation has come us so often and over such a long period of time that e have lost some of our sense of privilege in having een born in a land where its proclamation has sounded er the decades and centuries. But, be assured that here are countless millions in other lands for whom hrist died, who have yet to be told the good news.

The Gospel is indeed good news, and it is the purpose God that everyone who by means of its proclamation nows Christ as Savior and Lord should share Him ith others.

As we approach the Easter season, with all its blessed gnificance for the believer, our attention is focused on these untold millions who await the message of ew life and hope in the Risen Lord. We who know Him e stirred to share through our world-wide missions utreach. Through our missionaries and their national rethren we express our love for the lost and our con- rn that all people everywhere might come to know ur Lord Jesus Christ.

NOW I KNOW HIM!



Others need Him too!

Now I know Jesus
and love Him with you.
There are others still waiting
let's share with them, too.

Remember He gave to each one of us
the gift more precious than gold.
How can we forget this great trust
when the blessings of heaven we hold.

You've shared with us
of the blessings received.
Now continue we must
that the lost might believe.

SOUTHWEST DISTRICT CONFERENCE OF THE BRETHREN CHURCH

TUCSON, ARIZONA
April 7, 8, 9, 1972

Theme: "First Things First"
Text: Matthew 6:33

Conference Officers

Moderator Rev. Spencer Gentle
Vice Moderator Robert Rhodes
Secretary Rose Simmons
Treasurer Della Miller
Statistician Iona Stiffler

Friday, April 7
7:30 p.m.

Song Service
Devotions Robert Rhodes, Vice Moderator
Special Music Tucson
Message Rev. Spencer Gentle, Moderator

Saturday, April 8

9:00- 9:15 Prayer Service Rev. Clarence Stogsdill
Devotions, Song Tucson
9:15-12:00 BUSINESS MEETING
Reports of Special Committees
Elections:
Officers
Boards and Committees
Nominees to General Conference
Executive Committee
Reports of national interest:
Mission Board
Christian Education
Publications
Executive Secretary of General Conference
Brethren Home Board
12:00 Lunch
1:30- 3:00 Visitation Workshop Rev. Wayne Lehsten, First Evangelical Free Church
3:15- 5:30 Simultaneous Sessions W.M.S., Laymen, Pastors
5:30- 7:30 Dinner
7:30 Song Service
Devotions
Message Rev. Jack Brock, The Friendly Church

Sunday, April 9

9:30-10:30 Sunday School Classes
10:30-11:30 Worship
Speaker John Rowsey
12:00 Dinner



Also to help earn money, we made and sold Christmas wreaths made from colored tinsel, velvet ribbons, and small decorative bulbs.

Another money-making idea (introduced by Gene McConahay) was to sell BYC booster cards. These were made and sold at $3. When the youth sponsored a meal or any other activity, anyone owning a booster card would receive a 25¢ deduction.

In the line of activities, the youth sponsored the N.E.O. Youth Rally on January 23. A shocking turnout of 160 young people were registered. Recreation was held in the Smithville High School gymnasium and, if desired, roller skating was available. As guest speaker, Eric Stanton presented a "mod" worship service during the Coffee House.

Through these various money-raising projects, the youth hope to enjoy a very rewarding trip to Dallas.

WE'RE HEADED FOR EXPLO!

THE SMITHVILLE SR. BRETHREN YOUTH started off with an exciting year. Carrying the load of this ears responsibilities are the following people along with e help from our adult advisors, Ken and Skip Hilty and en and Kathi West:

President Kathy Weber
Vice President Gene McConahay
Secretary-Treasurer Linda Glasgo.

As our project for this year, we are planning to go to **xplo '72** in Dallas, Texas for a crusade for Christ. To d us in getting there, we are hosting a series of inter-tional dinners. One was centered around an Italian eme and another around a Swedish theme. Two more e being planned. International Dinner No. 3 on Feb-ary 20 featured African food with a program by Dr. illiam Walker, a medical missionary recently returned om Africa.

ACTION AT SOUTH BEND

ON JANUARY 23rd the youth of the South Bend Brethren Church held church services because our minister, Rev. Keith Bennett, was away to National Association of Evangelicals at Washington, D.C. During our worship service we had a special song presented by our youth choir. Our director is Mrs. Patty Penny, a member of our adult choir. The song was entitled "We're Gonna Sing When the Spirit Says Sing." We received many compliments on our work.

We have had many other activities including a doughnut sale on December 11th, and on January 29th the youth supplied the muscle power and one-half the cost of the paint and painted a room at the church. Mr. and Mrs. Bert Norblad supplied the other half of the cost of paint.

At our last meeting we decided to send $110 ($10 per member) to the National BYC Goal.

—Cindy Lightfoot, secretary

DATES TO REMEMBER!

March 25 — National Brethren Youth Delegation registrations for EXPLO '72 due in BCE Office.

April 14-16 — Northern Indiana Retreat at Shipshewana (with rally at Bryan on the 15th).

April 22 — Southeast District Rally at Hagerstown.

May — *Youth Offering Month*

May 14 — *Youth Sunday*

June 12-17 — *EXPLO '72* at Dallas, Texas

June 18 — Summer Crusader service begins

OH, NO!!

SO IT IS YOUR TURN to host the district BYC rally. What can you do that will be different from other rallies and still have an impact upon those attending?

The BYC of the Pleasant View Brethren Church in Vandergrift, Pennsylvania was faced with this common problem recently. They had volunteered to host the Pennsylvania District BYC Rally in January. After intensive brainstorming by the Senior BYC and their officers, their youth superintendent—Bill Hesketh, and their pastor—Arden Gilmer, they developed a program that was very promising—A Winter-Rally Retreat.

The original plans called for rental of a nearby campground and an invitation to all kids from the district for the rally-retreat on Friday and Saturday, January 28-29, 1972. Plans also included the invitation of a Collegiate Crusader team from Ashland College to participate in the program.

Then the bottom seemingly fell out. The campground was not available! When it became evident that no other site could be acquired, they arranged to move mattresses and cots into the church basement and the parsonage basement and to hold the rally-retreat at the church.

The weekend began at 8:00 p.m. Friday, January 28 as BYC'ers and sponsors from Pennsylvania District churches began arriving. The Friday evening program began at 9:00 p.m. with get-acquainted games and a stimulator session led by the Collegiate Crusaders. At midnight everyone began to sack out, the boys in the parsonage basement and the gals and their chaperones in the church basement. Then when everyone (?) was settled, seventeen sponsors and youth arrived from Levittown, making a total of 71 for the retreat.

At 10:00 a.m. Saturday morning more young people arrived for the rally portion of the weekend. A grand total of 155 (including the retreaters) registered for the rally. The morning session was again conducted by the Collegiate Crusaders, consisting of an innovative worship time. After a delicious (and gigantic) lunch, the business session was held.

Following this, a one and one-half hou "Celebration" was held in the church basemen This consisted of a Bible Sword Drill, the judgin of youth-centered collages produced by each loc BYC, and a "talent-sharing" program. The ke to success for the "Celebration" was the *involv ment* of each local group throughout the progra and the *active participation* of each group.

By this time it was 3:30 p.m. and the rally pa ticipants headed for home. However, the retrea ers participated in a coffee house Saturday nigh on the subject of "Love," held by the Collegiat Crusaders. At 9:30 p.m. everyone headed hom some exhausted, others still bursting with energ and with new *commitment* to Jesus Christ.



Are your district rallies suffering from "tire poor" programs? If so consider the rally-retre idea. As Pastor Gilmer said in the Pleasant Vie newsletter, *The Proclaimer*, "Many young peop gave witness that the weekend had meant a gre deal to them and to their Christian commitmen . . . We pray that the Spirit's working in liv will continue to be manifested through yea to come."

by Ron Waters

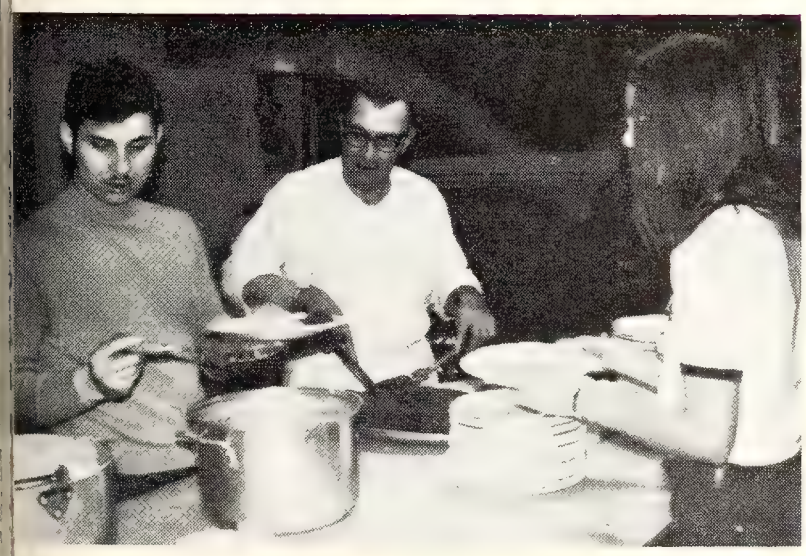


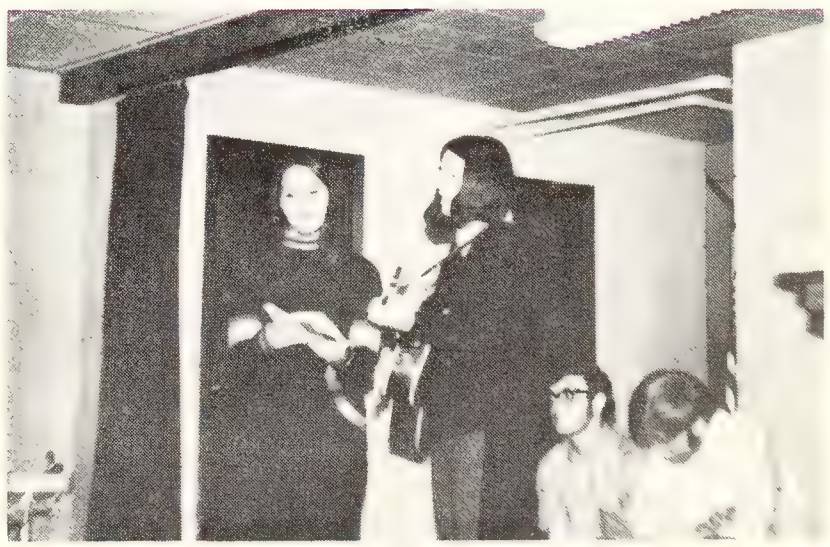
During the "Celebration," two youth from each church participated in a Bible Sword Drill.





orna Golby (right) from Johnstown III leads everyone at the rally in a singing and clapping exercise.





Clarence "Fuzzy" Hesketh (center left photo) cooked the tasty meals (with a little help from his friends). In the right photo Collegiate Crusaders, Barb Tanger and Marcia McPherson, sing at the Coffeehouse, with Dale Stoffer and John Shultz looking on. Team member Randy Smith is not pictured.

INNOVATIONS IN CHURCH SCHOOL TEACHER-EDUCATION PROGRAM

DICK AND GLORIA HOLMES recently conducted a three-month teacher education course for those desiring to become Church School Teachers at the Park Street Brethren Church.

The course was organized around five major areas: professional growth, understanding the learner, adapting the curriculum to the needs of each individual, teaching techniques, and teaching materials including a bibliography of resources.

Some activities of the class included: assuming the responsibility of planning and arranging a bulletin board display as well as an exhibit of teaching tools; a guided tour of the Curriculum Materials Center and a demonstration of how to effectively use the equipment; demonstration lessons; planned visits to various Sunday School Classes while in progress; a video-taping session which promoted self-evaluation; and the construction of teaching tools which were donated to the Curriculum Materials Center.

Each member completing the Teaching Methods Class earned a Church School Teaching Certificate.

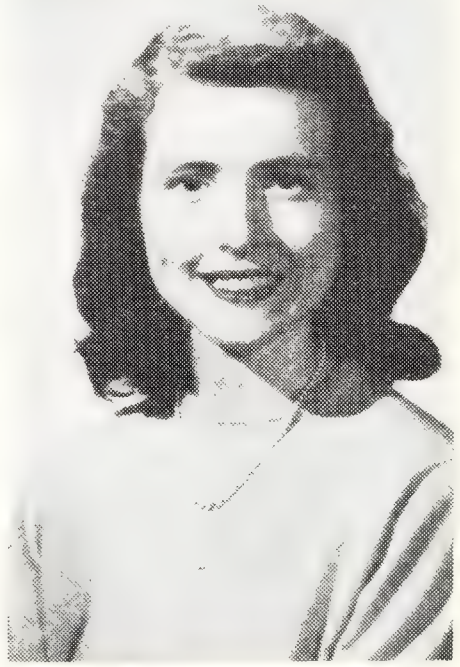
The Holmeses advocate that the home, church, school, and community must work together in all areas if society is to provide an environment which will enable each individual to develop to his fullest potential.

Dick and Gloria predict seven major trends in Church School education in the near future:

1. A Teacher Training Internship Program for future Church School Teachers.
2. A curriculum with a definite emphasis on individualized instruction which is based on modification behavior.
3. More concern for the "total" individual, thus promoting social, emotional, mental, and physical growth as well as meeting spiritual needs.
4. A definite awareness of the fact that each individual is active and dynamic as opposed to being static and passive. Thus, individuals learn by doing and all learning should be related to the here and now (Dewey).
5. The acceptance of each individual as he **is** and treating him in reference to what he may become (Kilpatrick).
6. A more effective use of teaching materials which will enable the teacher to adapt the curriculum to the needs of each individual.
7. Many churches will have planned activities seven days a week as opposed to the usual one or two days per week.



Dick is Director of Audio-Visual Education at Ashla High School (which includes Materials Production) a is also a Coordinator-Supervisor of Vocational Educ



tion. Gloria is an Associate Professor of Elementa Education and Supervisor of Elementary Student Tea ing at Ashland College. Dick and Gloria were recen honored by being one of the few couples in the nati to have their biographies included in **Leaders In Edu tion** which was based on doctoral level achievement the equivalent, educational research or publications, a attainment of a responsible position in the field education.

Dick and Gloria reside with their five children (Ki berly, Sally, Kathy, Jeff, and Nancy) at 452 Hillcr Drive in Ashland, Ohio.

Ashland, Ohio — Charles Perkins, a senior at Ashland College, has been nominated for Who's Who Among Students in American Universities and Colleges.

He is the son of Mr. and Mrs. Robert Perkins, R.R. 2, Bryan, Ohio.

Representatives of the student body, administration and faculty selected students for the national listing in Who's Who on their overall contribution to the college.

Charles will receive a certificate of recognition from the organization which will be presented to him at an Ashland College assembly, and he will be recognized in the annual publication of Who's Who Among Students in American Universities and Colleges for the Academic Year 1971-72.

His activities include judicial vice president of the student senate and member of Sigma Nu fraternity. He is majoring in business.

Ashland, Ohio, Jan. 20 — A total of 412 students at Ashland College have been named to the Dean's list for the first semester Dr. L. E. Lindower, dean of the college, announced today.

To be eligible for this honor a student must be enrolled full time and maintain a 3.5 or better average for the semester.

Brethren students who qualified with a 4.0 are: Ronald Waters, son of Rev. and Mrs. Ronald Waters, Route 1, Bellefontaine, Ohio; Janet Hamel, daughter of Rev. and Mrs. J. D. Hamel, 605 Caruso Place, Sarasota, Florida; Mrs. Janet Hamilton, 227 Maple Street, Ashland, Ohio, daughter of Mr. and Mrs. Eugene Zimmerman; John C. Shultz, 36 Samaritan Avenue, Ashland, Ohio, son of Mr. and Mrs. William Shultz of Berlin, Pennsylvania; Dale Stoffer, son of Mr. and Mrs. Thomas L. Stoffer, 332 47th Street, Canton, Ohio.

Those who received a 3.5 or better average are. Anne Gourley, daughter of Mr. and Mrs. J. Albert Gourley, Route 1, Leechburg, Pennsylvania; Kathy and Kristine Heist, daughters of Mr. and Mrs. Edgar Heist, 1245 Manor, Canton, Ohio; Sue Stoffer, daughter of Mr. and Mrs. Thomas L. Stoffer, 332 47th Street, Canton, Ohio; Janet Amstutz, 625 Grant Street, Ashland, Ohio, daughter of Mr. and Mrs. Roy Amstutz; Leroy Solomon, 434 Parkwood, Ashland, Ohio, son of Rev. and Mrs. George Solomon; Dennis Barr, 546 Bowman Street, Mansfield, Ohio, son of Mr. and Mrs. Jack Barr.

I'VE NEVER THOUGHT ABOUT THAT

One day, about four years ago, a co-worker of mine was traveling in a single engine plane when the motor failed. A competent pilot was able to land on an open stretch of highway but not without some jostling—enough to cause some slight injury to my friend. He returned to the office a day later with a bandage on his head but otherwise very well. As we stood around him, thankful for the happy outcome, one person said: "That certainly proves that the Lord was with you." At once someone asked: "Suppose he hadn't come through, but would have lost his life, would that have proved that God was not with him?" The person who had spoken first said: "I've never thought of it in that way."

Perfect love casteth out fear

A man was on his way to surgery knowing that in the doctor's mind it was a critical case. A friend said, as he was wheeled out of the room on the stretcher, "We'll be praying that the operation is successful and that you come through." Was that a proper prayer? Yes, I think so—but the man involved answered: "And if I don't come back—that's alright too." Did he want to live? Certainly! But he was calm in the knowledge that his times were in God's hands and under no circumstances did he desire to have God release his life into his own hands in order that he might dictate what should be.

from LeTourneau "Now"



news ... from the Brethren

Bryan, Ohio. Evangelistic services will be held March 19-24 with Rev. Ronald Merrill of Savannah, Ohio as speaker. He will bring a choir of 20-30 voices for the first meeting.

Burlington, Ind. A Missionary Conference will be held, March 17th through 19th at the Burlington First Brethren Church. Rev. Virgil Ingraham and Juan Miranda of Argentina will be conducting the conference.

New Lebanon, Ohio. The pastor, Rev. Donald Rowser, attended Ashland Seminary the week of January 31st to February 4th for continuing education program. "Pastoral Counselling" was the subject this year. The pastor and his wife will be attending Explo '72 in Dallas, Texas June 12th to 17th. Child Evangelism classes will be held in April. The library of the church now has a total of over 1,200 books.

Elkhart, Ind. Sunday, January 30th, Miss Alta Housoui, missionary on furlough from the Chinese Youth Gospel Crusade Center in Taiching, Taiwan told of her work among the youth of Nationalist China, illustrating part of her talk with pictures.

Harrisonburg, Va. Mrs. Edna Logan attended the Missionary Conference at the Chandon Church, Herndon, Virginia and at the Washington, D.C. Church. She was asked to report on her recent trip to Argentina.

Milledgeville, Ill. The Faith Promise ingathering amounted to $3,174.25. Wednesday evenings will be given to prayer rather than Bible study in the future. Bible study will be Sunday evening from 6:30-7:30.

Canton, Ohio. Sunday, March 12th Juan Carlos Miranda, a Seminary student, will participate in the Brethren Round-up at Trinity Brethren Church. He will speak in the morning service and show slides in the evening service of the Argentine Mission field. He will soon be going back to Argentina to work in the Bible Institute there.

Sarasota, Fla. J. D. Hamel will be holding revival services in the Dayton, Ohio Hillcrest Brethren Church April 23-28 and in the Vinco, Pennsylvania Brethren Church April 30 - May 7. "The Brethren Hour" is now heard at 8 a.m. each Sunday morning—Television on WXLT (Channel 40 or Cable 7). Rev. Hamel began his thirteenth year with the Sarasota Brethren February 6. Rev. William Ross, a student at Ashland Theological Seminary, was hired by a unanimous vote to become assistant pastor during the summer months. Rev. Fred C. Vanator, founder, was unanimously honored and chosen to be Pastor Emeritus of the Sarasota First Brethren Church.

Vandergrift, Pa. The Collegiate Crusaders participated in the worship January 30th. The six crusaders were: Dale Stoffer, John Shultz, Randy Smith, Barb Tanger, Marcia McPherson and Ron Waters.

Vinco, Pa. The Pennsylvania Distri met November 12, 1971 for t Second Annual Leadership Co ference at the Fellowship Hou of the Vinco Brethren Churc There were 50 persons prese representing 9 of the distri churches.

Waterloo, Iowa. Rev. Virgil Ingr ham, who recently visited t mission station in India, will the Missionary Conference speak March 26th to 29th. This will for both the Waterloo Fir Brethren Church and the Ced Falls Brethren Church.

Weddings



VANDERMARK-O'BRIEN. Nan Vandermark and Tim O'Brien we united in marriage on January 1972 by Rev. Tinnie Rorie. Both a members of the Ardmore Brethr Church.

* * *

RAYNOR-HELSLEY. On Satu day, July 31, 1971, at a 7:30 p. ceremony in the Maurertown Bre ren Church, Miss Connie Lee Rayn of Maurertown, Virginia became t bride of Teddie Samuel Helsley Edinburg. Pastor "Doc" Sha officiated and was assisted by t groom's grandfather, Reverend La rence Helsley. Both bride and groo are members of the Maurertov church and are especially active the choir.

Carolyn S. Derflinger

Memorials



STULTZ. Mrs. Ella Laura Stultz, ge 84, of St. Luke died in the henandoah County Memorial Hos- ital, Woodstock, on October 7. uneral services were conducted by astor "Doc" Shank in the chapel f the Dellinger Funeral Home. nterment was in the St. Luke hurch Cemetery. She was a mem- er of the St. Luke Brethren Church, nd a number of her children and randchildren are members of the t. Luke and Maurertown Brethren hurches. This writer is a grand- aughter.

Carolyn S. Derflinger

JENKINS. Miss Mary Barbara Jenkins, age 22, of Woodstock was fatally injured when another car crashed into her automobile near Markham on December 17. Funeral services were conducted by her pastor, "Doc" Shank, in the Maurertown Brethren Church. Interment was in Massanutten Cemetery, Woodstock. Barbara was a member of our church and was the only child of our choir director, Mrs. Emily Jenkins, and the late Mr. Ray Jenkins. She had graduated from Longwood College in May.

Carolyn S. Derflinger

* * *

BEYDLER. Mrs. Mary L. Beydler, age 82, of Arlington passed away December 11 in the Northern Virginia Doctor's Hospital in Arlington. Funeral services were conducted at the Maurertown Brethren Church by her pastor, "Doc" Shank. Interment was in the Maurertown Cemetery. Though a non-resident member, Mrs. Beydler remained quite active in the Maurertown Brethren Church. She was a granddaughter of Elder E. B. Shaver, founder of the Maurertown Brethren Church.

Carolyn S. Derflinger

* * *

WORST. Mrs. Glen Worst (Esther) died January 22, 1972. She was a member of the Garber Brethren Church, Ashland, Ohio. Funeral services were conducted by Dr. L. E. Lindower, former pastor, assisted by Rev. Stephen Swihart, present pastor. Burial was in the Fairhaven Cemetery.

Goldenaires

Mr. and Mrs. Paul Ladow celebrated their 56th Wedding Anniversary on February 7, 1972. They are members of the Sarasota First Brethren Church.

* * *

Mr. and Mrs. Clifford Bowser celebrated their 50th Wedding Anniversary on February 5, 1972. They are members of the Brush Valley Brethren Church.

* * *

Mr. and Mrs. Ray Crissman celebrated their 50th Wedding Anniversary in the month of February also. They are members of the Brush Valley Brethren Church.

MEMBERSHIP GROWTH

Herndon, Va. (Chandon)—
3 by baptism

Kimsey Run, W. Va.—1 by baptism

Smithville, Ohio—6 by baptism

South Bend, Ind. (Ardmore)—
8 by baptism

Oakville, Ind.—4 by baptism
3 by reclaimation

Sarasota, Fla.—3 by baptism

Bryan, Ohio—3 by baptism

North Manchester, Ind.—4 by letter

Burlington, Ind.—5 by baptism
4 by letter

Vandergrift, Pa.—5 by baptism

Milledgeville, Ill.—2 by baptism

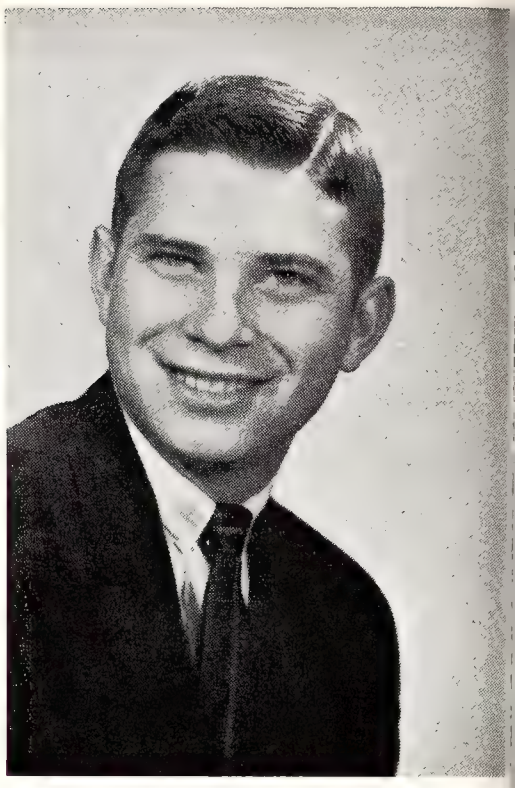
My name is **Empty**. Of all the words inhabiting the lphabet I am the most ill born. I wander homeless and lone, looking for some hospitality. If I join myself to larder, I bring hunger. If I move into the mail, then see a sweetheart hurrying briskly down the lane, hange her pace and slowly trudge back home. . . . nd if I enter into a heart, I squeeze it tight and wring dry of all compassion.

"Yet I remember one day when I had proper welcome. occupied the chief seat among a noble company. Peter, ohn and Mary were my retinue, and a superhuman ranger clothed in white. That was my fierce, my lorious hour. For my name was **Triumph** when I odified a tomb!

E. W. Goodrick



BETRAYAL



Rev. Arden E. Gilmer

Even through betrayal, the love of God is at work.

by Arden Gilmer

A TRAITOR is one of the most despised of all criminals because he has destroyed faith and trust. Treason is a most heinous crime. To betray one's country is punishable by death. To betray one's friends is punishable both by ostracism and by the loud screams of one's own conscience.

But, to Judas belongs history's most treacherous act, that of betraying Jesus Christ, the Son of God and Savior of the world.



His infamous act had its own reward for Judas "went out and hanged himself." His last cry was, "I have betrayed innocent blood," but no one would listen to him. Judas could neither take back his kiss of betrayal nor stop its consequences.

One of the terrible things about sin is that we cannot put the clock back. We cannot undo what we have done. So, but means of a kiss from one of His own disciples, Jesus, the Son of God, was handed over into the hands of cruel men who tortured Him and put Him to death.

But God is a purposeful God. God still rules His World, His creation. Out of Judas' treachery God accomplishes the eternal redemption of all men who will repent and receive Jesus as their personal Savior. Even through Judas' betrayal, the great love of God for man was at work.

Judas' act of betrayal reveals the blackness and t maliciousness of all human sin—of our sin. While Jud betrayed Jesus with a kiss of feigned love, our act treachery is refusal to conform to God's will and wa for us. We, just as Judas, often substitute our ow false concept of Christ for the true reality of the divi Christ. **We try to conform Christ to our image inste of being conformed to the image of Christ.**

Judas, perhaps, wanted Jesus to establish His earth kingdom posthaste, and by his betrayal was hoping force Jesus' hand by placing Him in circumstanc where He would have to exert His power. But m cannot change Christ. The tragedy of Judas is that tried to make Jesus what he wanted Him to be. But, is not Jesus who can be changed by us, but we w must be changed by Jesus. We can never use Jesus f our own purpose: we must submit to Him to be us for His. The tragedy of Judas is the tragedy of t man who thought that he knew better than God." Ma sin—our sin—has always been that we think we kn better than God.

> "Still as of old,
> Man by himself is priced,
> For thirty pieces, Judas sold
> Himself, not Christ."

Another tragedy of betrayal is that it always com from those who call themselves friends. "Judas, one the twelve disciples who had been chosen by Jesus, w had become the keeper of the common treasury fr which the wants of the whole group were supplied, a who had every opportunity to know Jesus intimate to learn His inmost ideals, and to walk with Him da

n all the relationships of personal friendship, by this ne act of treachery makes of himself forever the most disloyal man of all times." Jesus was not betrayed by n "outsider," and enemy, but by Judas, an "insider," chosen disciple.



And so it is today. Only Christ's disciples can be His betrayers. Others may hate Him, but only His church can betray Him.

To say we love Christ with our mouths, but not with our hearts is a betrayal of Christ. For the church to deny her Lord is betrayal. For the church to pervert and ignore its evangelistic mission of proclaiming the good news of salvation through faith in Christ is betrayal. For church members to be governed by prejudice rather than by love is betrayal. To say you are a Christian while you live for Satan is betrayal. To live a life of discouragement, defeat, and doldrums instead of the abundant, meaningful, purposeful life Christ has made available for us through the indwelling Holy Spirit is betrayal. To live as though Christ were dead is betrayal. He is alive for all eternity!

Judas was the first betrayer. But is he the only betrayer of Christ Jesus? Only Christ's friends, those who take His name, can betray Him, for only they can prove faithless. During Lent, indeed, during the whole year, let us live for Christ, not for ourselves. Let's be governed by Jesus' standard of friendship: "Greater love has no one than this, that one lay down his life for his friends. You are My friends, if you do what I command you" (John 15:13, 14 NASV).

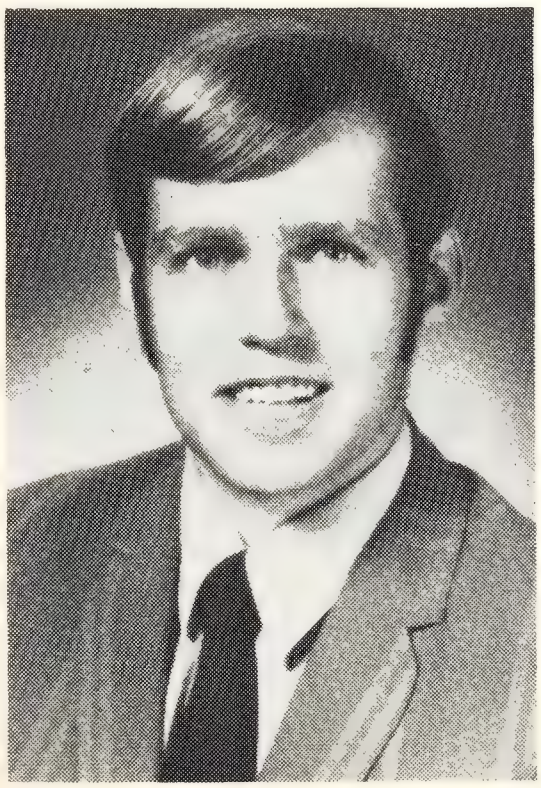
Rev. Arden E. Gilmer is presently pastor of the Pleasant View Brethren Church, Vandergrift, Pennsylvania. He is the writer of the Lesson Exposition portion of The Brethren Sunday-School Quarterly.

Activities in the General Conference Organization of The Brethren Church include membership on Church Polity; Fraternal Relations Committees. He is a member of the Missionary Board and is Vice Moderator of the Pennsylvania District Conference Organization.

MOTIVATED MEN

by Candi Baker

DAVID COOKSEY



DAVID COOKSEY, 25, is a senior at Ashland Theological Seminary from the Washington Brethren Church where he has been a member for fourteen years. Dave graduated from Suthland High School and was active in gymnastics. He attended Ashland College majoring in sociology, he served as a student assistant during his junior and senior years. Dave worked at Hawthornden State Hospital in Cleveland, Ohio with his wife for several months after graduating from Ashland College.

Dave and his wife, Carolyn, live in the new seminary apartments, and Dave serves on the apartment housing committee. During the summer he served as assistant lifeguard at the pool on the seminary grounds.

Carolyn is a professional social worker but is presently employed at Ashland College as a secretary. She enjoys arts, crafts and sewing. Dave is working at Ashland Rubber Products in the shipping department. After graduation in June, Dave's plans are uncertain.

MISSIONARY NEWS

BRETHREN MISSIONS IN INDIA

1970

January — The Kumar's (Prasanth, Nirmala and Shanthi) arrival in India to begin Brethren Missions in India (arrival Dec. 1969—work began in Jan.)

January 10 — Kumar's Wedding Anniversary and moved into a new house.

January 16 — General Secretary's Administrative Visit to India.

January 22 — Brethren Bible Mission inauguration in Municipal Council Hall, Rajahmundry. Virgil Ingraham delivered inaugural address.

February — House secured for orphanage.

March — Brethren Bible Mission legal status was secured with Prasantha Kumar as President.

Kumar attended meetings at Union Biblical Seminary, Yeotmal.

April — Began "Prayer Trought Correspondence" program.

Seven orphan boys taken into Brethren Home for Children.

May — Village evangelism began at Rajavolu and Gokavaram.

Total of 10 boys now in orphanage.

July — Mr. Bhushanam began work with mission and Sri Raja Rao assisting in Evangelical work in Rajahmundry.

Outreach in villages: Rajavolu, Gokavaram, Pedda Brahmadevi, Kotikeswaram, Dosakayala palli, Divancheruvu.

First Baptismal Service; 14 men and 17 women baptized.

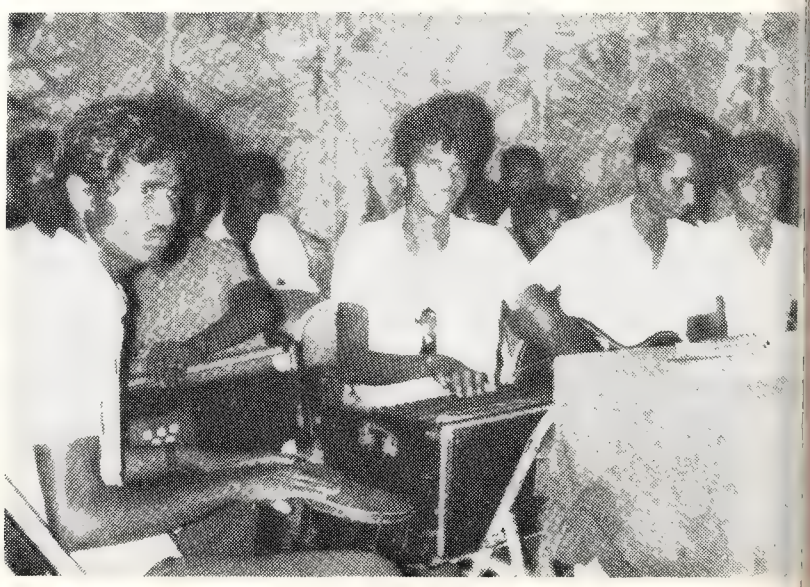
August — Baptized Mr. Bhushanam and two Christian teachers working as evangelists.

September — Orphanage house is being used as mission headquarters.

Secured hall in Rajavolu for services and for adult school for women. Eighteen people accepted Jesus at Communion Services there.



Crowds attending meetings



Special band music at celebration



Shanthi assisting Nirmala in the kitchen

September 30 — Official inauguration of orphanage by Minister of Religious Affairs and Endowments.

November — Kumar met with Dr. I. Ben Wati, President of World Evangelical Fellowship.

Kumar represented Andhra Pradesh as a delegate to All India Red Cross Society's Golden Jubilee celebration in Delhi and also All India Institute on Evangelism directed by Billy Graham Evangelistic Association. Had opportunity for interview with President of India, Sri V. V. Giri.

Forty-four people baptized to date and churches established in three places.

Prayer Hall dedicated at Palacherla.

Brethren Bible Institute began with ten men registered.

Baptized 50 people, with total of 86 baptized to date in Rajavolu membership.

December — Minister for Social Welfare of Andhra Pradesh visited orphanage.

Church building in Rajavolu dedicated with 600 in attendance.

Kumars at Bhimavaram revival meetings distributed 8,000 tracts (the only mission to distribute free literature).

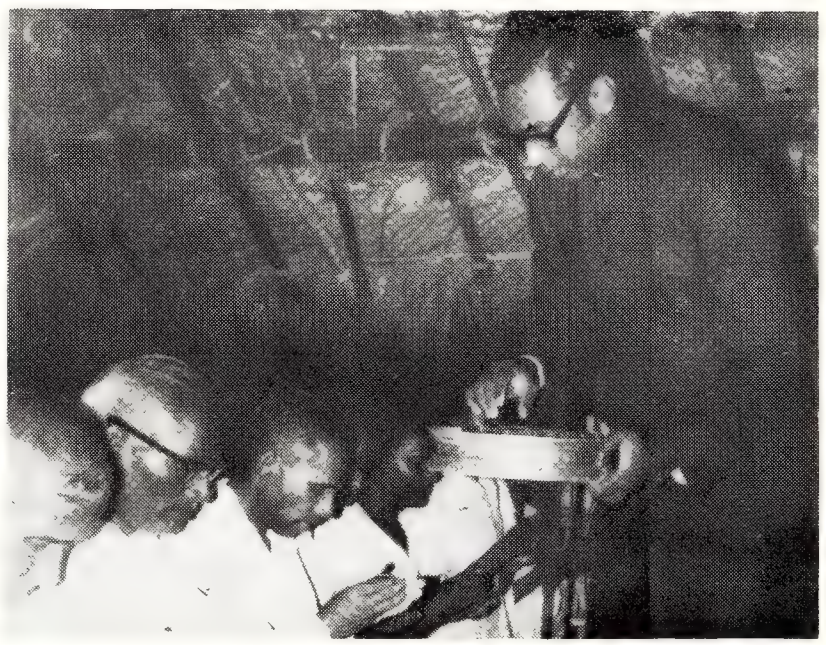
1971

January — Cottage prayer groups meeting in Weavers Colony, Rajahmundry.

March — Three more men baptized and attending services at Rajahmundry.
Meetings held in temporary prayer hall; 56 accepted Jesus and adult school started at Palacherla.
Baptismal service in Godavari River with 61 baptized; 56 from Palacherla, 3 from Rajahmundry and two from Rajovolu.

April — Second girl, Sunita, born to Prasanth and Nirmala.
Brethren Bible Mission became a member of The Association for Theological Extension Education.
B. Velamalakota ground breaking ceremony for constructing two temporary thatched sheds.

June — Land acquisition used for prayer hall in Rajahmundry.
Adult classes, medical aid given and adults taught in B. Velamalakota and land legally registered in name of Brethren Bible Mission.
Street preaching started with new P.A. System.



Kumar officiating at Communion Service

July — Kumar at Bangalore for workshop in "Programming Theologica Education."
Five more boys taken into orphanage on probation.

August — Vijaya Kumar arrived in States for seminary training and to pr pare him for Brethren leadership in India.

September — Auto purchased for mission.

October — Mr. and Mrs. M. Virgil Ingraham on Administrative Visit to Indi
General Conference held with 800 attending in Rajahmundry.
First graduation class of Brethren Bible Institute with te graduates.
Mission magazine "Evangelist" in Telugu was inaugurated.
Forty-five people baptized at conference.

November — Total membership in Brethren Bible Mission stands at 240.
Total of 4 churches and 5 prayer houses established.

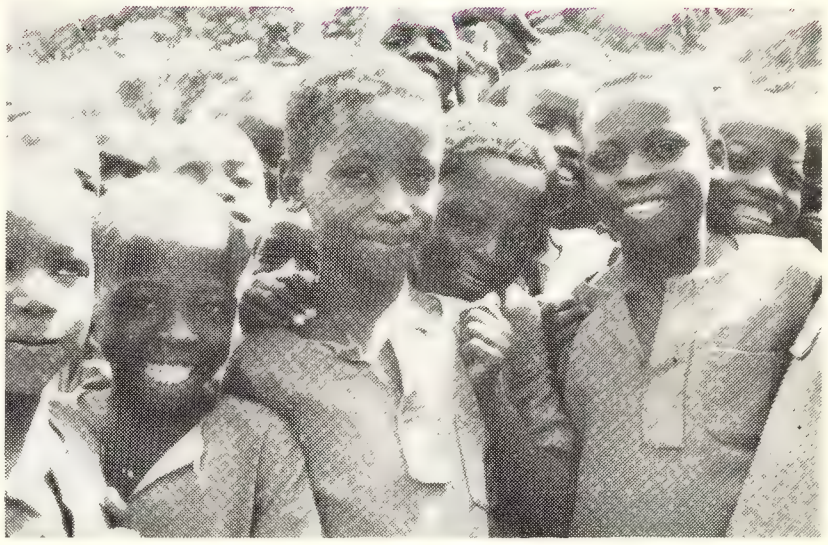
December — Name of mission changed to **Brethren Mission.**

BRETHREN MISSIONS IN NIGERIA

THERE IS A JOB . . .

YOUNG BOYS looking expectantly toward the future display a relaxed happiness. What will another year bring to these young people? Will the literacy efforts help to change their lives?

A production-workshop was accomplished in January. Presently they are having a month-long writers' workshop with instructors from Kitwe, Zambia and coordinated by Larry Bolinger. Literacy primer materials need to be finished and men must be encouraged to work to learn these skills so they may carry on after missionaries move to new areas of work. A two-week literacy workshop in April lies ahead. Writers' workshops are on the planning board to develop new teaching materials for a three-year training program in the Higi churches.



THERE IS A NEED . . .

THE BOLINGERS carry on their ministry at the foot of the Mandara Mountains at Mbororo Station. Nigerians continue to flock to the church for baptism, and our missionaries reach out to work with them, teach them and love them.

The low-income Nigerians cautiously approach solutions to their problems. They cannot solve any difficulties with high cost or deep, technical answers. Families live on an income of $75 per year. Is it any wonder that home life is so different from what we know in America or that the concept of marriage stresses relationships between the families rather than between individuals? How many of us would be willing to live on one meal a day or on an unvaried diet? But money will not answer the problems these people face.

What is needed is a compassionate heart, a clear commitment to share the love of Christ and a willingness to meet people as equals on their level of existence. The people in the Mbororo area have a phrase to describe their frame of mind. In Hausa, it is "kaskantad da kai" which means "one who has subjected his own pride." We as Christians must ask continually for this mind which will enable us to accept others and work in such a way as to be forgotten in the solutions that are found so that God may be praised. I wonder is this what Paul is trying to teach us in Philippians 2:1-11? Is it possible that you may have someone in your town or neighborhood who is living in the "Third World" of the overlooked and misunderstood? How should these people affect us and our relationship to Christ?



THERE IS A MINISTRY . . .

NURSE BISCHOF serves at the Mbororo dispensary which was built in 1958 soon after permission was granted by the colonial government to cross the River Yedserum for the first time. Hitherto the remote hill tribes had so vigorously resisted any attempt at subjugation that the area had been banned to Europeans throughout almost the entire colonial period. A small dispensary, averaging 45 patients a day, it has great scope for development in an area 98% illiterate with acute needs and scarcely any health facilities.



Larry Bolinger and Nurse Bischof

THERE ARE PEOPLE . . .

—people who are learning to serve.

At Kulp Bible School the last school term ended before Christmas, and in the leaving class there were 22 in the regular class and 8 in the advanced class. It is always most significant to note the changes in lives—students and teachers as well.

In addition to Dick Winfield's preaching assignments and meetings to attend, in late January Dick was involved in the Kulp Bible School's week of training students who go out with the Mobile Bible School. They spend three weeks of village field work in evangelism, preaching, and teaching.

Dick's teaching was even extended to classes on hygiene—another example of a missionary's need for a well-rounded educational background.

Dick also presently is teaching Bible Knowledge in the Mubi Government Secondary School. He is teaching the equivalent of both high school juniors and seniors and gives each group three 40-minute periods of Bible each week. The provision for taking these classes is made by the government; students can elect to take either Bible Knowledge, Islamic Knowledge or neither. He teaches on Wednesday and Saturday when there are no classes at Kulp Bible School.

The new semester at Kulp began February 28. In preparation for the regular opening of school, Dick and Kitty were both instructing an intensive Englis course for a period of three weeks for the new advance class. Since all the instruction for the advanced men done in English, they feel a refresher course is especiall valuable.



Dick Winfield with young people

"FIRST THINGS FIRST"

Matthew 6:33

THERE IS PREPARATION . . .

THERE ARE STILL more than 2,000 languages in the world without God's Word, and thus Jerry and Cheryl Grieve are living and studying in Kano, Nigeria in preparation for possibly working among the Kanuri people of Bornu Province in Northeastern Nigeria.

It is through Wycliffe Translators, Inc. they are learning to use modern technological tools, linguistic science to crack unwritten languages and new translation techniques that assure the highest accuracy and clearest meaning in the translated Scriptures.

They are thankful for their opportunities for outreach in a Muslim community.



View of a street in Kano

THERE ARE MEDICAL SERVICES . . .

THE MISSIONARIES receive medical attention at Garkida General Hospital as well as the Nigerians. When it is necessary for a Nigerian to stay at the Hospital, a member of the family accompanies the patient and remains to care for the sick person's needs. Food for patients is cooked right on the premises in the many stone beds seen in the picture.



FIFTY YEARS IN NIGERIA

IN 1973 fifty years in Nigeria will be observed by the Church of the Brethren, a celebration which may take various forms. Suggestions placed with General Board program units for possible implementation include special highlights in **Messenger** and **Agenda,** special Sunday bulletins during the year, a commemorative pictorial book on the culture and traditions of the peoples of the Northeastern State, a tour of Nigeria, a filmstrip, and receiving Nigerians in the U.S. for deputation, Annual Conference leadership, and fellowship.

The primary focus of the celebration should be on the development of the Nigerian church, decided a committee of Charles M. Bieber, Merle Crouse, John B. Grimley, Howard E. Royer and Donald L. Stern.

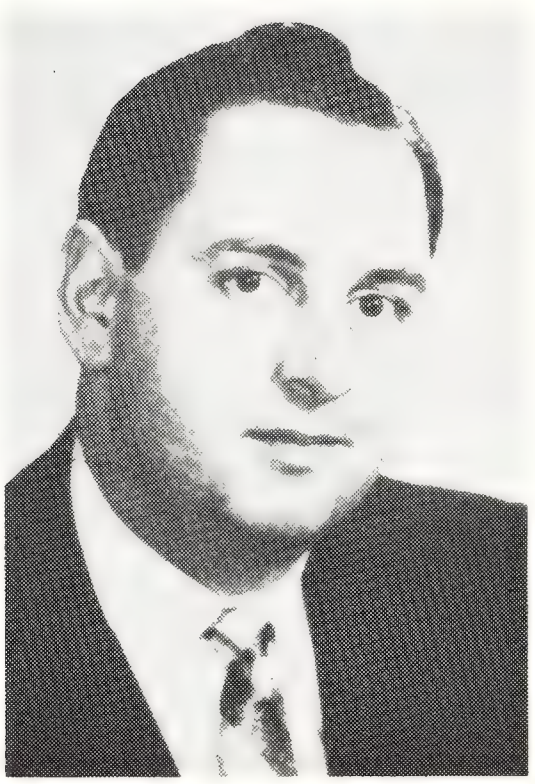
"This is an opportunity to become better acquainted with the Nigerian people and nation of today and to see the Church of Christ in the Sudan, Lardin Gabas, as a responsible church living and witnessing in that context."

The committee saw the anniversary as an occasion for "expressing our joy for these relationships and for what God has wrought during 50 years of working together."

—**Messenger,** Church of the Brethren
January 1, 1972

BRETHREN MISSIONS IN ARGENTINA

WHY MISSIONS?



by Juan Carlos Miranda

THERE IS ONLY ONE ANSWER. It is God's Great Commission. We cannot claim being new-born Christians and not fulfilling God's commandment to His disciples: "Go ye therefore, and teach all nations" (Matthew 28:19).

The changing ideas of the times in which we live do not change our historic and spiritual commission. It is as strong now as when it was given by our Lord Jesus Christ.

The mission of the Church today, as it was before, is to give worldwide witness, and all believers without exception are expected to participate. Everybody is to get into the action. Since the Great Commission was given worldwide, it gives an opportunity for everyone to serve. It was not a commission to be fulfilled only beyond national borders. Naturally, it is that, but also includes those in the nearby cities. As a matter of fact, you can be a missionary to your next door neighbor. It is an all comprehensive commission. God will tell you which one is yours.

And God needs us all. Only as we share our missionary enterprise, we will be able to share of the glorious blessings of mission accomplished. We all belong to the great family of God's missionaries. That is why we nee missions.

Missions is like a mirror, where as we look ourselve we reflect the efforts done for those beyond our border And as we look again, we see the fulfillment of ou necessities, because the Lord will not come until "Th gospel . . . shall be preached in all the world . . . ar then the end will come." World evangelization is neede for the prophecies to be fulfilled.

The Church of Jesus Christ is entering upon the grea est time of worldwide evangelization. This is probab the strongest answer to "Why Missions?" With moder technology and the new means of communications, ou task can be more readily obtained, but forces of ev can also have access to this technology, so our effor should be doubled.

Dr. Donald McGavran from the Church Growt Institute, talks about the two billion who are still ou responsibility. He says, "By the two billion, I mean tho multitudes of men and women who do not know Jesu Christ as Lord and Savior. They are found in all s continents. . . . In the whole world, only one billio call themselves "Christians." Two billion have nev heard His name effectively."

We are men of God, earnestly seeking His way greater usefulness in His Kingdom. Many times we ha asked ourselves what can we do to fulfill our share, o commission, or God's particular call for each one of us Have we thought lately of those two billion, or our ne door neighbors?

You may not be a missionary to a foreign land, or preacher in your own community, but God has a missio for you. You definitely are, or should be, a witness. Yo can be a financial and/or a prayerful supporter. Yo may be sewing quilts or promoting missionary hel but for your own sake, do something! Do not spend t rest of your life sitting down in the Holy rocking cha There you will never fulfill your part in the Gre Commission.

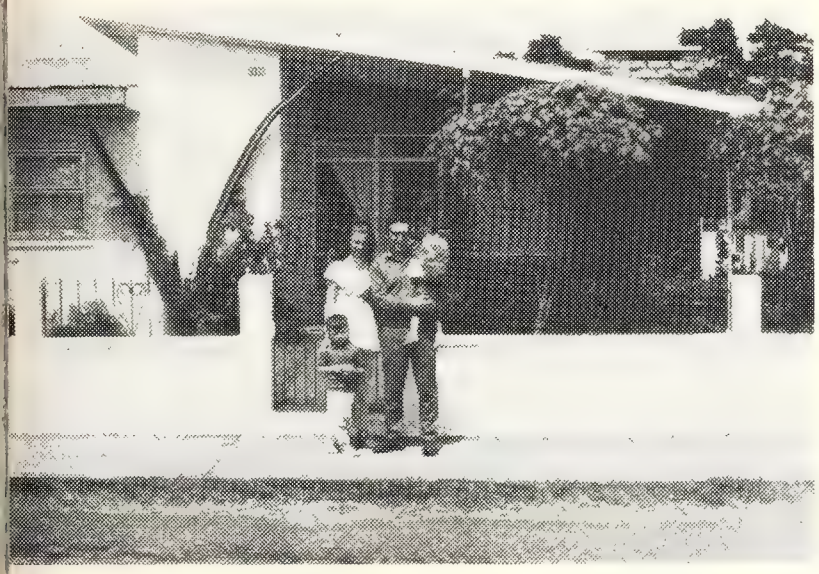
Why missions? Because, they need you. But more tha that, you need them. Remember what someone has sa "While the world is dying in revolutions, the church wasting her time with Holy resolutions." What will yo share be today? If you have not found an answer y let me suggest this: "Get in where the action is. F where the action is, God is there also."

Reverend Miranda, having been in the State almost 15 years, is preparing to return to Argen tina to teach at the Eden Bible Institute for th Brethren Church of Argentina.

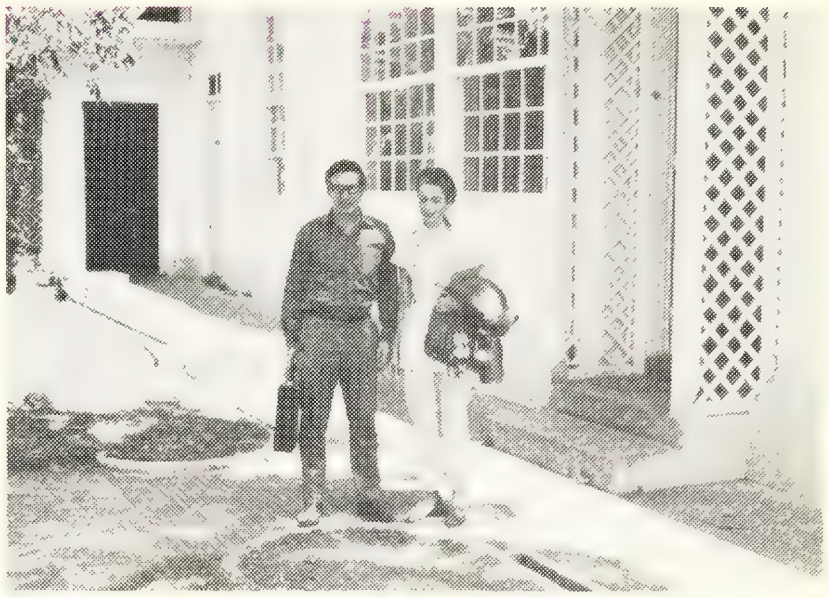
CANDIDATE TRAINING

CANDIATES for mission service in Argentina, Bill and Sharon Winter went to San Jose, Costa Rica n late April 1971.

The Spanish Institute they attend started 29 years ago in Columbia and in Costa Rica today continues to be instrumental in preparing Spanish speaking missionaries. Many opportunities are provided for basic orientation in every phase of missionary life and witness on the part of language students.



Bill and Sharon Winter with Todd and Heidi in front of their home in Costa Rica.



Bill and Sharon Winter at Institute doorway

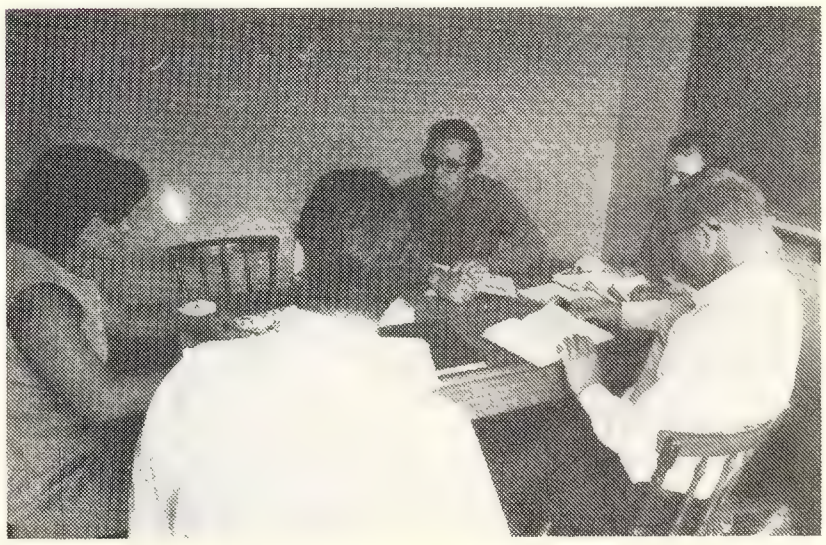
Soon it will all be a memory with graduation scheduled for April 21. They've enjoyed Brethren from the States visiting them; mother and father Fells and the William Mussers of Bryan, Ohio and John Rowsey, on his Administrative trip through Latin American countries.

The institute prepares candidates in other than language study. They have lectures weekly taking up the sociological, cultural, religious and political aspects of Latin American life.

Preparing our missionaries for their overseas work continues to be a very important part of the World Mission program.

The Winters have enjoyed a very modern home, unique with hot running water and elegant mahogany floors. A maid, equipped with no English has handled routine household drudgery and supervision of children during their year of dedication to study. Todd attends school and does very well; at first he kept inquiring, "How do I talk in Spanish?"

Bill received amateur radio operating privileges, they bowl with student fellows and enjoyed a 4th of July celebration at the U.S. Ambassador's home with 2,500 North Americans. But it's mostly buckling down and keeping "nose in book" to prepare for the years ahead. Bill has had opportunity to work in the local evangelical radio station one afternoon a week and is getting boned-up on technical vocabulary, too.



Bill Winter in language class

SPIRITUAL CONFERENCE OF ARGENTINE BRETHREN CHURCH



Exterior view of new chapel at Eden Bible Institute

THE SPIRITUAL CONFERENCE held at the Eden Bible Institute at Soldini was held February 12-16 with over 200 present. Many who normally attend could not make it this year, and almost one-third of those in attendance were new faces, many having come from the new churches in Firmat and Alvarez. There was much enthusiasm to see the interest of so many new people.



Interior of new chapel

Meetings were held in the new Conference Chapel which now has all of its doors and windows in and complete walls except for inside finishing. The first funds donated for this building were in memory of Mr. and Mrs. Delozier, parents of our missionary, Jeannette Solomon. The people were very pleased with the convenience of all being contained in one area and being together for meetings.

The principal speaker of the conference is a young man from Venezuela who had worked for some time in Chile and is presently living in the Nunez Church area. He is trained as a journalist but is presently working as a layman with Christian Literature. He presented a series of messages based on Matthew 9:35-38. The Conference Theme was Luke 10:2, "Therefor said he unto them, The harvest is great, but th labourers are few: pray ye therefore the Lord of th harvest, that he would send forth labourers into hi harvest."

John Rowsey, on his Administrative Visit to th Argentine Field, presented missionary slide program of Nigeria and India and there was a great amount o interest in these works.

Children were accommodated with special meeting separate from the adults and with organized recreatior too.



Jeannette Solomon and Marilyn Aspinall on conference grounds talking with laymen.

Workshops were held each day to discuss in sma groups the message of the morning. Reports were the brought to the assembly in the afternoon for discussio and questions were answered by Jose' Guevara.

During free times one could see many sitting unde trees drinking Mate' and having fellowship in discussin interesting points of the messages.

A baptism was held with one man and two wome from the Firmat Church baptized by Pastor Varela. Th baptisms held at conference help these new convert to feel a part of the whole assembly and not just i their local fellowship.



Bill Curtis shown with Argentine church member

CHURCH SECRETARY REVISIONS

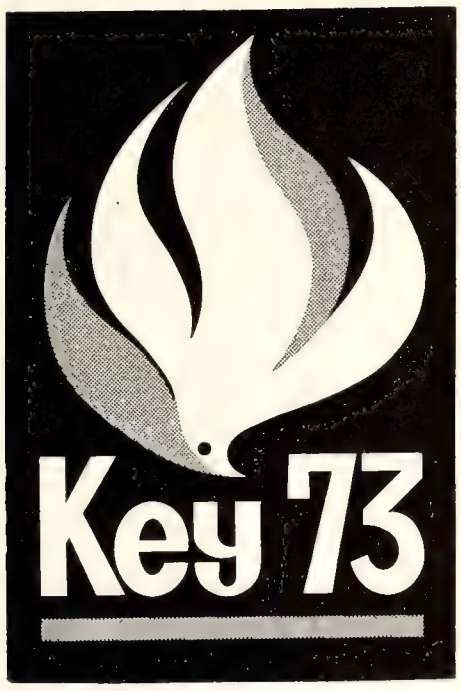
SOUTHEAST DISTRICT

Chandon: Mrs. Ruth Barber, 462 Patrick Lane, Herndon, Virginia 22070

INDIANA DISTRICT

Flora: Mrs. John Miller, P.O. Box 163, Flora, Indiana 46929

Teegarden: Mrs. Eva Berkshire, Tyner, Indiana 46572



ST. LOUIS—Plans for a "Christian blitz" across orth America in 1973 moved a step closer to reality oday.

KEY 73, believed to be the broadest and most inten- ve evangelistic effort ever undertaken in the United tates and Canada, is led by a Central Committee hich closed a two-day meeting here (at Holiday Inn orth, Lindbergh and I70) Tuesday noon.

The committee heard a report from its executive irector, Dr. T. A. Raedeke, that participation was unning ahead of schedule. He said that the number of enominations and Christian organizations that have ommitted themselves to KEY 73 now number 130. lost of North America's major denominations are ncluded.

The participation ranges from the Methodists and aptists to Presbyterians, Quakers, Churches of Christ, nd nearly all of the principal Lutheran groups.

The chairman of the executive committee is Dr. Thomas Zimmerman of Springfield, Missouri, general superintendent of the Assemblies of God, largest Pentecostal denomination in America.

The churchmen in their meeting here approved a 1972 operating budget of $149,205 for the KEY 73 secretariat located in St. Louis (418 Olive Street). A drive for a $2,000,000 program budget was begun.

Reports were presented on the progress of the six phases of the 1973 effort that are being planned, and on models of KEY 73 in action.

Mrs. Vonette Bright of San Bernardino, California, told the group of a massive woman's prayer movement that is being developed.

Raedeke reported that a second Roman Catholic diocese (Cape Girardeau) has joined KEY 73, and that American bishops are to consider membership on a national basis at their April meeting. The St. Louis diocese is already a member, as is a New Mexico inter-church agency to which Roman Catholics belong.

The KEY 73 "sacred year" will be highlighted by a number of mass media events, special promotional events beginning at the local congregational level, emphasis on personal Christian witness, Bible studies, literature distribution, house-to-house visitation, convention and fair exhibits, and special Christmas and Easter celebrations.

KEY 73 is now in its fifth year of planning.

It has brought together denominational leaders that have never before met for any reason. **The Brethren Church is represented on the Central Committee by Smith F. Rose, Central Council Executive Secretary.**

One participant said it has already served to resurrect the term "evangelism." He said that even church leaders had been dismissing it as a "worn-out, effete" term.

Each church is being encouraged to implement KEY 73 in its own way. Coordinated efforts are being designed simply to reinforce what Christians plan to do at the grass-roots level.

CHANGE OF DATES FOR THE INDIANA CONFERENCE—1972

The Executive Committee of the Brethren Conference of Indiana has set the dates of the 1972 Conference for June 2, 3, 4. (This is a week earlier than the usual time of the conference.)

This change was made in order to enable Indiana Brethren intending to attend Explo '72 in Dallas, Texas, June 12-17, to do so without having to miss the Indiana Conference.

St. Clair Benshoff, Moderator,
The Brethren Conference of Indiana

JEW CITES ANSWER TO EXPLAIN "YIDDISH JESUS FREAKS"

Corte Madera, California (EP) — Eight reasons have been given by a young member of "Jews for Jesus" to explain why many of his contemporaries are turning away from Judaism in favor of Christianity.

"Jewish parents regard (our conversion) as a tragedy," Moishe Rosen told EP News Service. The leader of San Francisco's "Jews for Jesus" movement added, "We . . . do not feel that we have defected. We do not have an easy answer to the parent's lament, but we'd like to explain some of the reasons why Jewish young people are turning to Christ."

Rosen said Jewish youth are turning in faith to Jesus Christ because:

. . . Anti-Christian prejudice is incompatible with traditional Jewish liberalism. The notion that no sincere, thinking Jew would consider the claims of Christ is just as stupid as the idea that most Jews have a plot to overthrow the governments of the world and bring the Zionists to power.

. . . Personal convictions transcend dogmatism. All that Judaism has had to say when confronted with the problems of dope and degraded sex is that these things should not be done. . . . We have something better than parental tears, psychiatry, or panel discussions in ou approach to the problems of life.

. . . We who are Jews for Jesus categorically reje the ethnic chauvinism of our parents. We believe Go chose the Jewish people for His service, to preach th good news of His existence and His redemption fo all people.

. . . The Judaism we know is not the religio delivered by God to the prophets. The Judaism of th prophets was founded on the basis of supernatura revelation.

. . . Most young people today, Jews included, ar experience-oriented. . . . What kind of personal exper ence with God can establishment-type Judaism offer t take the place of what we know has happened to us?

. . . In one word, "love" is a reason. In Jesus we hav found . . . love.

. . . While in the committee meetings and forums o Judaism the discussion is continuing on how to defir a Jew, we have found the meaning of Judaism in Jesu

. . . And finally, we Jews for Jesus, young and ol know that in choosing to worship God through Chri we have gone the route that the Lord God of Israel ha intended. We believe the prophet's description of th coming Messiah, who would suffer and die for our sin Therefore, we hold to our Jewishness and treasure as something given uniquely by God. . . .

A forthcoming issue of U.S. News & World Repo will feature the Jews for Jesus work of Mr. Rosen.

The three greatest questions in life are:

1. Where did I come from?
2. What am I doing here?
3. Where do I go from here?

Only when one recognizes his helplessness in answering these spiritual questions can he find happiness.

"HOW COME I'VE GOT THIS DOLLAR LEFT?"

"I think I'm in big trouble. I was going through my pockets today and I found something I can't explain. A dollar! Yes, a whole dollar. I've paid my income tax, and my state tax. I've paid amusement tax, sales tax, hospital tax. I've paid taxes for Medicare and old age benefits. I've paid the automobile tax, the school tax and the tax to put up a bridge at the other end of the country.

When I paid my lawyer $600, I paid on that—and so did he. I paid tax on the money I gave to the baby sitter and real estate salesman and the man who makes out my income tax form each year. So, how come I've still got a dollar?!"

"Obviously, I've made a mistake somewhere and overlooked a tax. But I distinctly remember paying my road tax, the excise tax, the defense tax, and the tax to provide more scholarships for kids to go to the universi so they can tell me how rotten the system is.

I've paid my taxes for sewers, bombs, wheat for Indi the Senate and public transportation. Yes, I've paid n water tax. And when they charge us an air tax to cle up the pollution, I'll pay that too.

I confess I haven't paid my death taxes yet, but, will. I've paid my taxes for parks, fire protection, la enforcement. I've paid my taxes to help the farmer, t Indian and the unmarried mother. So, how come I've g this dollar in my pocket? Where did it come from? D somebody put it there to get me in trouble? Is the a tax when you find a dollar like that? I'm not su But I know the government is going to be sore wh they find out I've got it."

Reprinted from the Observer

BOOK REVIEWS

Muggeridge, Malcolm: JESUS REDISCOVERED. Wheaton, Ill.: Tyndale House Publishers, 1971 ($2.95). This is a most interesting book. It is about a journalist who "rediscovered Jesus" during the later years of his life. His father was a Socialist and an agnostic, therefore Malcolm had little training in Christianity. In fact, whenever he would attend a worship service, it was always for reasons other than to worship or to learn of the things of God. He had little use for the ecclesiastical establishment as found in the churches of England as well as in other parts of the world. He condemns this phase of the Christian world.

Mr. Muggeridge is a brilliant man. He is an excellent journalist having worked in Manchester, England; in Moscow; and in Washington, D.C. It is most interesting to see how he uses the language to give us his ideas on his rediscovery of Jesus as the Son of God, the One who came to earth to bring salvation to mankind. Other subjects in the book are "Am I a Christian?"; "Is There a God?"; "Me and Myself"; "Consensianity"; "Happiness"; and other such chapter titles.

Sherwood Wirt, Editor of **Decision** magazine, says in his introduction to this book, "No evangelical will be completely satisfied with this volume." So it will be with you as you read the book. Mr. Muggeridge's theology will not always agree with yours; in fact, you will wonder where in the world he ever got such far-out ideas, yet you will have to admit to the limitless grace of God as He deals with men of the world.

Every pastor who reads this book will become aware of his responsibility to preach the Gospel of our Lord in its purity more diligently. He will also feel guilty because he has neglected his calling in this aspect of the ministry.

This book is certainly thought provoking, to say the least!



Reviewed by Rev. Spencer Gentle, pastor of Papago Park Brethren Church, Tempe, Arizona, former editor of "The Brethren Evangelist."

I used to take my son to church and then I'd drive
way, "I've more important things to do" is what I used
o say. I lived a normal life, but never entered in the
anctuary with the lad, to learn the fear of sin. Of
ourse, for children it was best, I gladly made him go,
nd thought the church would teach some lessons he
hould know. But he grew up and quit it all, nor did
e ask of me, and soon was out in deepest sin, as vile
s vile could be. We took him to church today I entered
ith the rest, to hear the robed choir stand and sing
f mansions of the blest. My face was wet with scalding
ears as I remember then, had I but gone with him
efore, the man he might have been. Yes, I went to
hurch today, as long I should have done, and wept,
ecause I knew I'd helped to damn my only son.

One million kids may be in trouble. That's the number that dropped from Sunday School enrollment during the past eight years. This is in face of a dramatic increase in the population of the U.S.

A FATHER'S PRAYER

Dear God, my little boy of three
Has said his nightly prayer to Thee;
Before his eyes were closed in sleep
He asked that Thou his soul would keep.

And I, still kneeling at his bed,
My hand upon his tousled head,
Do ask with deep humility
Make me, Kind Lord, a worthy Dad
That I may lead this little lad
In pathways ever fair and bright

That I may keep his steps aright.
O God, his trust must never be
Destroyed or even marred by me.
So for the simple things he prayed
With childish voice so unafraid,
I, trembling, ask the same from Thee,
O Lord, Kind Lord, remember me!

—Selected

World Religious News in Review

LOG OF HIROSHIMA CO-PILOT: 'MY GOD, WHAT HAVE WE DONE?'

New York (EP) — A log written by the co-pilot of the B-29 which dropped the atom bomb on Hiroshima in 1945 was sold at public auction here for $37,000.

Robert A. Lewis, an Army Air Force captain when the mission took place, kept the record at the request of William Laurence, then science editor of The New York Times.

After the bomber "Enola Gay," dropped its deadly cargo to earth on Aug. 6, 1945, Mr. Lewis wrote:

"The city was 90 per cent covered with smoke. . . . I am certain the entire crew felt this experience was more than any one human had ever thought possible.

"Just how many Japs did we kill? I honestly have the feeling of groping for words to explain this or I might say My God, what have we done?

"If I live a hundred years, I'll never quite get these few minutes out of my mind. . . ."

Mr. Lewis now lives in New Brunswick, N.J., and is the manager of a candy manufacturing plant. He has lived a quiet life since leaving the Army, making occasional public appearances at which he voiced hopes that the need to use atomic weapons will not again occur.

SCIENTIST, IMPRISONED IN URUGUAY SAYS A BIBLE PRESERVED HIS SANITY

New York (EP) — A Colorad scientist, kidnapped and held captiv for seven months in a wire cage b rebels in Uruguay, told a New Yor audience how the Bible helped hir keep his sanity and establish "Christian relationship" with hi captors.

Claude L. Fly, a soil expert fror Fort Collins, was one of five person honored at a luncheon inauguratin the 31st Annual Interfaith Nationa Bible Week.

He was cited for "living the Bible during his ordeal.

Other notables honored were Pea S. Buck, for her book, The Stor Bible; Kenneth N. Taylor of Whe ton, Ill., for The Living Bible, paraphrase; Arthur J. Goldber former Justice of the U.S. Suprem Court and the first Jew to fill th post of chairman of National Bibl Week, and Maj. Gen. E. C. R. Lasl er, general industry chairman fc Bible Week.

Mr. Fly was kidnapped on Au 1, 1970, while work'ng as an agr cultural scientist in Montevide Uruguay.

EVERY TUB SITS ON ITS OWN BOTTOM

This is one of those invisible, so-called Scriptures often quoted by people as Bible. Actually, it is not Bible. It is found nowhere in the Bible. But its principle is true. It points to individual responsibility.

The Bible says, "So then every one of us shall give account of himself to God" (Rom. 14:12).

A husband cannot ride to Heaven on his wife's petticoat. A wife cannot get to Heaven on her husband's experience. A child cannot go to Heaven on his parent's salvation. Each one must make his own choice of Jesus as his Savior.

Every hen lays its own egg. Every cow gives its own milk. Every dog does his own barking.

For a tub to be useful it must be used properly. If it is set on its side, the contents run out. If it is set upside down, that which is within falls out. It must sit on its own bottom.

If it sits on another tub's bottom, the other tub would have to be upside down. Only one tub would hold water. One tub's contents would be lost.

So every tub has to sit on its own bottom! And every sinner has to give account of himself to God!

—Evangelist Joe Boyd
from the Sword of the Lord

'MADE BY GOD'—

LEADING AIR CONDITIONER

by Norman Rohrer

Your air conditioner is measured in BTU's (Briti Thermal Unit) which indicate the amount of heat r quired to raise the temperature of one pound of wat one degree.

An average home air-conditioner is able to cool fro 5,000 to 7,000 BTUs. Even the larger window units, on separate circuit, generally give out no more than 10,0 to 14,000 BTUs.

By contrast, take note of a large, well-watered tr The daily process of evaporation from this one tree c produce the effect of more than a million BTUs. Th the "air-conditioning" effect of one tree is equal to hundred or more air-conditioners made by man.

Multiply this process by millions of trees on Go earth and you begin to comprehend the importance preserving the life-giving trees everywhere!

POETRY CORNER

I WISH I KNEW

by Weir E. Tritch

I shudder when in mind I view,
he host of the things I wish I knew.
I wish I knew what there is to know
bout God's great celestial show.
Why does the sun come up each day
o drive our earthly gloom away?
And why in the stillness of the night
o the moon and stars give off their light?
They twinkle there in the sky so dark
ike the smithy's anvil's glittering spark.
I look in wonder as they shine,
ow far it is to the holy shrine.
For no one less than the God of all
ould make one shine or make one fall.

How does the lily with leaves of green
Its gleaming whiteness for flowers glean,
From the self same soil where grows an oak
Or a bed of nutritious artichoke?
There too may be found in radiant hue,
The portulaca 'neath sparkling dew.
And for the yellow to behold
Is found a bed of marigold.
Then where the tulip graced the spring
We find the zenia—a gorgeous thing.
Only God in His graceous ways
Could cool the nights and warm the days
In such a way that from it all
He could from earth these wonders call.

IS PATRIOTISM WRONG?

One of the by-products of the present "one-world" philosophy which is so popular in some quarters today is the playing down of patriotism.

Conversely we see the strange phenomenon of an over-consideration for the nationalistic feelings of others, with a corresponding lack of emphasis on our own national rights and the moral duty of American citizens to be proud of and concerned for the good name and welfare of our own land.

Frequently, perceptive editorial writers of our day call attention to the present dirve against patriotism and how it is playing directly into the hands of the enemies of our country.

No one would defend the flag-waving of those "patriots" whose chief aim seems to be the glorification of self, or the grinding of some particular axe. Such is shallow and even obnoxious.

On the other hand, every American citizen should be proud of this land in which we live and a zealous guardian of those things for which she stands. That this will at times involve a clear-cut stand for our national rights and prestige is inevitable. Such is both a duty and a privilege.

As a Roman citizen the Apostle Paul found his rights disregarded in Philippi. Did he yield to the indignities heaped upon him without protest? A reading of the incident shows that he rightly demanded an apology, and got one.

The day of the big stick and of sword-rattling may be gone but along with it has also gone a willingness to stand for rights which often involve moral principles. A firm stand and a bold assertion of national integrity have often nipped incipient trouble in the bud. It may do it again in the future.

As Americans we should be proud and thankful of our country and for our national heritage. Such patriotism is greatly needed today.

The Presbyterian Journal, June 30, 1971
—L.N.B.

CHEEP ADVICE

Think how happy you would be if you lost everything you have right now—then got it back again.

No man will ever be a great leader who does not take genuine joy in the success of those under him.

Temper is what gets most of us in trouble, pride is what keeps us there,

A good supervisor, someone once said, is a guy who can step on your toes without messing up your shine.

The trouble with the guy who talks too fast is that he often says something he hasn't thought of yet.

A company is known by the men it keeps.

Cooperation is doing with a smile what you have to do anyway.

All ambitions are lawful except those that climb upward on the backs of others.

Joseph Conrad

Anger is often more harmful than the injury which caused it.

A good boss is a guy who will take a little more than his share of the blame and a little less than his share of the credit.

LAFF-A-LITTLE

A small boy leading a donkey passed by an army camp and a soldier wanted to have some fun with the lad.... "Why are you holding your brother so tight?"

"So's he won't join the army," the boy replied.

Prosperity is the period between the last payment on the old car and the first payment on the new one.

Teacher: "What inspired the pioneers to set forth in their covered wagons?"

Johnny: "Well, maybe they didn't want to wait indefinitely for a train."

"My husband," explained Mrs. Jones, "is an efficiency expert for a large company."

"Imagine that," said Mrs. Brown, "but what does an efficiency expert do?"

Mrs. Jones gave the matter some thought. "Well, I'm not sure I can describe it exactly, but when I do it, he calls it nagging."

A young man said to the girl he was dating: "My father is old and in very poor health. He's going to die soon and I will inherit all his money. Why don't you marry me? I'm soon going to be a millionaire."

Two days later the girl became his stepmother.

SISTERHOOD

FULFILLING THE TASK

by Bonnie Munson

HAVE FOUND since coming to Brethren House the first opportunity to serve the Lord in a full-time apacity. I feel that each hour and each job I do is irected toward fulfilling the task He has called me to o.

"Why is it that He gives us these special abilities to o certain things best? It is that God's people will be quipped to do better work for Him, building up the hurch, the body of Christ, to a position of strength nd maturity. . . ." I feel God has opened Brethren ouse for the express purpose of teaching people in he ways of God, and my gift from Him has ordained he to care about people and lead them and teach them hrough His Holy Spirit.

Brethren House is primarily involved in a teaching inistry. Our uniqueness allows us an opportunity to each things about God that are new and exciting to he people who come.

At the present time we are engaged in a series on he Second Coming of Christ. There is within this house n atmosphere of expectancy that is really indescrib-ble. A banner at the top of the wall about a foot high nd six feet long proclaims emphatically, "Jesus is oming Back!" For the past four weeks then we have een discovering just what that means. At each level f understanding we have probed the questions of **How He Coming Back? When? What will He do? What e should be doing till He comes?** The handcraft activ-ies have grown out of our increased understanding of he Scripture, and several games have emerged to help s sort through and see clearly what this event will ean to us when our Lord returns.

My specific tasks are involved in planning, devising aterials, sorting and organizing the materials avail-ble and recording them so that we can use them during given series of lessons. I am also personally involved the many activities of Brethren House. In all of these uties I am one member of the team. I feel very rtunate to be working with Rev. and Mrs. Phil Lersch s we try to be faithful in using our gifts together for od's glory.

I guess the best way to try to describe what I do is go through a week with you and outline my ctivities.

Sunday is the beginning of the week, setting up for he the tone of things to come. At 9:30 we have adult orship, and I receive the infilling I need to grow and rengthen my faith. We stress involvement here, and fter a period of time the topic of the sermon is dis-ussed among us with directed questions from the astor. It is many times helpful to share with each ther the many blessings God brings us and to support he another in the trials that come our way.



Bonnie Munson

At 10:30 is our Church School where we divide into study groups, and I work with Mrs. Lersch and Mrs. Kamp in teaching the children. The adults go next door to the parsonage and the entire open space of Brethren House then is used in learning experiences and activities. We have broken the group down only in ability and level of understanding, and we move freely around the House. Because the children are interested and involved in what they are doing and learning individually, they are not distracted as others go about working on their own projects.

We have individualized projects available, and each child can choose what he would like to do. Each activity is carefully and painstakingly designed so that each one will learn effectively the lesson at hand. By allowing choices we eliminate the doldrums and boredoms of listening to something they already know or the frustration of facing something that is beyond their understanding. I make a real effort to learn to know the children better individually so that in my planning I am aware of their level of understanding, the misunderstandings they have and their interests. This way I can capitalize on what they like to do and then use it to teach a truth they need to know.

Sunday night is spent in staff meetings and devotions to strengthen us and allow us time to use effectively the gifts God has given each of us. As we outline and prepare materials for the following weeks, we find this a very stimulating time. Seaching the Scriptures for truths we must teach we then gain insights into the best way possible to communicate these truths to the students.

Monday night offers the teens an opportunity to come and relax and enjoy themselves. We have many Bible games available. Usually there is something on the

listening center, which is a record player or cassette player piped into earphones. Here they can listen to **Jesus Christ, Superstar** or the new rock opera **Truth of Truths.** After they've listened to the music we sometimes have opportunity to expand or explore the topic and add interpretation according to Scripture. I consider this an extremely valuable learning experience. Many times too, they help with some of the ongoing projects we are preparing for the children. It is an important time when we can relate to one another in an atmosphere that reminds us of God's presence and care.

Tuesday Brethren House is open from 2-5 p.m. for the children. Since this is the first day of our week-day program we usually introduce a Bible truth with a story, a record, or some other medium we have devised. Each one as he comes must participate in this first activity. After that a handcraft we have designed reinforces that same Bible truth. Some of the children take these crafts home and they become teaching vehicles there. If the child clearly understands what he has made, the parents too will learn the lesson we have taught. Others, however, are reluctant to take them home stating that their parents do not want anymore "Jesus things," or they will only throw it away. It is sad to realize that some of their home experiences are the exact opposite of that of learning about Jesus at Brethren House.

Wednesday we are open again from 2-5 p.m. and repeat many of the things from the day before because many of the children come on different days. We try to use the children's natural ability then to teach others what they have learned. In the evening we have a sewing class for young girls—"Sewing for Others." We have made a baby quilt for World Relief and are working now on a larger one for children. We are also learning to crochet and to weave and will eventually have warm blankets and afghans for needy children.

Thursday morning is usually spent with some workers who come to help get the materials organized and recorded. In the afternoon Brethren House is open again from 2-5. As always, games and fun are a part of the activities, and often we allow painting in the back room. We attempt to tie in anything we are doing with the theme or subject of the week, thus giving it additional meaning.

Then in the evening we have a newly organized Adult Study on the book **Late Great Planet Earth.** This book presents the prophecies in relation to the events taking place and speculation on what is to occur before the Lord returns. This gives depth and understanding to my knowledge of the Second Coming and the exchange of ideas is refreshing.

Friday is a catch-up day when plans for Sunday take form and unfinished jobs are completed.

Saturday is for cleaning and preparation. Because of the varied visual materials and choices provided we need to prepare many tables and corners with opportunities for learning experiences. Although this variety requires a great deal of time, it is very rewarding to see a child light up and relate some thing new he has learned or to hear him explaining to another child some of the things he has been doing. Then we know that he has learned far more by discovery than we could have ever taught him by "telling" him.

In an effort to make our program continuously mor effective we are frequently making changes. By the tim you read this my weekly schedule will likely be diffe ent, as we are presently considering some changes i our weekend schedule. I do hope by reading this yo have a clearer idea of what I'm doing at Brethren Hous

The National Sisterhood Board has adopte Bonnie Munson as our National Project for th year. We will be contributing to the support o her work at Brethren House in St. Petersbur Florida.

SOUTHEAST DISTRICT SISTERHOOD MEETS

THE MAURERTOWN S.M.M. girls held the Sout east District Sisterhood meeting at our church January 14 and 15.

Registration started at 7 p.m. on Friday followed refreshments. Then our district president, Caroli Mills, brought our business meeting to order. After o meeting we had a hypnotism, and all those who h never played "cow" before had their chance. Finally found a place to put our sleeping bags and settled do to try and get some sleep.

The next morning breakfast was served at 8:30. 9:30 we all piled into the cars and went to the N Market Battlefield. There we were given a special guid tour with two films.

We arrived back at the church at 12:30 where delicious lunch was served.

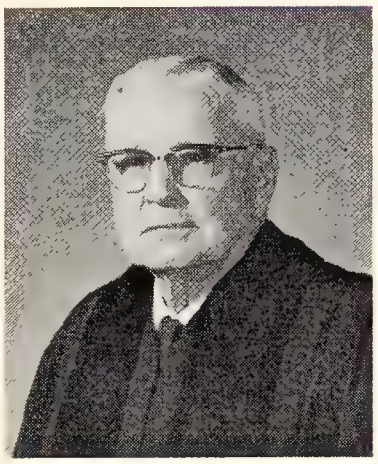
After lunch we had another short business meeti ending with the S.M.M. benediction. The pajama pa ended, all 46 girls packed up and went home.

Donna Shank



Playing "cow" can put you in the black

HISTORY OF BRETHREN MISSIONARY MOVEMENTS

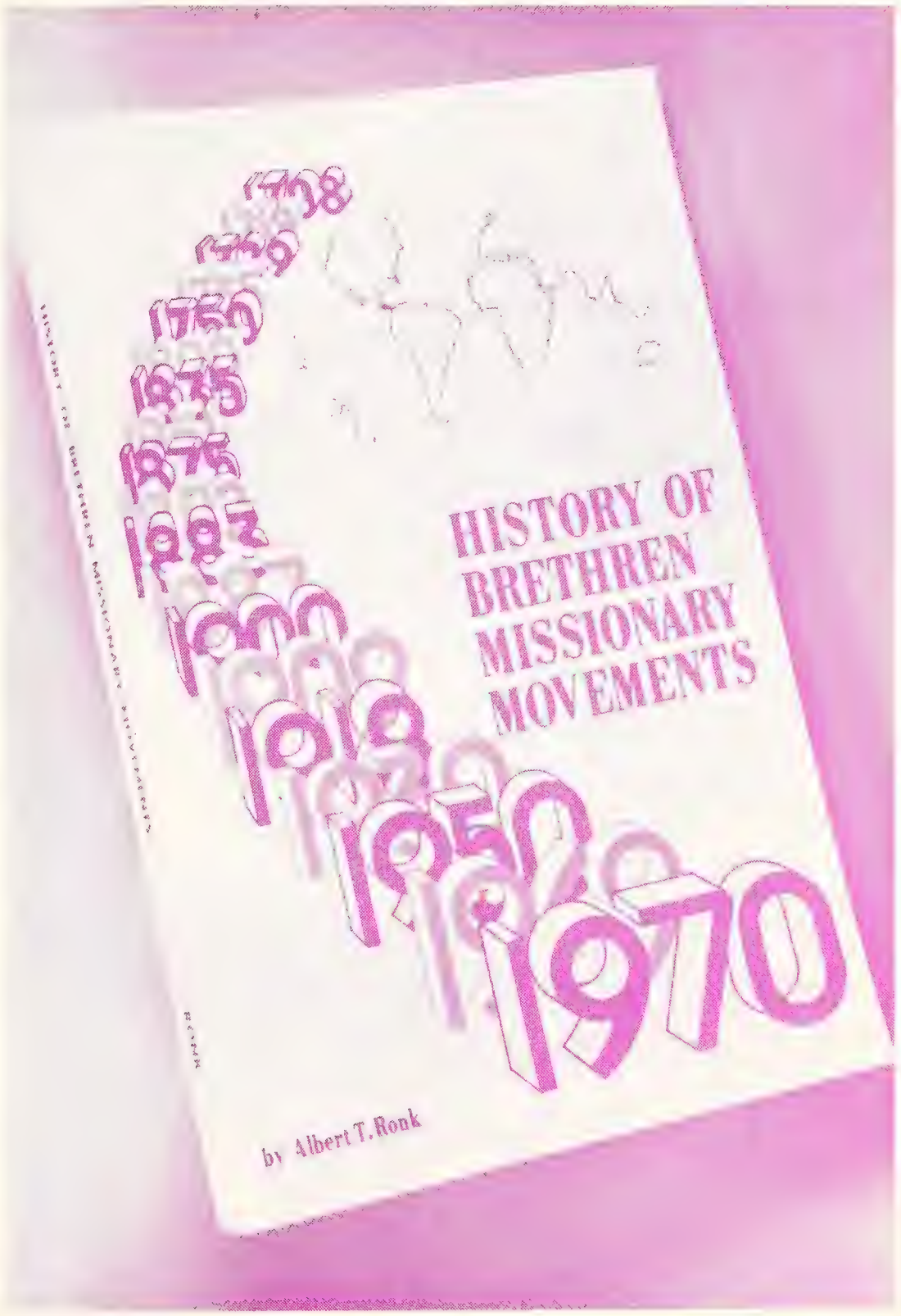


by DR. ALBERT T. RONK

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The Brethren

EVANGELIST



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WASHINGTON BRETHREN CHURCH

WASHINGTON, D.C.

Vol. XCIV March 25, 1972 No. 6

The Brethren EVANGELIST

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HE DIED ALONE

He made the earth . . .
And it had no room for Him;
He made the rock . . .
And it was a tomb for Him;
He made the steel . . .
Which pierced the very heart of Him;
The imbedded thorns . . .
Which became a part of Him;
He gave their breath . . .
To the mob which jeered at Him;
He molded the shape . . .
Of the faces that leered at Him;
Yet never a tear . . .
Did the multitude shed for Him;
Though the sin of us all . . .
Lay heavy as lead on Him.
He called on God . . .
And God turned His face from Him.
He died alone . . .
O, the marvelous grace of Him!

from the Derby, Kansas Mirror

By the Way

APRIL IS WORLD RELIEF MONTH

in the Brethren Church

Dear Brethren:

APRIL IS THE MONTH *for emphasis, education, appeal and offerings for Brethren World Relief.*

MATERIALS SENT TO PASTORS: *Every church has received a supply of two brochures, so that everyone in the congregation might have current information about the work of the World Relief Commission—the agency of NAE through which Brethren World Relief offerings reach those in need.*

One brochure is entitled, "One Picture is Worth a Thousand Words"—giving facts and visual evidence of the great work God is doing through WRC with our money and prayers. The other brochure is called, "Memory of Pakistani Faces Haunts K of P Relief Leader" and on the back, "The Bengali Refugees: A Surfeit of Woe"—a newspaper report and pictures from Dr. Everett Graffam's travels.

THE BRETHREN EVANGELIST: *Two issues of the* EVANGELIST *will carry World Relief information—the one you have in your hand, and the April 8th issue. Each picture, each article, and each statistic carries a part of the story. It's a two-fold story. First, how much great good is being done both physically and spiritually with Brethren dollars. Secondly, how much there is to do yet and how we can help with increased giving and prayers.*

FINANCES: *Over $7,500 was given for World Relief by Brethren in 1971—the highest year yet. Complete details appear in the April 8th* EVANGELIST. *More churches are becoming concerned and involved—some for the first time last year. These facts are encouraging. It looks good . . . but the needs look even greater, so we press for more sacrificial giving because we have so much to share (of our means and our faith).*

FIRST-HAND REPORT: *As described elsewhere in this issue, I will be traveling to six countries in Southeast Asia with the World Relief Commission in April, gathering current information and pictures of the relief work. Monday night of General Conference I'll show slide pictures of Japan, Korea, Taiwan, Hong Kong, Vietnam and the Philippines.*

TAKE A CLOSE LOOK *on these pages at all there is to see and "feel." You can help. Give through your church or, if you are a non-resident member, send a contribution directly to our committee treasurer, Mr. George Kerlin.*

Thanks for your help and emphasis and prayers,
Signed: Pastor Phil Lersch, for the Brethren
World Relief Committee
(Mrs.) Bonnie Summy
(Mrs.) Joan Bowers
(Mrs.) Helen Dickson
Mr. George Kerlin, treas.

FLORIDA REFLECTIONS



by Dale RuLon



SUNSHINE, WARMTH, waving palm trees, the roar of the surf, birth, death, joy, sorrow, affluency, poverty, loneliness . . . these all go to make up the city and county of Sarasota, Florida. This article summarizes the writer's thoughts and feelings upon his return from a two-week visit to Sarasota as part of his Seminary Studies.

The writer became acutely aware of the vision that Reverend Fred C. Vanator, Pastor Emeritus of the Sarasota Brethren Church, had and still has for God's work in the Sarasota area. Rev. Vanator saw the need and moved forward to form the church with the help of his wife and Mr. and Mrs. Carl Mohler, his daughter and son-in-law. He stepped aside 2 years later as another pastor took over the role of leadership; however, Reverend Fred remained active as the founder with the vision and spent much time before the Lord seeking His will for the church.

Twelve years ago another man of vision, Reverend J. D. Hamel, was called to be the pastor. He too saw the vision—that of presenting Jesus Christ to everyone. The culmination of this vision in spiritual as well as physical results can be seen each Lord's day at 150 North Shade Street in Sarasota and throughout the city the rest of the week.

These results were possible because of men and women of God seeking His will for their lives and following the commission of God to present the Word to all. This vision became a reality as a result of much prayer plus the outreach of radio for six years and the television program which has helped put the Gospel of Jesus Christ before the people of the Sarasota area.

This writer was invited by several laymen the third day he was in Sarasota to go calling with them, which he readily accepted. The church has grown because the people are serving God by serving the people of Sarasota. Community involvement with good spiritual food has been the key. Christianity is Love, Concern and Compassion for your brother or sister be they white, black, brown, red or yellow.

Dale RuLon is the son of Mr. & Mrs. Lawrence RuLon of Waterloo, Iowa. He attended grade school and high school in Waterloo graduating in 1953. He entered Ashland College in September of 1953 and graduated with a B.S. degree in Education. Before entering Ashland Theological Seminary where he is presently a student he taught school in Wadsworth, Ohio.

He is presently serving as pastor of the Sullivan Christian Church in Sullivan, Ohio.

"FIRST THINGS FIRST"

Matthew 6:33

World Religious News in Review

BRETHREN REFUGEE AID INCLUDES $5,000 TO PRESS U.S. ACTION ON PAKISTAN

Elgin, Ill. (EP) — Allocation of $39,500 for aid to East Pakistani refugees in India was voted here by the Church of the Brethren.

The denomination's General Board stipulated that $5,000 of the sum may be used domestically in attemps to assist the refugees; through diplomatic channels.

It would implement Brethren efforts to have the United States increase the aid to the 10 million refugees who have fled to India, suspend military aid to the government of Pakistan, and to work for political stability in East Pakistan.

HALF OF COLLEGIANS USED POT—GALLUP POLL

Princeton, N.J. (EP) — The number of college students in the U.S. who have used marijuana is increasing, according to the Gallup Poll which sets the current percentage at 51 among those who have used the drug once.

Only 5 per cent of all college students said they tried marijuana when the Gallup college drug survey was started in 1967. By 1969, the figure had climbed to 22 per cent. Between 1969 and 1970, percentage almost doubled, from 22 to 42 per cent.

Latest findings showed that the great majority of marijuana "triers" were recent users. Of the 51 per cent who tried marijuana, four out of five had used the drug within the last year; three out of five within the last 30 days. The latter groups said they used the drug an average of nine times a month.

The survey results are based on personal interviews conducted in November and December with 1,063 college and university students on 47 campuses.

'TRUTH OF TRUTHS' A MAJOR HIT: ROCK OPERA FAITHFUL TO BIBLE

Hollywood, Calif. (EP) — For five years Ray Ruff wanted to tell the biblical story in a "contemporary pop" album.

The producer of popular records almost abandoned his project when "Jesus Christ Superstar" appeared in 1970. But he went ahead and response to the resulting "Truth of Truths"—while not making the press splash of "Superstar"—has more than justified his persistence.

"Truth of Truths," a two-record album, is increasingly being played in its entirety on radio stations. Big name singers have asked for permission to record individual songs and youth interest is soaring.

Like "Superstar," Mr. Ruff's work is a "rock opera." But there the similarities stop. "Truth of Truths" covers the whole Bible—from Creation to Revelation. And it stays extremely close to the scriptural texts.

BANGLADESH TO BE SECULAR COUNTRY—NOT MUSLIM

New Delhi (EP) — The People's Republic of Bangladesh—the world's 139th independent nation—intends to be a secular country, and does not wish to be known as a Muslim country, according to the deputy chief of the Bangladesh mission here.

Mr. Jayuddin told newsmen that, although Bangladesh — formerly East Pakistan — has "the second largest Muslim population in the world," the new nation stands for "democracy, socialism, and equal opportunity for all, irrespective of religion or caste."

About 89 per cent of Bangladesh's estimated 75 million people are Muslim. Bengalis make up 60 per cent of the population.

The name Bengal is derived from the ancient kingdom of Benga, first mentioned in Sanskrit literature thousands of years ago.

YOUNG DOPE ADDICT DIES AFTER WRITING 'KING HEROIN PSALM'

Reidsville, N.C. (EP) — A tragic, twisted rewording of the 23rd Psalm was found in a closed car here beside a dead heroin addict. She was 23.

Senator Sam J. Ervin Jr. of North Carolina inserted the dead girl's message in the Congressional Record:

"King Heroin is my shepherd, I shall always want. He maketh me to lie down in the gutters.

"He leadeth me beside the troubled waters. He destroyeth my soul.

"He leadeth me in the paths of wickedness.

"Yea, I shall walk through the valley of poverty and will fear no evil, for thou, Heroin, are with me.

"Thy Needle and Capsule comfort me. Thou strippest the table of groceries in the presence of my family. Thou robbest my head of reason.

"My cup of sorrow runneth over. Surely heroin addiction shall stalk me all the days of my life and I will dwell in the House of the Damned forever."

Also found in the car with the dead woman was this written message:

"Jail didn't cure me. Nor did hospitalization help me for long. The doctor told my family it would have been better, and indeed kinder, if the person who got me hooked on dope had taken a gun and blown my brains out. And I wish to God he had. My God, how I wish it."

ALL-NIGHT PRAYER VIGIL FOR POWs PRAISED

Washington, D.C. (EP) — An all-night prayer vigil being held Friday evenings at the First Church of the Open Bible in Ottumwa, Iowa, was cited on the floor of the House of Representatives as "an example for all."

The emphasis of the vigils is on prayer that American prisoners of war and missing in action will be released, Rep. John H. Kyl (R.-Iowa), a Presbyterian, told his colleagues. "I have been inspired and gratified by the concern of the American people in the plight of our men in prisoner of war camps," he said.

FALLS CITY, NEBRASKA

GREETINGS from the Falls City Brethren! May the Lord Bless all of you during this entire year!

We feel that the Holy Spirit is working in our church, and we were blessed by twenty new members in 1971. We pray for many more in 1972! May all our Brethren grow in grace and knowledge of our Lord and Savior!

We have an afternoon study club and prayer meeting in the homes. It is progressing nicely, and we are praying for more to attend. The evening prayer meetings are he'd either in the church or in homes.

W.M.S. women are busy in their work. We have a nice showing on our bandages and ulcer pads. February, the month of hearts, has been the date of the W.M.S. Annual Birthday Party, and this year it was held on February 20. One hundred guests attended the dinner and program. Members of the First Brethren Church of Morrill, Kansas were guests and assisted with the program. Each person contributed a penny for each year of their age, and this money is used as a church improvement fund.

Rev. Elmer Keck offered grace preceeding the meal. Birthday cakes decorated the many tables. Need I say "all enjoyed a bountiful meal?"

The theme of our program was, "Midland Hall of Fame coming from southeast Nebraska and northeast Kansas. At our program we were visited by "Minnie Pearl"—Mrs. Gene McGinnis; Bob Wissinger as "Liberace"; a number of recitations; a duet by the "Gold Dust Twins"—Mrs. Harvey Hinz and Mrs. James Reiger; musical duet by Mr. and Mrs. Raymond Landes and a so'o by John Eisenbise, "How Great Thou Art." The Junior and Primary Department entertained with songs. "Liberace's piano students each had a solo, and we were visited by "Junior Samples"—James Reiger; Lester Peck as "Grandpa Jones" and the "Culhane family"—Mrs. James Reiger, Lester Peck, Gene Killingsworth and James Reiger.

Charles Stednitz and Mrs. Ella Peck were honored as birthday king and queen of 1972. They received a boutonniere and corsage. We were so royally entertained that we are all ready looking forward to next year's Birthday Party.

New draperies have been installed at the parsonage, a new double sink and new cupboards have been instal'ed in the church basement. These new additions are a great improvement and are truly appreciated.

Our church will be host to the World Day of Prayer on March 3. Mrs. Keck is chairman in charge. There will be three sessions at 2, 4 and 7:30 p.m.

Lenten breakfasts each Wednesday morning are being well attended by the Laymen.

May there be a spirit of revival in all our churches during this new year.

Corresponding Secretary
Ethyl Schroedl





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International Secretary, World Evangelical Fellowship

REV. CECIL B. KNIGHT
Assistant General Overseer,
Church of God, Cleveland, Tennessee

DR. HUDSON T. ARMERDING
President, NAE
President, Wheaton College

DR. HAROLD J. OCKENGA
President, Gordon College and Gordon Conwell Seminary

REV. DAVID WILKERSON
David Wilkerson Crusades
Author

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Member of Parliament, Canada
President, Evangelical Fellowship of Canada

DR. GEORGE SWEETING
President, Moody Bible Institute

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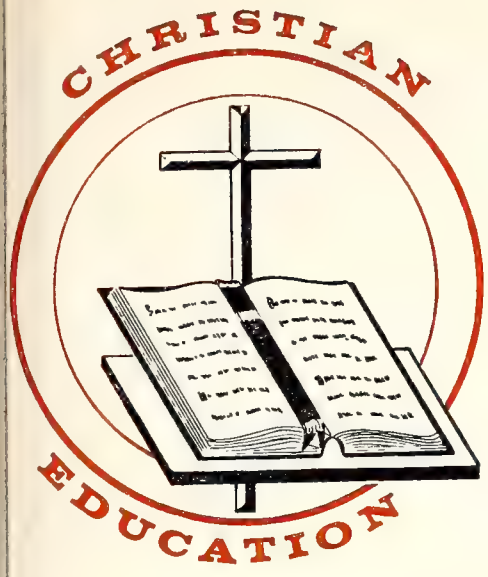


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OPERATION: "SOMEBODY CARES"

THE PITTSBURGH BYC introduced a new experiment entitled "Somebody Cares." Their experience is shared here to encourage others to develop new programs.

"We mailed comic type booklets from Chick Publications with a real gospel message to three hundred homes in our area. One mailing each week for four weeks with two booklets in each envelope went out except the fourth week which included a Four Spiritual Laws tract from Campus Crusade for Christ, a pamphlet introducting our church and ministry and a Survey Card with questions on it. Some of the questions were: Did you enjoy the booklets? Did you understand the message? Did you accept Jesus Christ as Savior? The response was very encouraging. Approximately 10% of the Survey Cards were returned. About 80% of these answered "yes" to all the questions and many wrote comments stating how much they enjoyed the booklets and several requested visits.

"This fits in well with our church ministry. Adult teams will visit these homes where a hunger for God's word was expressed. I feel sure we have found a method for picking out the "ripe fruit" in our Lord's vineyard and am hopeful this new door may lead us into a prosperous ministry here at Pittsburgh.

"I will be glad to give complete details such as the expense, work involved, etc. to anyone that may be interested."

The following poem was read by a BYCer from Pittsburgh at the Rally-Retreat at Vandergrift for the Celebration hour to explain what the youth at Pittsburgh had done in **Operation: Somebody Cares."**

At this rally we assemble,
as contented **Brethren Youth.**
In other places many tremble,
And are asking **"What Is Truth."**
These times in which we're living,
Many running **"to** and **fro,"**
Grabbing all this world is giving,
And not caring what they **sow.**
But now we ask these questions,
As **true** Christians, do we **share**?
Do we give **hope** in our suggestions?
Does anyone really **care**?
Our **pastors** keep proclaiming,
You must **witness,** you must **go.**
There is **one** thing yet remaining,
That's your answer, **yes** or **no.**
Just a crumb from Jesus' table,
Is sufficient for their need,
We know our **youth** are able,
To sow the **gospel seed.**
Recently a new **experiment,**
Has brought us much delight.
We have renewed excitement,
As the **blind** receive their **sight.**
Three hundred homes were challenged,
With our booklets of **"Good News."**
It didn't take much talent,
Just our **time** for **God** to use.
Many persons made **decisions,**
And have mailed us their reply.
Yes, **Jesus** is their reason,
"Eternal Life," they will not **die.**
If **you** would like to be a **witness,**
But not certain **"how** or **where,"**
We'll **"display"** if you will let us,
Operation **"somebody cares."**

Pittsburgh BYC
John E. Lynch,
Youth Superintendent
430 South Evaline St.
Pittsburgh, Pennsylvania 15224



CASSETTES ADDED TO THE AUDIO-VISUAL LIBRARY!

The following cassettes have been added to the Board of Christian Education rental library and are available upon at least two weeks notice for $1.00 each. Please send your name, address, date of showing, catalog number and title/s of cassettes you desire along with second and third choices if possible.

CS-13 Session One—**Basic Principles for Interpreting the Bible**
Session Two—**God the Creator**
This cassette is in the Foundation for Practical Faith: A Layman's Theology series and has a manual with study questions.

CS-14 Session Three—**Jesus Christ: Lord and Redeemer**
Session Four—**The Holy Spirit and the Church**
This cassette is in the Foundation for Practical Faith: A Layman's Theology series and has a manual with study questions.

CS-15 Session Five—**The Christian Understanding Of Man**
Session Six—**Faith**
This cassette is in the Foundation for Practical Faith: A Layman's Theology series and has a manual with study questions.

CS-16 Session Seven—**Why Do Innocent People Suffer**
Session Eight—**Eternal Life**
This cassette is in the Foundation for Practical Faith: A Layman's Theology series and has a manual with study questions.

CS-17 Side 1—**Who Is Jesus Christ For Us Today?** is an honest look at the historical Jesus in the light of our contemporary way of thinking about reality.

Side 2—**Fundamentals Of A Sharing Group** consists of a panel discussion on the basic principles in starting a small group.

CS-18 Side 1—**How Do You Speak Of God In The Modern World?** is a candid dialogue on relating God to contemporary life.

Side 2—**Basic Principles Of Group Life** is a panel discussion on fundamental group tenets.

CS-19 Side 1—**What's All The Confusion About The Holy Spirit?** an interview with a seminary professor and a Church of God minister, deals with the confusing aspects of the Holy Spirit.

Side 2—**Identity Of A Group** explores the unification of the various members of the group.

CS-20 Side 1—**Can The Church Continue?** is an interview with William S. Taegel, minister of an experimental church seeking to rediscover New Testament guidelines for contemporary form and mission.

Side 2—**Conversational Prayer** is a discussion and demonstration of this unique way of prayer in small groups.

CS-21 Side 1—**Does God Speak Through A Book 2,000 Years Old?** explores the question of how the Bible becomes the living word of God in our day.

Side 2—**The Communications Problems** in small groups is explored.

CS-22 Side 1—**Am I An Alien or a Citizen of This World?** - A seminary professor and a business man discuss the meaning of being a citizen of the world and at the same time a citizen of the Kingdom of God.

Side 2—**The Leadership Crisis** focuses on a discussion of the role of the leader, the person of the leader, and the leader's functions.

CS-23 Side 1—**Is God In Everything?** Virginia Lay shares her own experience in the tragic loss of her husband as a martyr in the Congo.

Side 2—**Typical Group Problems** - The panel discusses typical problems which groups must face.

CS-24 Side 1—**The Lay Apostolate** - Rev. Claxton Monro discusses the meaning of the lay apostolate for this day, how it functions in the church, and the challenge of the renewal of the church through the renewal of the laity.

Side 2—**The Nurture of Small Groups** - Dr. Samuel Emerick, Director of the Yorkfellow Institute, discusses how outstanding layment and sensitive ministers can insure the continued life and growth of small groups.

CS-25 Side 1—**What About My Future?** - The question of eternal life is discussed by Dr. Ed Bauman creater of the Bible Telecast Series.

Side 2—**The Reasons For Being** - The thesis of this interview is that unless a group finds a reason for being beyond itself, it is destined to die.

-26 Side 1—**God Can Use A Man's Life** - The affirmation that God can use a man's life is documented in the personal witness of Mr. Milford Chewning, a man whom God has thrust out across America to bring men and women into a new life with Jesus Christ.

Side 2—**Growth In Groups** is an interview with Betty Johnson and Pearl Glover after their experience at the Reuel Howe Institute near Birmingham, Michigan.

-27 Side 1—**How Does God Make A Family Life Meaningful** - The answer to meaningful family life is documented in the actual experiences of a family seeking to live life under God.

Side 2—**Power of the Koinonia in the Group** - Chuck Carpenter describes from his own encounters what the power of the fellowship in a small group has meant to him and dozens of persons in his community.

CS-28 Side 1—**How Does A Christian Handle Anger?** - Dr. Lila Bonner Miller, a group specialist and psychiatrist, explores how anger can be handled in groups as well as in life.

Side 2—**The Vision For Groups** - Ben Johnson indicates both the pitfalls and the possibilities for small group life in a discussion which will be decidedly beneficial to a group in search of life's meaning.

MOTIVATED MEN



LARRY R. BAKER

LARRY R. BAKER, 23, is a middler at Ashland Theological Seminary from Papago Park Brethren Church in Tempe, Arizona. Larry has been a member of the Brethren Church for fourteen years. He was active in many organizations during his four years at Scottsdale High School. Some of his activities included president of the National Honor Society, Spanish Club and Marching Band. Larry also served as Sunday School Superintendent and Brethren Youth President. In college, Larry majored in English and was a member of Phi Sigma at Arizona State University. He serves on the Library Committee at Ashland Theological Seminary where he is majoring in Christian Education.

Larry is married to the former Candace Dickson, daughter of the Rev. and Mrs. Duane Dickson. Candi is a social worker for the Headstart Program in Ashland. She enjoys art, sewing and journalism. The Bakers have two children, Jennifer Christine, 3, who attends Headstart and Jason Robert born October 4, 1971.

Larry is presently employed at Archway Cookies and Minister of Christian Education at Park Street Brethren Church in Ashland. Larry plans to enter the pastoral ministry after graduation in January of 1974.

MISSIONARY NEWS

World Mission Offering Comparison Sheet

	1968-1969	1969-1970	Cal. Yr. 1971
Total Church Offerings	$ 96,826	$132,874	$141,839
Individual Contributions	2,305	1,448	3,977
Bequests	1,502	1,100	2,282
Dividend and Interest Income	1,341	4,324	3,104
Memorial Gifts	220	951	753
General Conference Offering	3,474	-	3,736
District & National Organizations	29,720	10,137	6,998
TOTAL	$135,388	$150,886	$162,689

Top Ten Churches In World Mission Contributions

1.	Ashland, Park Street, Ohio	$9,492	6. Pleasant Hill, Ohio	$5,769
2.	Berlin, Pennsylvania	8,342	7. Sarasota, Florida	5,247
3.	Vinco, Pennsylvania	6,516	8. Waterloo, Iowa	4,839
4.	North Manchester, Indiana	6,339	9. Goshen, Indiana	4,702
5.	New Lebanon, Ohio	6,134	10. Smithville, Ohio	4,295

The change in the denomination's fiscal year to coincide with the calendar year will show differences in proportion of giving as compared to other years. It is evident that some listings are extremely high and others rather low; and yet we must honestly comment that a Faith Promise program established in some churches has helped to establish a new high in some local giving. These differences will reflect only in this year of change-over and a new pattern of disbursements from local churches will emerge in the near future.

CHURCH	LOCATION	1968-1969	1969-1970	Cal. Yr. 1971
Southeastern District				
Bethlehem	Harrisonburg, Va.	$ 728	$ 664	$2,084
Chandon	Herndon, Va.	0	29	205
Cumberland	Cumberland, Md.	6	15	16
Gatewood	Fayetteville, W. Va.	50	50	50
Haddix	Haddix, Ky.	60	47	60
Hagerstown	Hagerstown, Md.	2,258	1,754	2,556
Kimsey Run	Kimsey Run, W. Va.	0	0	0
Liberty	Quicksburg, Va.	3	26	2

Linwood	Linwood, Md.	156	256	270
Lost Creek	Lost Creek, Ky.	107	112	62
Mathias	Mathias, W. Va.	170	348	714
Maurertown	Maurertown, Va.	794	918	768
Mt. Olive	Pineville, Va.	346	349	968
Oak Hill	Oak Hill, W. Va.	222	110	385
Rowdy	Rowdy, Ky.	0	25	11
St. James	St. James, Md.	766	987	905
St. Luke	Woodstock, Va.	22	67	47
Washington	Washington, D. C.	381	1,405	1,589
Pennsylvania District				
Berlin	Berlin, Pa.	$4,036*	$4,275*	$8,342*
Brush Valley	Adrian, Pa.	90	175	360
Calvary	Pittstown, N. J.	57	74	27
Cameron	Cameron, W. Va.	64	32	0
Conemaugh	Conemaugh, Pa.	205	205	155
Fairless Hills-Levittown	Levittown, Pa.	403	502	1,055
Highland	Marianna, Pa.	150	350	420
Johnstown (First)	Johnstown, Pa.	688	750	463
Johnstown (Second)	Johnstown, Pa.	233	737	474
Johnstown (Third)	Johnstown, Pa.	69	1,806	880
Masontown	Masontown, Pa.	73	3,048	3,545
Meyersdale	Meyersdale, Pa.	86	65	100
Mt. Olivet	Georgetown, Del.	176	120	54
Mt. Pleasant	Mt. Pleasant, Pa.	0	0	0
Pittsburgh	Pittsburgh, Pa.	39	249	613
Quiet Dell	Cameron, W. Va.	21	16	0
Raystown	Saxton, Pa.	120	198	0
Sergeantsville	Sergeantsville, N.J.	502	384	365
Valley Church	Jones Mills, Pa.	33	46	39
Vandergrift	Vandergrift, Pa.	926	1,478	3,556
Vinco	Mineral Point, Pa.	5,321*	5,269*	6,516*
Waynesboro	Waynesboro, Pa.	232	296	566
White Dale	Terra Alta, W. Va.	76	114	25
Ohio District				
Akron	Akron, Ohio	$ 372	$ 224	$ 100
Ashland, Park Street	Ashland, Ohio	5,075*	7,795*	9,492*
Canton	Canton, Ohio	1,608	1,652	2,021
Columbus (Co-operative)	Columbus, Ohio	64	26	56
Dayton	Dayton, Ohio	1,750	2,327	1,991
Fremont	Fremont, Ohio	9	266	550
Garber	Ashland, Ohio	214	18	106
Glenford	Glenford, Ohio	55	52	27
Gratis	Gratis, Ohio	422	746	1,133
Gretna	Bellefontaine, Ohio	1,320	1,058	2,764
Louisville	Louisville, Ohio	2,918	2,453	3,896
Massillon	Massillon, Ohio	224	47	15
Newark	Newark, Ohio	249	189	305
New Lebanon	New Lebanon, Ohio	3,955*	6,628*	6,134*
North Georgetown	North Georgetown, Ohio	233	217	231
Pleasant Hill	Pleasant Hill, Ohio	450	3,874	5,769*
Smithville	Smithville, Ohio	4,104*	6,282*	4,295*
Walcrest	Mansfield, Ohio	164	96	75
West Alexandria	West Alexandria, Ohio	917	1,596	70
Williamstown	Williamstown, Ohio	230	249	0
Indiana District				
Ardmore	South Bend, Ind.	$ 387	$1,117	$ 967
Brighton	Howe, Ind.	127	242	200
Bryan	Bryan, Ohio	2,091	2,065	2,958
Burlington	Burlington, Ind.	585	1,231	1,600
Center Chapel	Peru, Ind.	187	79	122
College Corner	Wabash, Ind.	153	205	256
Corinth	Twelve Mile, Ind.	218	270	431

County Line	LaPaz, Ind.	583	345	664
Denver	Denver, Ind.	95	147	152
Dutchtown	Warsaw, Ind.	27	114	412
Elkhart	Elkhart, Ind.	6,280*	5,826*	3,109*
Elkhart, Winding Waters	Elkhart, Ind.	403	131	70
Flora	Flora, Ind.	851	1,492	1,339
Fort Wayne (Crestwood)	Fort Wayne, Ind.		44	49
Goshen	Goshen, Ind.	5,213*	3,655	4,702*
Huntington	Huntington, Ind.	369	298	283
Jefferson	Goshen, Ind.	250	1,069	1,445
Kokomo	Kokomo, Ind.	558	1,030	586
Loree	Bunker Hill, Ind.	3,054*	4,658*	1,003
Matteson	Bronson, Mich.	0	0	41
Mexico	Peru, Ind.	442	478	216
Milford	Milford, Ind.	548	1,343	1,361
Mishawaka	Mishawaka, Ind.	262	298	74
Muncie	Muncie, Ind.	359	419	921
Nappanee	Nappanee, Ind.	4,770*	5,565*	3,448
New Paris	New Paris, Ind.	4,451*	9,738*	4,019
North Liberty	North Liberty, Ind.	821	700	1,122
North Manchester	North Manchester, Ind.	2,418	6,907*	6,339*
Oakville	Oakville, Ind.	1,650	1,333	1,074
Peru	Peru, Ind.	49	72	107
Roann	Roann, Ind.	1,533	1,878	2,731
Roanoke	Roanoke, Ind.	58	135	45
South Bend	South Bend, Ind.	1,074	84	1,366
Teegarden	Teegarden, Ind.	679	274	430
Tiosa	Rochester, Ind.	1,116	828	283
Wabash	Wabash, Ind.	486	858	297
Warsaw	Warsaw, Ind.	762	857	1,097
Central District				
Cedar Falls	Cedar Falls, Iowa	$ 10	$ 377	$ 234
Cerro Gordo	Cerro Gordo, Illinois	209	88	61
Lanark	Lanark, Illinois	1,239	1,328	943
Milledgeville	Milledgeville, Illinois	1,903	2,249	3,384
Udell	Udell, Iowa	292	269	100
Waterloo	Waterloo, Iowa	1,674	2,977	4,839*
Midwest District				
Carleton	Carleton, Nebr.	$ 13	$ 15	$ 2
Cheyenne	Cheyenne, Wyo.	6	56	48
Derby	Derby, Kans.	149	256	651
Falls City	Falls City, Nebr.	319	505	394
Fort Scott	Fort Scott, Kans.	189	0	0
Morrill	Morrill, Kans.	23	116	157
Mulvane	Mulvane, Kans.	460	506	289
Northern California District				
Lathrop	Lathrop, Calif.	$ 170	$ 516	$ 546
Manteca	Manteca, Calif.	306	432	1,017
Stockton	Stockton, Calif.	26	26	103
Southwestern District				
Papago Park	Tempe, Ariz.	29	68	67
Tucson	Tucson, Ariz.	276	307	4,040
Others				
St. Petersburg	St. Petersburg, Fla.	$ 186	$ 206	$ 271
Sarasota	Sarasota, Fla.	2,405	3,332	5,247*

* **Designates Top Ten Churches for each year.**

30th ANNIVERSARY BANQUET TO HIGHLIGHT NAE CONVENTION

SOCIAL ILLS, EVANGELISM AND EDUCATION TO BE FOCUS OF NAE CONVENTION SEMINARS

OCKENGA, WILKERSON AMONG SEVEN TO ADDRESS 30th NAE CONVENTION

WHEATON, ILL.—A 30th Anniversary Banquet featuring Dr. Harold J. Ockenga, president of Gordon College and Gordon-Conwell Seminary, as speaker will highlight a historic meeting of the National Association of Evangelicals in St. Louis, Missouri April 11-13.

Ockenga, then pastor of Park Street Church in Boston, gave one of the major addresses at NAE's first meeting in St. Louis, April 7-9, 1942. The three-million-member organization returns to that city to commemorate three decades of service, convening under the theme, "By My Spirit."

Since 1942, NAE has become the parent organization of four national affiliates and eleven commissions, serving an estimated 10 to 11 million evangelicals. It has offices in six regions of the nation, an Office of Public Affairs in Washington, D.C. and headquarters in Wheaton, Illinois. More than 200 local and area associations have been established by members of the national body which serve the local interests of 38,000 member churches.

NAE's Anniversary Convention will feature seven major speakers, including Dr. Harold J. Ockenga; Dr. Clyde W. Taylor, general director of NAE and international secretary of the World Evangelical Fellowship; Dr. Hudson T. Armerding, president of NAE and Wheaton College; Rev. Cecil B. Knight, assistant general overseer of the Church of God, Cleveland, Tenn.; Rev. David Wilkerson of David Wilkerson Crusades and author of **The Cross and the Switchblade;** the Honorable Robert N. Thompson, Member of Parliament of Canada and president of the Evangelical Fellowship of Canada; and Dr. George Sweeting, president of Moody Bible Institute.

More than 60 commission sessions and workshops will offer the expected 1,500 delegates a wide range of resources for learning and fellowship in addition to business sessions of the general body. Several commissions and affiliates will host special luncheons during the three-day affair, featuring such speakers as Rev. Bob Harrington, "Chaplain of Bourbon Street," and Rev. A. H. Orthner who will report on recent revivals in Canada.

The meeting will attract some 62 exhibitors representing the total spectrum of Christian ministries, including publishers, educators, missions agencies, and many independent organizations.

The Evangelical Foreign Missions Association, NAE's missions affiliate, will hold its annual convention in conjunction with the NAE meeting. Dr. Peter Beyerhaus, professor of missions at Tubingen University (Germany) and architect of the Frankfurt Declaration, will speak to EFMA delegates on Tuesday. Dr. Ted Engstrom of World Vision, International, also will address the missions group.

Three outstanding choirs will highlight evening services. Presenting 30 minutes of music each night will be Greenville College A Capella Choir, Greenville, Illinois; Concordia Seminary Chorus, St. Louis, Missouri; and Revivaltime Choir, Springfield, Missouri.

Also meeting concurrently with the convention will be the Women's Fellowship of NAE, featuring as speaker Mrs. Billie Davis, professor, University of Miami.

Some 150 to 200 college and seminary students will be on hand to participate in seminar sessions.

SPECIAL NOTE TO ALL CONGREGATIONS: *No church can afford to have their pastor miss the opportunities afforded by Pastors' Conference each year. Will you encourage your pastor (and wife) to attend? Will you arrange for time off from pastoral responsibilities? Will you assume costs involved including travel expense—an investment for spiritual renewal?*

SEE BACK COVER OF THIS ISSUE FOR HIGHLIGHTS OF THE PASTORS' CONFERENCE.

MRS. MURIEL G. BOARDMAN



MRS. MURIEL G. BOARDMAN, a member of the Brethren Church for over half a century, went to be with her Lord on January 30, 1972. She was the wife of the late Rev. Edwin Boardman, former pastor in the Brethren Church and Professor of Church History at Ashland Theological Seminary for nearly two decades.

Sister Boardman entered into and contributed significantly to this ministry with her warm personality and winsome ways. God had given her a talent to communicate her Christian faith and love both verbally and in writing. She used this talent joyfully and freely to the glory of Christ and the edification of the saints whenever and wherever she had opportunity.

Her fine words of commendation and encouragement will long be remembered by many of our pastors who passed through the seminary during the years the Boardmans were active in its ministry.

She departed this life in quiet confidence, giving testimony to the same strong and vital faith by which she lived and served.

Memorial services were conducted by her pastor, Rev. George W. Solomon with Dr. Charles R. Munson, a long-time friend and co-worker with the Boardmans, assisting. Her physical remains were laid to rest in the Ashland Cemetery.

CHEEP ADVICE



As life runs on, the road grows strange with faces new, and near the end . . . the milestones into headstones change, 'neath every one a friend.

James Russell Lowell

Early morning has gold in its mouth.

The smallest deed is better than the grandest intention.

How cruelly sweet are the echoes that start . . . when memory plays an old tune on the heart.

Eliza Cook

To talk with God no breath is lost—
Talk on!
To walk with God no strength is lost—
Walk on!
To wait on God—no time is lost—
Wait on!

from **The Pastor's Helper**
Hagerstown, Md.

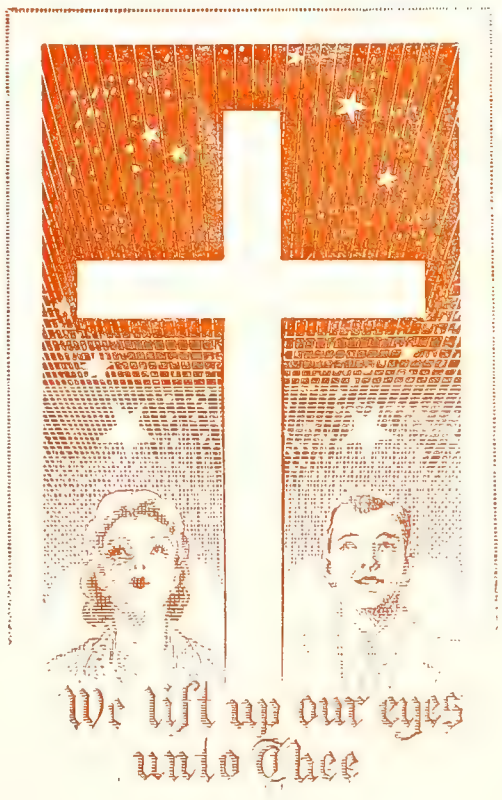
The man who gets ahead is the one who does more than is necessary—and keeps on doing it.

A leader has two important characteristics: first, he is going somewhere; second, he is able to take other people with him.

GOOD MORNING, LORD!

What's the best way to begin a new day? Many people have many different ideas, but one of the best ways to begin a new day is to buy and read a small new volume which you will find on the shelves at your Brethren Bookstores. It's from a series entitled, Good Morning Lord! And once you pick it up you will find it difficult to put down. The five books in this series go far to cover the need for devotionals for those who live in today's world—those who have but a few minutes to devote to this important aspect of their lives before the demands of the busy world take over. The devotionals are all brief—one page—and to the point; they speak the language of and deal with subjects that are of special interest to the group for which they are intended. They meet a real need for setting the course for the day, with God as the guide. There is **Good Morning, Lord!**—devotional for teens. There is Good Morning, Lord!—Devotional for college students, another one with **devotions for women,** still another with **devotions for everyday living,** and also **Good Morning Lord!—devotionals for servicemen** which makes a splendid gift for the one in uniform.

These are available at the **Brethren Bookstore, 524 College Avenue, Ashland, Ohio 44805** at $1.95 each. Postage paid on orders accompanied with payment. Residents of Ohio add $.09 sales tax.

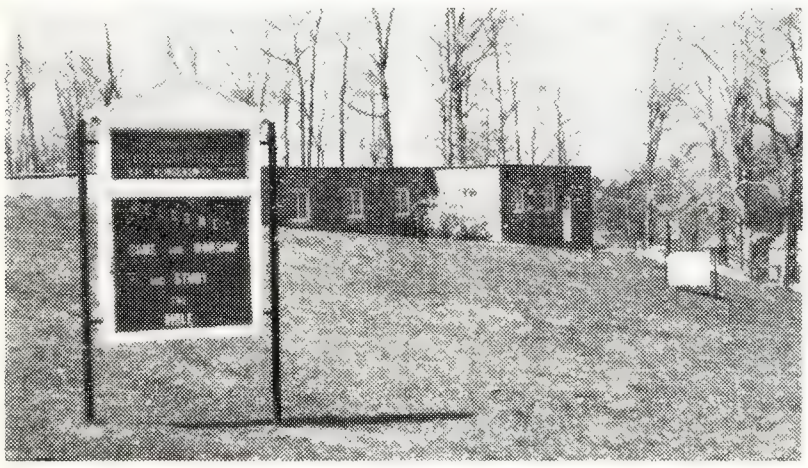


HISTORY OF
THE WASHINGTON BRETHREN CHURCH

The beginnings of the Washington Brethren Church go back to 1892, when Reverend William Lyon came to Washington as the first Brethren "home missionary." Unfortunately, on two different occasions a large part of the work was lost to other groups, and the present congregation dates from April 1942.

The first service was held on an April Sunday morning, at Friendship House, a municipal community center near 7th and Pennsylvania Avenue southeast, with 86 earnest Brethren present. The following Sunday, under local leadership, there were 94 in Sunday School and 80 in the morning worship service. That evening, Reverend J. Ray Klingensmith, then secretary of the Mission Board, preached for us. For the next six months he served as temporary pastor while continuing his work for the Mission Board.

By the fall of 1942 the work had developed sufficiently that Reverend Clarence Fairbanks was called as pastor, remaining in this post until November 1952.



Basement unit at completion, 1948

Because of World War II, which was in progress in 1942, we were unable to have a building of our own until the basement unit was completed in December 1948. Until that time, except for an occasional special purpose, all services continued to be held at Friendship House, and this made growth difficult. For example, municipal regulations required that we **not** visit in the neighborhood to invite people to attend any of our services. Membership was scattered, and gas rationing hindered even interested members from attendance.

Following Reverend Fairbanks, the following have served as pastors:

Rev. J. Ray Klingensmith,
January 1953 - August 1956
Dr. Joseph R. Shultz,
September 1956 - September 1962
Rev. Jerry R. Flora, November 1962 - June 1969
Rev. Robert L. Keplinger, July 1969 to date.

As each of these pastors left for other work (Rev. Klingensmith and Dr. Shultz to the Seminary, and Rev. Flora for further studies), it was felt that it would be difficult to replace him, but God has been good in sending an excellent replacement each time. Each of our pastors has made his own special contribution to the spiritual development of the members and the growth of the church.

Our present "Pastor Bob" Keplinger has proved to be a most active minister. In addition to the expected services of worship (sermons and Bible studies, music, etc.) he manages to make an astonishing number of "house calls," and this pastoral visitation contributes much to the success of his work.

Some one has described present day America as "a nation on the move." No where is this more true than in Washington. Servicemen, and their families, come and go—and sometimes even come again. So do government personnel. Even people in private employment find that their work takes them elsewhere. As a result of such factors, our membership is constantly changing. It has now been nearly 30 years since the congregation was established (generally regarded as about the span of a "generation"), and in recent years a considerable number of the "first generation" (the charter members) have died.

There is a very real opportunity for Christian service here. The neighborhood itself has made some remarkable changes in the 23 years since the basement unit was built. Until just before that time, Branch Avenue (alongside the church) was unpaved and closed to traffic, and there were very few houses within several squares of the church. Most of the members "commuted" to the church from suburbs 5 to 25 miles away in all directions.

Just about the time the basement unit was built, surprisingly, Branch Avenue was paved and sewer became available. Previously, we had been told sewer could **not** be available for a long time—if ever!

After this there was very little change until about five years ago, when hundreds of houses were built in



Youth Choir

the immediate vicinity, and a shopping center was developed almost across the street from the church. With few exceptions, these houses were purchased by black people. Technically, our community is now "integrated," but in fact it is mostly black.

The congregation readily "adjusted" to the changed situation. The community has been canvassed a number of times, inviting all to worship with us. Not too many of our black neighbors have seemed interested in the Brethren church, but it is believed that we do have their respect and confidence. We also have about 25 (??) black children and several fine black teachers in our Sunday School, 10 (??) black members of the church, a number of black singers in our choir, with some additional black adults in fairly regular attendance at our worship services. Air Force Major Robert Trout (black) is vice-moderator of the church, and a member of the National Mission Board.



Seated: Roger Geaslen, Moderator
Standing: Robert Trout, Vice Moderator

If the work "black" seems to have been over-used in the preceding paragraph, it has been to describe the make-up of the present congregation to outsiders. It can truthfully be said that **within** the congregation there is no distinction as to color: One **is** our Master, and all of us are brethren!

Quite properly, our interests have not been confined to our local congregation. For example, the W.M.S. has collected and shipped clothing to Kentucky and other supplies to Africa. The Sunday School has supported an orphan over-seas. Both the Sunday School and the Laymen have provided some financial assistance to our Seminary students. In addition, the Laymen have conducted each month for many years one of the regular evening services at the principal "rescue mission" in down town Washington. The church has cooperated with the District Mission Board in establishing the Chandon church and, this past summer, has been trying to get another mission started.

Like the book of Acts, this letter has no formal ending: It is hoped that the work will just keep going on . . and on!

REV. ROBERT KEPLINGER



PASTOR ROBERT KEPLINGER of the Washington Brethren Church is a young man with a new lease on life and a continued determination to live that life for Christ and the Church.

Bob was born in Dayton, Ohio in 1929, the son of a Brethren family, reared in the circle of the First Brethren Church there, and made his confession of faith in that church at the age of seven years. Educated in the Dayton schools he was graduated from Fairview High in 1947, and continued to Ashland College, receiving his Bachelor of Arts in 1951 and then to Ashland Theological Seminary where he was granted the Bachelor of Divinity degree in 1954.

During his undergraduate years he was active in the youth work of the denomination touring from coast to coast with the original Ambassador Quartette. During his studies at the Seminary he began his ministry at Canton Trinity where he continued to minister for the next ten years. During these years, too, he was married to Delores Thomas, from our Johnstown III church, who had been a fellow student at Ashland College and who was graduated with a Bachelor of Music degree. The family is now augmented by two sons, Thomas Lowell, now age 15, and Charles Everett, born in 1961.

In 1963 Bob was called to the Fairless Hills Brethren Church, in Levittown, Pennsylvania, where he served for six years and in 1969 was called to Washington to minister to the Brethren there.

Both Bob and Dee, his good wife, have been active in denominational work as they have served their church. Dee's field has been music and the Sisterhood, which she has served as National Patroness for many years. She is also a member of Central Council as their representative.

Bob was elected Secretary of the Conference in 1968 after serving several years as Assistant Secretary, Moderator Elect in 1969 and Moderator in 1970. He, too, is a member of Central Council and has been Secretary of that body the past two years.

WASHINGTON PROFILE



Washington D.C. Brethren Church

Walking in the light, as God gives the light, **Washington, D.C. Brethren** are colorblind. This is the first church in our denomination to be largely integrated. Started as a new congregation in 1942, its growth has been steady and sound.

Astonishingly, integration has come about naturally as the neighborhood developed in our nation's capitol. What was a totally undeveloped section when the church was first built there in 1948 has recently been filled with homes.

Selecting this strategic site even before it was developed into a housing area put the Washington Brethren Church in the right spot for its part in God's ongoing church.

Heavy emphasis on Bible Classes including Vacation Bible School has made the church of wide service in the community. An active pastor and dedicated lay people reach out into our nation's capitol.

In addition to the many people coming in recent years from the local community, the long time Brethren members have regularly driven long distances to attend their church. I well remember driving for over an hour with tiny children when visiting one of the Washington Brethren living in Bethesda. Two hours in Sunday School and church and another hour home made a long morning. Washington Brethren are faithful.

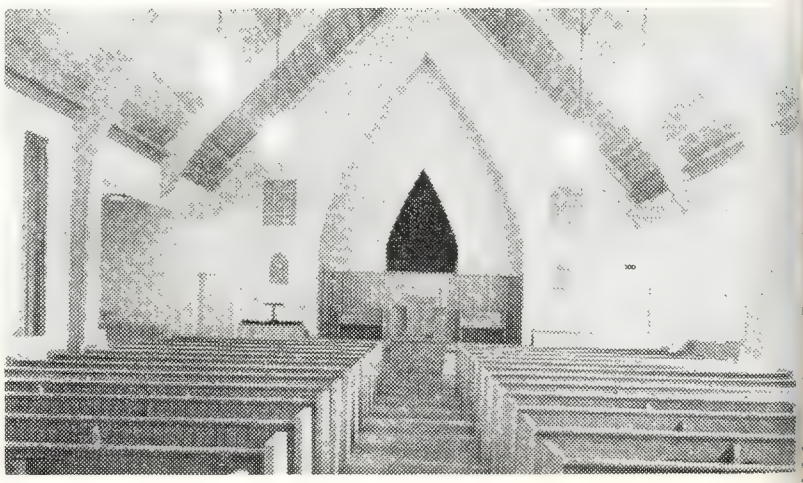
Now the church is strong, well established, and respected by its black neighbors. The faithfulness of the years is useable in God's plan.

Giving strong support to Southeast District and denominational endeavors, members of the Washington church give strength to the Brethren. Mrs. LaVerne (Shirley) Fields is the National Board of Christian Education's "Teacher of the Year." The Washington Laymen were named the Outstanding Laymen's Organization for 1971.

Today in the wider reaches of influence, sons are beginning to perpetuate the church. Jim Fields is in his first pastorate at Oakville, Indiana after graduating from Ashland College and Seminary. Gene Shaver is in the field after studying at A.T.S. Dave Cooksey and Jim Geaslen are presently in Ashland Theological Seminary, having graduated from Ashland College.

Of special interest, to this writer at least, is the fact that the Washington pastor's wife, Dee, is national Patroness of the Sisterhood of Mary and Martha. Her interest led the S.M.M. girls to their support this year for Bonnie Munson's work at Brethren House in St. Petersburg. Both Dee and husband Bob are members of the Central Council and Bob is a Trustee of Ashland College. The churches interest in missions is reflected in the recent naming of Robert Trout, Vice Moderator of the Washington Church, to the Mission Board.

New ways and new faces serve only to emphasize the presence of old accustomed principles. These are Bible-loving and Bible-living people who accept the New Testament as their guide for faith and practice in this church in the capitol city of our nation Washington, D.C.



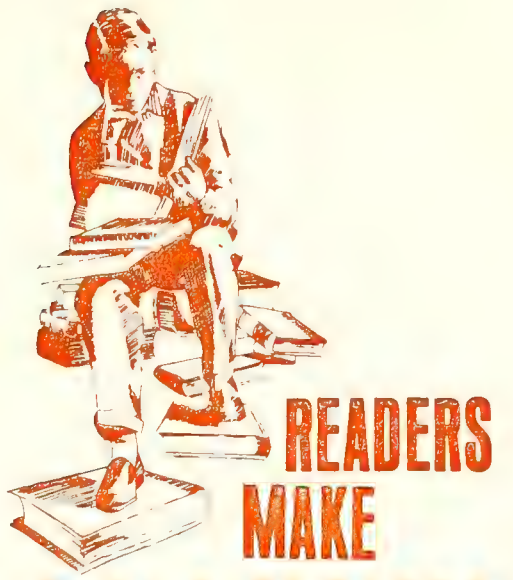
Sanctuary, Washington Church

BOOK REVIEWS

Parks, Thomas D.: LETTERS TO JODY. Wheaton, Ill.: Tyndale House Publishers, 1971 ($1.45). These are letters of a young lady who has just entered a large state university to her Sunday school teacher. Also, the book contains letters from the Sunday school teacher to Jody. The teacher of this class is an industrial scientist with a Ph. D. in chemistry, but he is Christian. As Jody faces the problems of racism, of dating, of evolution, of church attendance, and other problems of college life away from home, she writes to this Sunday school teacher. He and his wife have been very diligent in answering Jody's letters, and have been able to give her very good advice in these problem areas.

Every young person in a Christian home who is going away to college should read this book. It is small, and it can be read in a short time.

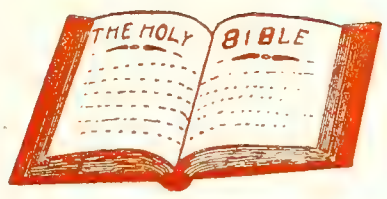
Reviewed by Rev. Spencer Gentle, pastor of Papago Park Brethren Church, Tempe, Arizona, former editor of "The Brethren Evangelist."



POETRY CORNER

THE BIBLE

by Weir E. Tritch



The Bible's the book of all books, you know.
We all must now to its pages go.
If we would be certain not to stray
From Him, who's the life, the truth, the way.

We read in the Psalms by the shepherd boy:
The songs of a God-given peace and joy
That came to the life of one humble lad,
Who otherwise would have been lonely and sad.

We also find here in this God-inspired word,
How the sad and depressed find joy in the Lord.
Its words of assurance bring faith where there's fear,
And banish all sorrow with heavenly cheer.

Then the Gospels of Matthew, Mark, Luke and John,
Show very minutely how God's only Son
Was sent to this world, an example to be
Of the laws given Moses for you and for me.

The books that immediately follow these four
Are worth to us all of this world's goods—and more;
For they deal with the plan of salvation of old,
Which is worth more than all the world's silver and gold.

A man may be rich in the things of this earth,
And still be a pauper in things of real worth—
Unless he has turned to the pages of gold
And found there the promises told and retold.

Of the beautiful mansions of heaven prepared
For those who on earth have found God and have dared
To begin life anew, and by casting aside
Everything that displeases their Savior and Guide.

Let us constantly frequent the pastures of God
And find sweet release 'neath the staff and the rod;
That our life may be filled with the blossoms of love,
And rewarded at last in His mansions above.

SHE CARES WHEN THEY BLEED

by LILLIAN GRAFFAM

Lillian Graffam is the wife of Dr. Everett S. Graffam, executive vice-president of the World Relief Commission. She writes much of the publicity materials for WRC and, in addition to household tasks, handles many details of WRC through Dr. Graffam's "second office" in their home.

This is a story about "Gwen." A story about Gwen is a story about a hospital . . . a hospital that Brethren are helping to staff.

A BIG COMMOTION was under way in the marketplace. "The Americans are baby killers! Have nothing to do with them," some were shouting. Meanwhile the Americans seemed to be trying very hard to tell the people something.

An attractive young Vietnamese woman looked through the shop window at the disturbance. Nguyen Thi Khang was only visiting in Hoa Khanh, "Village of the Sweet Tolling Bell," that day in 1965, but she was sure the American medical pacification team could be of great benefit to these people—if the distrust could be overcome.

"We are here only to offer medical help. Please believe us," the Americans were saying. But it was useless.

Gwen, as she came to be known to the Americans, could speak very little English, but she rushed into the marketplace and bridged the gap. Because of her intervention, the people gradually came to accept and then enthusiastically support the work that has become one of the largest children's hospitals in Southeast Asia. Gwen, herself, was later to become the key figure in the hospital.

Originally the medical work was only a wood and tin first-aid station maintained by the voluntary, after-hours services of Navy Doctors and Corpsmen of the 1st Battalion, 3rd Marines.

Then one day in early 1966, Dr. Edward Shahady brought in two orphaned, half-dead infants. "And just what are you going to do with them?" asked Marine Gen. Lewis Walt.

"Well, what about Gwen?" replied Dr. Shahady. "She seems like a natural. Maybe we could hire her as a housekeeper nurse's aide for $7 a week to take care of them.

At the time, Gwen was operating a successful dressmaking shop in DaNang, but when she received the doctor's offer, she sold her shop and became Number One Nurse.

"They had the babies in C-ration cartons along the wall where it was too hot, and they cried all the time," Gwen recalls. "We put them in market baskets suspended in the middle of the tent where it was cooler and they went right to sleep."

"Gwen was special from the beginning," recalls Dr. James Wilkerson. "There wasn't a thing she didn't want to learn. She even studied English at night school so she could understand us better."

By 1966 a more extensive facility was needed. The marines constructed a 70-bed wood-and-tin unit entirely with personal funds.

Sick children soon began pouring in from as far as the DMZ, 100 miles north. When it became apparent in 1967 that a larger hospital would be needed, the new Hoa Khanh Children's Hospital was built—again from donations. It was enlarged to its present 120-bed size in 1968.

In June 1970 with the phase-out of the marines, the hospital was transferred to the World Relief Commis



Miss Lang telling Bible stories to little patient at Hoa Khanh Children's Hospital, near Danang WRC's largest project in Vietnam.



A terminal cancer patient, encouraged by Dr. Robert G. Long, Medical Director of Hoa Khanh Children's Hospital, and Dr. Everett S. Graffam, WRC Exec. Vice President.

sion, the overseas relief arm of the National Associa-ion of Evangelicals. Fortunately, they inherited Gwen along with the hospital.

Sometimes the hospital is so crowded two children must share one bed. Most of the children are not war-wounded but are victims of childhood diseases and accidents. Many are suffering from malnutrition, especially the refugee orphans, who also often have worms from eating contaminated food they have scrounged.

Perhaps one reason attractive Gwen so willingly serves these children is that she herself lost a daughter because of the war.

In 1954 when Vietnam was partitioned, Gwen and her husband lived in Hanoi. They escaped to South Vietnam, but left behind their only child with relatives. Later war broke out, and all contact with their daughter was lost. To Gwen this is a very great sorrow.

Gwen would be the first to emphasize, though, that her personal loss is not her main motivation for wanting to help Vietnam's children. Loving and serving others is Gwen's way of expressing her strong, personal, prac-tical faith in God's Son, Jesus Christ.

This faith began for Gwen during a flood in 1964. She was a Buddhist until she and her husband and mother were stranded on the tin roof of Tin Lanh Evangelical Church in Hoi An, just south of DaNang. On the other side of the roof were the Vietnamese pastor, his wife, and their eight children!

For four days and nights the marooned people clung to their perilous perch. From time to time the pastor would read from his Bible and, after praying, would express his assurance that God would keep all of them safe.

Gwen marveled. How could he be so calm when his family had food for only two more meals—and when they might have to stay there several more days?

Gwen was puzzling over this when a boatload of people who hadn't eaten for two days pulled up alongside. Without hesitation the pastor shared his family's food with the famished visitors.

Again Gwen was amazed. She began to sense that somehow this man's compassion was tied in with his Bible and his prayers.

The water receded the next day and everyone climbed down safely from the roof. The pastor's God had actually answered his prayers!

Gwen began visiting the pastor's wife to talk about God. Finally, one day she decided she wanted to know God for herself. Gwen found God that day by receiving Christ, who "once suffered for sins, the just for the unjust, that He might bring us to God" (I Peter 3:18).

Just one year later, Gwen began her work at Hoa Khanh. A great deal now rests on the shoulders of this small woman who wears size 3 shoes and considers herself overweight at 90 pounds. Gwen had only one year of formal nurses training back in Hanoi. She learned everything else from the American doctors right "on the job."

Now, Gwen is a highly skilled medical professional, responsible for the training and supervision of 70 Viet-namese nurses, aides, and custodial personnel.

In addition, Gwen performs functions that only doc-tors do in America. It is not unusual for her to perform tracheotomies, stitch wounds, or set fractures. She once treated a girl with 22 shrapnel wounds, removing the foreign matter and stitching the wounds shut.

All together, more than 57,000 patients have been treated by the workers at Hoa Khanh. Gwen figures 25,000 of these would have died without medical care. Today it costs $500,000 a year to operate the hospital. All of it must come from voluntary gifts of U.S. service-men and American Christians.

This is one heartwarming story to come out of the ugliness of war. The U.S. military, and now American Christians, have teamed up with "Number One Nurse" and her helpers to provide loving care for the innocent sufferers, the children.

(Pastor Phil Lersch and John, his son, will visit this hospital in Vietnam about April 27th. See first-hand pictures and reports on Monday night of General Con-ference—August 14th—in Ashland, Ohio.)

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Special Notice to:

CHURCH TREASURERS

and

INDIVIDUAL DONORS

Please send all contributions for World Relief to:

Mr. George Kerlin, Treasurer
Rt. 4, Box 258
Goshen, Indiana 46526

When people in nearly every part of the world are experiencing almost unbearable hardship, you might cry out. . . .

"I WISH I COULD HELP!"

by LILLIAN GRAFFAM

TELEVISION brings the brooding despair of homeless refugees into our comfortable living rooms. Pictures of little living skeletons with pleading eyes remind us that we have too much to eat while much of the rest of the world has too little. Our hearts are touched. From deep inside we groan: "I wish I coul help!"

But we know that an expression of sympathy alon does not fill a child's stomach. And because we ar Christians, we want to **do** something about huma



Im, Yang Yung, a 12-year-old polio victim holds her friend at the Crippled Children's Home in Korea.

wretchedness, as our Lord set the example when He was on earth.

The distinctive Christian concept of helping and serving others was continued after Jesus left earth and is with us today. The apostles taught the early churches that true faith resulted in good works.

> Peter urged: "Supplement your faith with . . . brotherly affection" (II Peter 1:5-7).
>
> Paul wrote the Galatian Christians: "As we have opportunity, let us do good to all men" (Gal. 6:10).
>
> James got more specific when he reasoned: "Suppose there are brothers and sisters who need clothes and don't have enough to eat. What good is there in saying to them, 'God bless you! Keep warm and well!'—if you don't give them the necessities of life?" (James 2:15-16 TEV).

There is no doubt that the need is great. There is no doubt that the Christian attitude is to want to supply that need. But the needy people are a long way off—in Vietnam, Peru or Pakistan. How can a Christian in America personally deliver bread and milk to starving children in Nigeria, tend a sick baby in a hospital in Vietnam, give hope to a victim of leprosy in Korea, or emergency supplies to an earthquake victim in Peru?

One way is by supporting organizations who **are extending** a helping hand in the name of Christ. The World Relief Commission is one such organization. It is the overseas relief arm of the National Association of Evangelicals, formed in 1944 to "provide a medium for voluntary united action among evangelicals to assist needy people overseas, in the name of Christ." "Food for the body and food for the soul" became their slogan, and it is still their underlying conviction that a true Christian witness and real Christian compassion must include **both** humanitarian and spiritual concern. (Note: WRC is the agency through which the Brethren Church continues its World Relief ministry. Pastor Phil Lersch is a member of the Commission's governing body as a denominational representative.)

The Commission's outreach is loosely divided into the two categories of direct relief and long-range rehabilitation programs. In order to facilitate getting relief supplies to victims of war (such as Nigeria/Biafra) or of disaster (Peru and East Pakistan), WRC acts as transmittal agency for funds sent to evangelical denominations and missions. The missionaries know the people, the language, the need, and where to purchase emergency supplies at adjacent unaffected areas.

After the immediate emergency, usually long-range, self-help programs follow. These programs are worked out with the government of the United States and the host country. An evangelical counterpart agency is established, such as WRC has done in Korea, Vietnam and Chile, where nationals are encouraged to help themselves by learning and working in all kinds of civic improvement and self-help programs. USAID (foods-for-peace) are used as payment for labor.

WRC has worked in Korea for 18 years, in Vietnam for ten, and four in Chile. It tries to do its work of rehabilitation so well that eventually the work can be taken over entirely by the nationals.

In Vietnam, a major addition is the 120-bed Hoa Khanh Children's Hospital which the Marines built with personal funds on the Force Logistic Command compound near DaNang. As the Marines were phased out, WRC has phased in with their own personnel and support. Here the sick and wounded children are given loving care, free of charge.

This is the day of unlimited opportunity for evangelicals to display Christian compassion as an integral part of the presentation of the gospel. The World Relief Commission is a channel for evangelicals who wish they could **do** something!

—from THE STANDARD,
Baptist General Conference.
Used by permission.

ST-R--E---T----C-----H------I-------N--------G

DOLLARS

Every dollar given for World Relief is
S-T-R-E-T-C-H-E-D to its Maximum use:

> $300 will help rebuild a home, school, church or clinic in Bangladesh.
>
> $200 will help operate an ambulance, out-patient clinic, or x-ray lab for three months.
>
> $100 will send an abundant supply of food, clothing, vitamins and medicines.
>
> $ 25 will provide medical care for a child in the Children's hospital for a month.
>
> $ 15 will provide for a child in a day care nursery for a month.
>
> $ 10 will provide 3 full bed size woolen blankets.
>
> $ 5 will ship 1,500 pounds of food overseas.

Note: 92 cents of every dollar given goes directly to those in need.

WORLD RELIEF EMPHASIS . . .

. . . at 1972 General Conference

Monday Evening:

Have you heard the word yet? Breaking with tradition, General Conference will officially begin on Tuesday morning (August 15) — rather than the usual Monday evening session. This allows boards and committees time to meet on Monday evening.

But that doesn't mean there is nothing important happening for those who arrive on Monday! The Conference Executive Committee has asked the World Relief Committee to provide a Monday night program in Memorial Chapel. This is your chance to obtain more first-hand facts and challenge about World Relief.

Beginning about 7:30 p.m., the evening will be something like a double or triple feature. Rev. Phil Lersch and John will have slide pictures and tape recorded sounds from their trip in April to Southeast Asia (Japan, Korea, Taiwan, Hong Konk, Vietnam, Manila). Then will follow filmstrips and motion picture films from the World Relief Commission office. There will be something to see and hear all evening. Come when you like and stay as long as you like. You'll leave with more to think about than when you came!

Friday Noon:

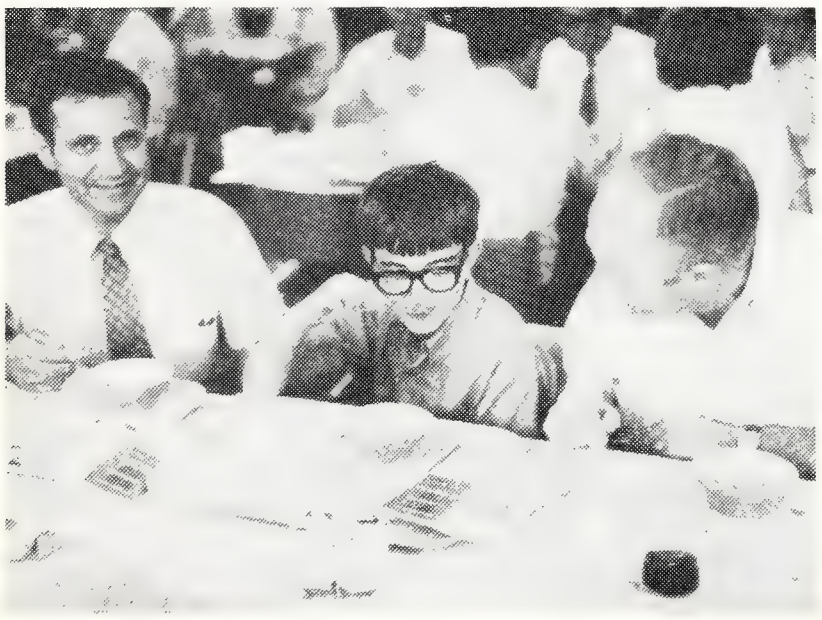
"Soup Supper" for World Relief, in the college cafeteria. Buy a ticket for $1.50; receive about 85¢ worth of food and service; and send the rest directly to World Relief.

1972 is the seventh year for this annual event. The cumulative results are impressive:

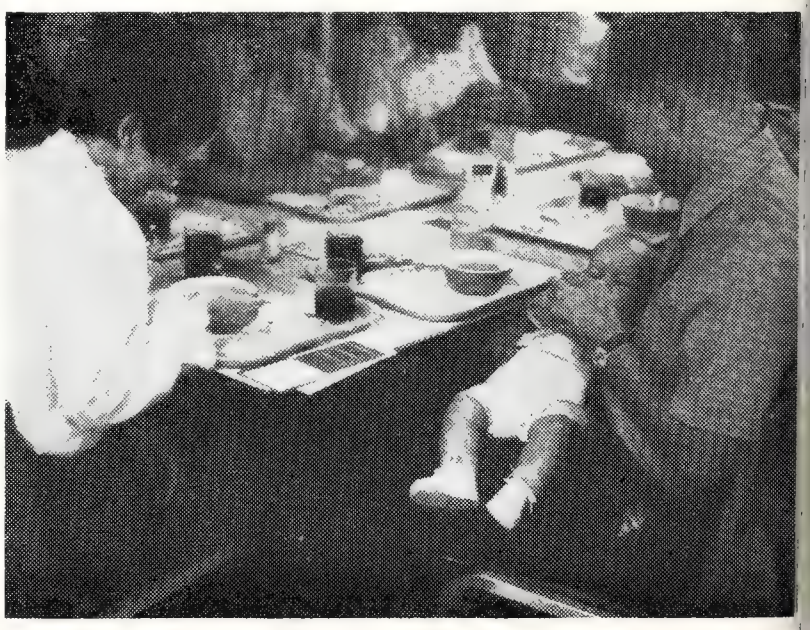
Year	Attendance	Contributed
1966	220	$190
1967	176	$186
1968	226	$268
1969	200	$244
1970	197	$231
1971	220	$260
1972	???	$???
6 years	1,239 people	$1,379

That's right! **In six years, 1,239 people have attended and contributions have reached a total of $1,379.**

In addition to the money raised, it gives all conference attenders an opportunity to identify in a meaningful way with those in need in many countries. **It's worthwhile!** . . and you can be a part of this expression of Christian love on August 18th. in Ashland, Ohio. Don't let it miss you!



Rev. Glenn Grumbling (left) and son, and Rev. Tom Kidder were among the 220 attending the SOUP SUPPER *in 1971.*



THE SOUP SUPPER FOR WORLD RELIEF *is for th very young too, as Rev. and Mrs. Jim Sluss dem onstrated last year.*



East Pakistani Child in Refugee Camp

Life Expectancy... 8 YEARS?

THIS YOUNG PAKISTANI CHILD may never reach the age of eight. What a pitiful thought. She has lived through a cyclone, a typhoon, civil strife, and now famine. Hunger, fear and misery are all she knows.

She is only one of 7½ million refugees from East Pakistan who are crowded into already overpopulated India. India cannot possibly supply the needs for these people. Chances are this child and thousands more like her will die if someone doesn't bring help to them.

World Relief Commission can't take care of them all, but it is anxious to help wherever possible. This will depend on the response from Americans with a heart. The numbers are beyond counting, but the suffering is very personal, each one feeling the pangs of hunger. The response must also be personal.

The distribution of relief supplies is personal because it is done by evangelical missionaries both in East Pakistan and Bihar Province North India. This is the quickest way to get help to those who need it. The missionaries are there, they know the people, the language, the need, the source of supply, and can purchase needed items at nearby unaffected areas.

Their need is urgent . . . won't you help now? Give to the Brethren World Relief offering in April. Or, if your church is on a budget system of regular giving, consider an additional gift this year because of the countless people in great need.

BRETHREN CHURCH REPRESENTED ON TOUR OF SOUTHEAST ASIA

An Explanation by Rev. Phil Lersch

THE WORLD RELIEF COMMISSION of NAE is conducting a tour in April of world relief and ission projects in six Southeast Asian countries— apan, Korea, Taiwan, Hong Kong, Vietnam, and hilippines. The group numbers 16, several being de- ominational representatives. At the invitation of Dr. verett Graffam, Executive Vice-President of WRC, I ill participate in this three-week working tour. Also ur son, John (age 14), is going along with me.

So that there be no misunderstanding about finances, let me explain. No money given for World Relief work through the Brethren World Relief Committee (George Kerlin, treas.) will be used for this trip. The World Relief Commission itself will pay $750 and Central Council has authorized $750 (over a three-year period) from the General Conference money budgeted for committees' use. My personal expenses will include

(continued on next page)

round trip fare to the west coast, passport, shots, film, tapes, etc., etc., etc. Of course, John is going entirely at our family's expense.

In order that our entire denomination might benefit from the value of these first-hand experiences, we plan to return with a large supply of slide pictures, black and white prints, and tape recordings. You may see and hear these visual and auditory impressions on Monday night of General Conference in Memorial Chapel. Others will appear in various publications periodically.

Itinerary For Southeast Asia Tour
for Phil and John Lersch
General Information and A Guide For Your Prayers

April 13 (Thursday): travel
St. Petersburg, Florida, to San Francisco in late evening.

April 14 (Friday): travel
Jet from San Francisco to Tokyo.

April 15 (Saturday): Japan
Arrive Tokyo in evening; view city at night.

April 16 (Sunday): Japan
A.M.—opportunities for worship in Tokyo
P.M.—personal visits and church service

April 17 (Monday): Japan
Group tour to sites of Toyko, with visit to Evangelical Youth Center; some time for shopping and a Japanese luncheon. In afternoon visit to the Evangelical Press and Literature center and some shrines. In evening group will guest mission directors and Japanese Evangelical leaders at a dinner. Will hear challenging reports of spiritual victories, as well as needs of Japan today.

April 18 (Tuesday) to April 22 (Saturday): Korea
Host will be WRC Director, Jerry Sandoz. Many surprises await arrival Tuesday morning at 11:35 a.m. Plans include a visit to Korea House with an introduction to Korean food, the land and culture. Then a trip to Inchon, the historic landing site of MacArthur's troops, now the location of WRC-supported Blind and Deaf Schools.

One day is for traveling south to the Kim Chong Leper Village and one of the finest orphanages in all of Asia. Another day is a visit to a showcase of Asia, the land reclamation project at Honam. Back in Seoul will be a dinner with missionary guests, Korean pastors, leaders and lay statesmen—followed by a time of fellowship, questions and answers.

A visit has been requested with President Park Chung Hee of Korea. Time is allowed for shopping and learning the history of Seoul. In Korea is a church totally involved in the New Testament dimension of practical Christianity. Early risers ca attend the 5 a.m. prayer meetings.

April 22 (Saturday): Fly to Taipei, Taiwan
Dinner in the evening with missionaries, Chines church leaders, and laymen.

April 23 (Sunday): Taipei
Visit churches of personal choice; one group tou planned for afternoon.

April 24 (Monday): Taipei and Hong Kong
Visit the Lillian Dixon mustard seed program, tou of Taipei and early luncheon with World Evangelica Fellowship peop.e. Flight to Hong Kong is on hour.

April 25 (Tuesday) and April 26 (Wednesday): Hong Kong
This part of the trip is a break from the routin of rigid scheduling, offering time to relax, recharg energy, and enjoy one of the finest cities in th world. Opportunities to visit child-care centers, roo top schools, and mission medical centers—plu tours to the new territories, walled city, and th harbor.

April 26 (Wednesday) to April 30 (Sunday): Saigon
Fly to Saigon on Wednesday afternoon, met b WRC/VN Director, Stuart Willcuts. Stay here i cludes visits to projects at DaNang and Dalat. Th program is one of WRC's largest, giving a side the story of Vietnam that has been ignored in muc reporting. Visits to a tribal village church servic the Hoa Khanh Children's Hospital, and the voc tional programs give a new outlook on Vietnar The weather should be warm and dry, but humi There will be time to visit with mission and Vie namese church leaders as well as governme officials. Security will receive utmost attentio with no visits to danger areas.

April 30 (Sunday) to May 3 (Wednesday): Manila
Visits are planned to the Far East Broadcastir facilities, dedication of a Wycliffe Translators A plane, the historic sites of Bataan and Corregido and the Pageantry of May Day. At an eveni dinner will be the final meeting with mission lea ers, Philippine pastors, and evangelists.

May 3 (Wednesday) and May 4 (Thursday): Honolulu
One day arranged in Hawaii (at personal expens for sightseeing.

May 4 (Thursday) and May 5 (Friday): travel
Fly directly to St. Petersburg, via Los Angel arriving early on Friday morning.

"FIRST THINGS FIRST"
Matthew 6:33



THE CONTINUING RESURRECTION



by Thomas A. Schultz

THAT FIRST EASTER DAY did not begin with joy and happiness. As a matter of fact, as the first Easter Morning began to dawn, the disciples and the followers of Jesus were filled with disappointment. They were sad because the one they had followed and whom they believed was now crucified, dead and buried.

As it began to dawn on the first day of the week, the women came to anoint the corpse of the Lord. Because His body had to be placed in the sepulchre before the time of the Passover on Friday, there had not been sufficient time to embalm and anoint His body. Now they made their way through that valley close to Golgotha to make this last preparation of the dead Jesus. But when they entered the cemetery, they noted that the great stone which had been fixed and sealed at the door of the tomb had been rolled away. Later, we learned from the apostles that a great earthquake had occurred and moved the stone from the door of the grave.

The women hastened quickly and peered into the place where Jesus was buried, but they did not find the body according to Luke. Instead, two young men with shining garments were standing at the place where they laid Jesus. The women asked where the Lord was. The men replied, "Why seek ye the living among the dead? He is not here, but he is risen" (Luke 24:5b-6a). The women left the sepulchre, and two of them went back quickly into the city to tell the disciples that the body of the Lord had been taken. Mary Magdalene who had been cleansed of evil spirits several years before by the Lord remained in the garden heart-broken. She was one of the women who really believed that Jesus was the Son of God. Just a short time before the Easter Resurrection, one of her friends, Martha, had said to Jesus, "I believe that thou art the Christ the Son of God, which should come into the world" (John 11:27).

Mary Magdalene must have cried bitterly in that garden. It was an hour of despair, disillusionment and disappointment. All of a sudden she noticed a gardener walking through the grounds. She approached him and said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away" (John 20:15). Then a voice came to her saying, "Mary." Her eyes were opened, and she, the sinful woman of yesterday, was the first to behold with her eyes the Resurrected Lord who was crucified, dead and buried. Then she uttered the greatest cry that has ever come from the lips of a human being, "Rabboni; which is to say, Master" (John 20:16). She must have rushed toward



Him, but He stopped her at once saying, "Touch me not; for I am not ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her" (John 20:17-18).

From that time on, Jesus appeared to the eleven disciples in a closed room and on Easter afternoon, as he met two men on the way to Emmaus (Luke 24:15-31) and went to their home to dine with them. He was seen by many (I Cor. 15:6) from that day on until forty days after the Resurrection when He ascended into heaven. At that time, He was again seen by His beloved disciples (Acts 1:2-9).

As a result of this Resurrection, we have one of the greatest facts ever recorded in the pages of history. No discovery, even in this brilliant 20th century in which we live, no scientific phenomenon, no idea, no philosophy, no act in history has ever done more to change the lives of men and women as this act in that cemetery when Jesus rose from the dead. This Easter we give evidence of our faith and belief that two thousand years ago Jesus did rise from the grave.

Something happened in that valley beside Golgotha two thousand years ago that has a special attraction for you and me, and countless millions of Christians who on this Easter day come again to proclaim His glorious Resurrection. The validity of the Resurrection is unquestionable! Luke, who records with more accuracy than any of the other writers of the Gospels, sets forth the record of His birth, life and work in great detail.

There is no doubt in the mind of Luke that Jesus was born in Bethlehem of Judea. There is no doubt in the mind of this physician that Jesus lived and performed the miracles about which he recorded. There was no doubt in the mind of Luke that Jesus was nailed to the cross, and that a spear drew out the blood and water from His side. There was no doubt in his mind that Jesus was sealed in the sepulchre, and that the stone was fixed and made sure with a guard set to watch over it that none should remove the corpse between the hour of crucifixion and that Easter Morning Resurrection. Likewise, Luke records with great accuracy this Resurrection.

It is not only the record of Luke in the Bible who historically records the fact of the Resurrection, but also it was accepted as a truth by other writers of the Gospels, the disciples, apostles and thousands of men and women who lived in that 1st century. Together with those Christians down through the centuries, yea even with us today, we believe with our whole hearts that He did rise from the dead and has ascended into heaven to sit on the right hand of God the Father.

In religion, man has long discerned that there is immortality. It doesn't take much of an analytical mind to realize that life goes on beyond the hour of death. Immortality has been a belief of every creature even before the time of Jesus and His Resurrection. Helen Keller wrote, "I believe in the immortality of the soul because I have immortal longings." Men through the ages have recognized that life is indestructible. The energy of life can neither be created nor destroyed. Any scientist will verify this as an undisputable law of life. It is this energy with which man is endowed at his birth.

As Chardin, one of the great Catholic philosophers wrote, "If there is no resurrection, the human body is so badly devised that it contradicts within itself its own profoundest aspirations." In Christian faith, we go beyond the immortality concept of the soul. We are not content simply in the belief that there is a personal survival after death and the grave. The Easter messag for a Christian is not an argument of immortality tha the soul shall somehow live and exist beyond the hou of death, but the Easter message and Christian fait are affirmations of the Resurrection of the body. Ther is a difference between the two, and often we do nc recognize this major difference.

Immortality implies an inherent quality in man' nature that is indestructible and lives regardless of th flesh and blood. We do not contradict this. We kno as Christians that we shall live after death, and tha there is an energy and power which we call in Theology the soul, which shall defy and exceed the flesh an blood, the sin, death, and the grave. But we g beyond the concept of immortality. We believe in th Resurrection.

Resurrection on the other hand implies that a tran cendent God has the power to recreate us once we ar dead into a resurrected form. Since God has made u He most certainly has the power to change this life int the sure and certain state of eternal life, "Who sha change our vile body, that it may be fashioned like unt his glorious body, according to the working whereby h is able even to subdue all things unto himself" (Phi 3:21). Unlike Greek philosophers and Roman teacher the Bible is not concerned with having you believe i the immortality of the soul, but the Bible and Christia faith testify to the Resurrection of the Body unto eve lasting life. There is a difference!

We differ from other religions of the world. If yc were to travel around the world, you would discove very quickly the major difference between immortalit and the Resurrection. Other religions of the wor believe in such things as transmigration of the sou (a) or the incarnation (b) of a soul following deat into another form of life, be it human, animal, or spir On the contrary, Christian faith is not centered upc the fact of transmigration of the soul or upon the inca nation of your soul into another kind of existence, b upon the fact that you will have a resurrection. In th Christian faith we teach that you and your body sha resurrect from the dead. Upon this point, the Bible very clear even as the body of our Lord Jesus Chri resurrected with the nail prints in His hand and th spear mark in His side.

The dimensions, time, type of body, and the natu of our being are all unknown in this resurrection. The are not described in the Bible. The only matter of in portance dealing with the resurrection as far as Chr tian faith is concerned is that once you are dead, yo body shall live again! Every one who believeth in t Christ may have everlasting life; and He will raise hi up at the last day (John 6:40). How does the resurre tion occur in us who believe in Christ? It actually occu only when we accept Christ!

Martha and Mary were deeply concerned about t resurrection of their brother, Lazarus. In their conv sation with Jesus, they were asking for the resurrecti of Lazarus at the last day. Jesus said, "I am t resurrection, and the life: he that believeth in m though he were dead, yet shall he live" (John 11:25). D you understand the implication and the meaning of th statement? This is so important! If you miss this you miss eternity! It is the Christ Himself within mor man that causes the resurrection from the dead. It within the transcendent power of God to enter yc

inful life to cleanse you, and recreate you, and lastly esurrect you from the dead once you have passed this arthly life. If Christ be in you, you can never die! "He hat believeth in me, though he were dead, yet shall e live" (John 11:25b). That is the teaching of the hristian faith. As a matter of fact, the resurrection, nd the resurrection alone of the body is a fundamental oundation of the Christian Church and of our faith.

The key to this resurrection is our faith in Christ. It s God Who has redeemed us. That is our faith in Christ. t is God through the Holy Spirit who lives in us, and ecause He lives in us they may crucify your body; hey may burn you at the stake; they may destroy your ind, but they shall never prevent His power from esurrecting you when you are dead. Remember how tephen died? "Behold, I see the heavens opened, and he Son of man standing on the right hand of God" Acts 7:56). How futile it was for the chief priests to ill Jesus on the cross, to seal Him into that sepulchre, nd to set a watch to make sure the stone could not be olled away. They did everything in their man-made ower to hold the Resurrection back—as if anyone ould keep the sun from rising in the east nor the earth rom rotating. When we think of this power of God, it s the same power of the Holy Spirit that lives in your fe and heart today. "For whatsoever is born of God vercometh the world: and this is the victory that over-ometh the world, even in faith" (I John 5:4).

There are three great evidences of belief in the Resurection. The first great evidence of belief in the resurection of the body following the Lord's Resurrection s what happened to the lives of His disciples. Defeated, sillusioned and despairing men were transformed by he Resurrection and their belief in Jesus Christ. The isciples were a body of men unshakable in their witess, and this was toward only one fact: not that Jesus as born; not that He did good works; not that He died pon the cross nor was sealed in the sepulchre, but only hat He rose from the dead.

Because Jesus arose, they believed that they also ould rise on the Day of Resurrection. The early disples met on the first day of the week banishing the ld Testament Law—"Remember the sabbath day, to eep it holy"—because a new and greater day had been rdered, a day commemorating the Resurrection. After vo thousand years, we still attend church each Sunday ot on the Sabbath Day but on the Resurrection Day again commemorate—what? After three days, Jesus as resurrected from the dead. They believed that in his Resurrection they had a victory for their own life. hey believed they possessed this victory because Christ as in them. The Bible says, "Not I, but Christ who veth in me." Though sinful, unworthly, feeble, and ith intellect so poor, nonetheless, to know that there a God within my heart who not only walks with me, lks and lives with me, but who also on that last day hall ban sin, death and the grave, and cause me to surrect to eternal life—this is glorious!

You may not be the most brilliant educator in the orld; you may not have much of an education; you ay not be very profound in life; you may be very oor; you may have a great sin burning your life; you ay be hopelessly incurable, but if you have faith in he Resurrection, what more in life can you ask? Paul ys, "We are more than conquerors through him that ved us (Jesus Christ). . . . Neither death, nor life, nor angels, nor principalities, nor powers, nor things present; nor the things to come, nor heights, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37b-39). Out of these cowards, this Resurrection made great heroes.

Most of the disciples died a martyr's death because they were not ashamed of the Gospel. They realized that if their life was to be taken, they still had eternal life. Stammerers became great eloquent preachers, and five thousand people at one time accepted the Lord because of their preaching. Little dwarfs became great giants. Confused and disillusioned men suddenly took told of a purpose for life—the death, Resurrection and ascension of Jesus which changed the world. That is the first evidence of the Resurrection.

The second great evidence of the Resurrection of Jesus is the fact that it is the very foundation of the Christian faith which is now a world religion. On this Easter Day, we accept the Christ as a reality. The unfailing theme of the church from the 1st century down through the ages is the Gospel of the Resurrected Christ. There would be no church, no Bible, no communion or baptism, in fact there would be no Christianity if there were no Resurrection. So the church is the second evidence of the Resurrection. We gather here Sunday after Sunday to proclaim "He is not dead, but is alive, and because He lives, we also shall have life."

The third evidence of the Resurrection is what has happened to men and to us who believe in this story of how He rose from the dead on that first Easter Day. Yes, not only the men down through the ages who believed in the Resurrection, but also those of us here today who after two thousand years have in our hearts a need to come together to sing, proclaim, and profess that Jesus Christ is the Son of God who was crucified, died and was buried, but who on the third day rose again, "That whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Yes, you are evidence yourself that He rose from the dead.

Since arriving in Iwakuni, Japan, Chaplain Thomas Schultz has been pastoring a Japanese Mission. Look for pictures and an article in a future issue.



SISTERHOOD

DEVOTIONAL PROGRAM FOR APRIL

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: OBSTACLES OF FAITH
"Lack of Love on the Part of the Church"
Junior: FIRST THINGS FIRST
"First, Be Last"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

Lack of Love on the Part of the Church

by Geneva Berkshir

Introduction

It is ironic, but nevertheless true, that one of the greatest obstacles to a person's spiritual growth is the church itself—that is, speaking of the church as a body of believers, and not of the rituals, doctrines, etc., involved which distinguish various denominations. This really shouldn't come as much of a surprise to us, though, when we consider that its members are taken right out of that motley mass known as the human race—with all its imperfections and hang-ups. Doesn't it seem wrong that in the midst of individuals who are supposedly trying to walk in the steps of Christ, we find exhibited jealousy, unconcern, partiality—and all in all, just an absence of love for others! If people cannot receive love and understanding in the church, then they realistically have nowhere else to turn, and we as believers have missed our whole mission.

For Study

1. Let us be assured that this is not a fault found in the church only in recent years. Christ even found that His disciples needed reprimanding for not showing love to those who came to Him. In Mark 10:13-16, we find Christ becoming provoked with them for shooing away little children, telling them not to bother Him. Why is it so important that little children come seeking the love of God? What does Christ say we must become to accept the Kingdom of God?

Since we must become as little children to enter int the Kingdom of God, does it not seem logical that w should be more concerned with bringing young ones t an acceptance of the Lord, rather than allowing ther to enter adulthood, when they have added intellectua barriers to overcome? (This is a point which wa brought out in a leadership class which I have bee taking, and I think it is well worth thinking abou especially for those who help in Sunday School, in th church nursery, who babysit, or have any close conta with children.) And we take so lightly the responsibilit of teaching children in Church School and Vacatio Bible School!

2. On the other hand, we gain some insight into th kind of concern our contemporary churches lack, b looking at the New Testament church. As Pete Gi quist puts so aptly in his chapter on the First-Centur Church (in his book **Love Is Now**) . . . they were n "program-oriented"; but rather "people-oriented." Th love of God bound them together and actually dre others into their fellowship. Notice how they handl a problem concerning the widows in Acts 6:1-7.

3. Read over an incident Paul describes in th Corinthian church of how a man who was "cast ou from the body of believers as punishment for a sin h had committed (I Cor. 5:1-6) was drawn back into th fellowship by love (II Cor. 2:4-8 - Living Ne Testament).

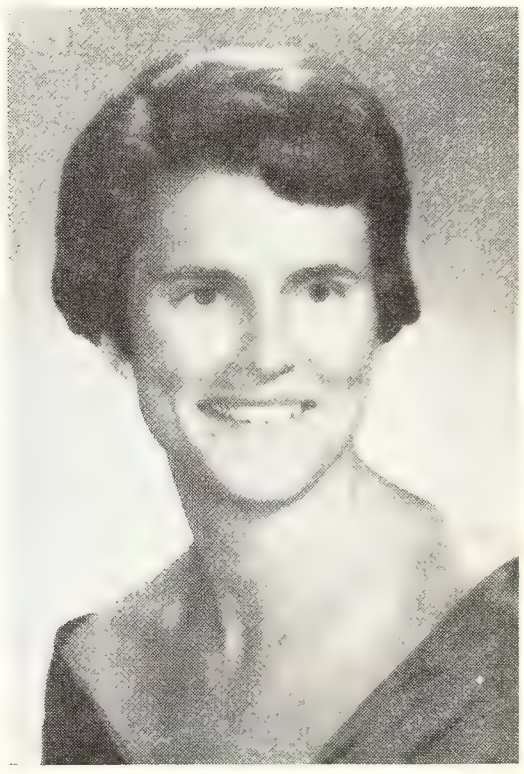
For Sharing

Discuss ways in which you could show more love and concern to others through your church—your Sisterhood group; your youth group; a Sunday School class you teach, etc. Perhaps an example which came to my own mind would help stimulate your thoughts.

Several years ago during an evangelistic service in our church, I became very distraught over a woman and her noisy little brats who sat way down front and prevented **me** from being able to concentrate on the message. I even complained to others about it later. The lady was not a regular attender of our church, and as I think back, I see that if I would have had any real concern for the mother and her need, I, as an established Christian, might have offered to take care of some of the children, so that she herself may have gotten more out of the service and been encouraged to come back. (Incidentally, she never has been back to our church services since that time, and one has to wonder if she sensed my, and perhaps others' hostile and unloving feelings toward her and her children.)

JUNIOR BIBLE STUDY

First, Be Last



by Mary Ellen Drushal

Please read: Mark 9:33-37
Matthew 18:1-5
Luke 9:46-48
Matthew 20:20-28.

I hope after you read these verses, you were as confused as I was! Here we have twelve grown men who are squabbling over which of them would be the greatest in the Kingdom of Jesus. Now this seems pretty silly to us now because we have studied and understand that Jesus had come to earth to establish a kingdom of the heart and not a political reign.

I tend to get very impatient with the disciples because it would seem that being with Jesus during virtually all of His earthly ministry, they would by now understand what His mission on earth was. But, as the old saying goes, "they couldn't see the forest for the trees," and they were more interested, probably because this was a real and tangible thing, in a kingdom on earth than they were in a kingdom of Heaven.

Jesus must have been very patient with these men because He had told them many times about what would happen to Him—and yet, they did not understand. In Matthew 20:26 He says, "If one of you wants to be great, he must be the servant of the rest" and then again He tells of His Kingdom, "like the Son of Man, who did not come to be served, but to serve and to give His life to redeem many people."

Now, if one of you Sisterhood girls desires to be great in Christ's Kingdom, one must first love Him and give that life over completely to Him, so that He can live within and change that life to make it over into His image. We must then desire to serve others, whether it be by holding a responsible office in Sisterhood, or the church at large, or whether it be in the janitorial work of the church. Whatever the opportunity, we must be yielded to Christ so much, that we are willing to serve in whatever capacity or cost to us as individuals.

There is a chorus I learned many years ago, and although I don't remember all the words, the point was this—**Jesus** first, **others** second and **self** last.

Jesus has said, in order to be first, we must be last. Are you willing to be last?



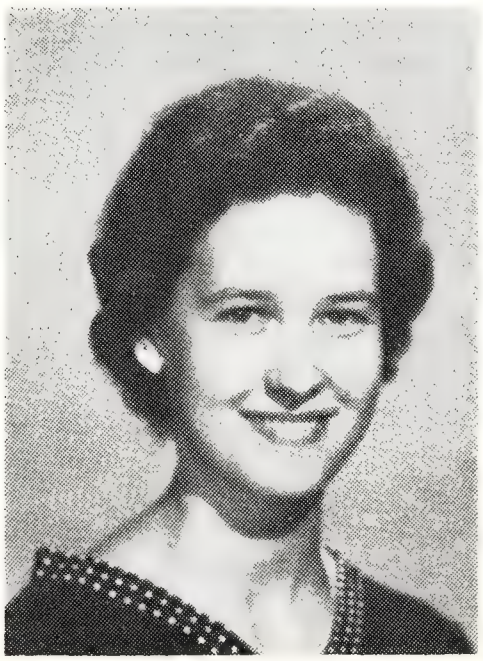
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HIGHLIGHTS
of
PASTORS' CONFERENCE
MAY 16-18
"A Retreat for Renewal"

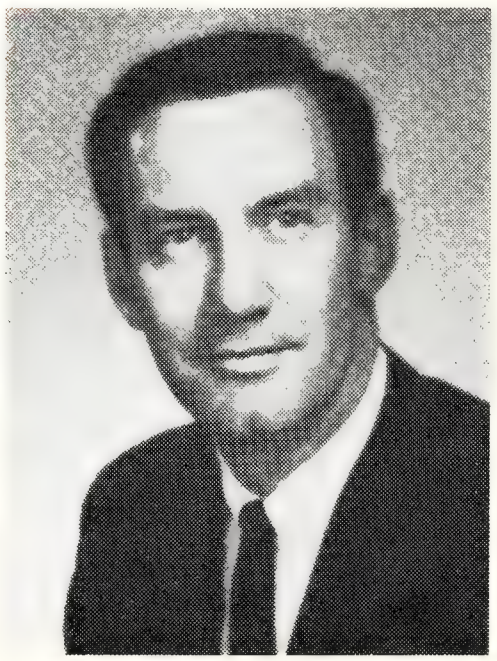
- **NEW LOCATION**—Beautiful setting of Camp Bethany
- **NEW TIME**—May 16-18, Tuesday supper through Thursday lunch (Tuesday afternoon for registration and recreation)
- **NEW PROGRAM FORMAT**—Informal retreat atmosphere
- **NEW HOUSING ARRANGEMENTS**—Round-the-clock fellowship
- **NEW REGISTRATION**—Pre-registration and $5 advance deposit will be required. Total cost of conference: $18 for pastors and $12 for wives

- **NEW PROGRAM FEATURES**
 - —Special small group sessions for pastors' wives
 - —Musical program by eight-voice vocal ensemble
 - —Pastors' problem-sharing panel discussion
 - —Faith encounter centered in God's Word with Rev. L. Doyle Masters
 - —Triune Holy Communion service for pastors with Dr. A. T. Ronk

RESOURCE LEADERS



For Wives
Mrs. Jerry (Julia) Flora



For Pastors
Rev. L. Doyle Masters

The Brethren

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EVANGELIST



"I am a Pakistani child facing death in a refugee camp near Calcutta. Thank you, Brethren, for doing much for me through the World Relief Commission. But I have one further request: Please . . . please don't complain if your food isn't cooked just the way you want it tonight!"

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The Brethren EVANGELIST

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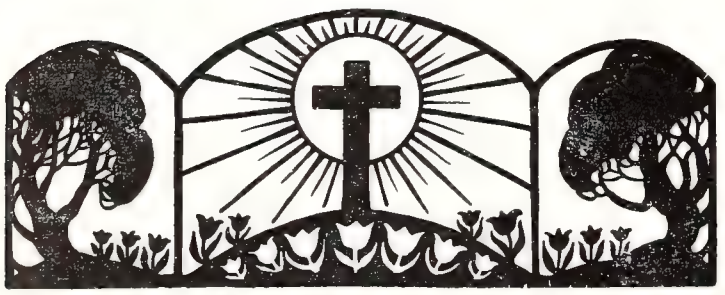
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NOTES and COMMENTS

The Ohio Conference of The Brethren Church is scheduled to be held June 22-24, 1972 at Camp Bethany. Details and program for this Conference are planned for release in a future issue of THE BRETHREN EVANGELIST.



WHO IS MISSING **HIS** SHARE?

The treasurer of a congregation resigned. The chur asked another to take his position, a man who manag a local grain elevator. He agreed under two conditio (1) That no reports from the treasurer for a whole ye be given; (2) That no one ask him any questions duri this one-year period. The church gulped but fina agreed, since he was a trusted man in the commun and well known because most of them did business w him as manager of the local grain elevator. At the e of the year, he had this report: The indebtedness $250,000 on the church was paid; the minister's sal had been increased; there were no outstanding bills a there was a cash balance of $12,000.

Immediately, a shocked congregation asked, "H come?" Quickly he answered, "Most of you bring y grain to my elevator, As you did business with me simply withheld ten percent on your behalf and g it to the church in your name. You never missed Do you see what we could do for the Lord if we w willing to give the first tithe to God who really owns

from Gratis Lamplighter

By the Way

HEADS BENT LOW

RECENTLY A LETTER was received which mentioned that senility should be dealt with in great ste. Haste accompanied by the guise of mercy which kes anything out of circulation when it becomes aged. Statistics show that the Holy Bible is still the best ller in literature although it is one of the oldest pieces writing known today. The Constitution of the United ates still reinforces the foundation which was laid as s nation was built.

Youth which is immature in intelligence and foreht would like to set aside, not for the time being, t for good these established principles which have ided a true and steady course spiritually and socially rough ages past.

Those who have worked the hardest and most dilintly are the ones who show their age through stooped oulders and hanging heads.

This brings to mind a selected poem entitled, "Heads nt Low."

A stooped old man, and a young man,
Chanced to meet one day.
The young man said to the elder,
In his usual braggart way,
"Why don't you walk up straight like me?
That's no way to grow old;
It's all a form of habit,
At least that's what I'm told."
The old man gave him a knowing look,
And said, "My dear young friend,
Have you ever examined your wheat fields
And noticed the heads that bend?
If not, just look them over,
As the harvest time draws nigh;
You'll find the heads that are empty,
Are standing tall and high.
But the heads that count in the harvest,
Are filled and bending low,
Awaiting the reaper's sickle;
Their time is short they know."
As the young man passed on by,
He slowly bowed his head.
No doubt, he pondered many a day
On the words the old man said.



THE MAYOR GOES TO COLLEGE

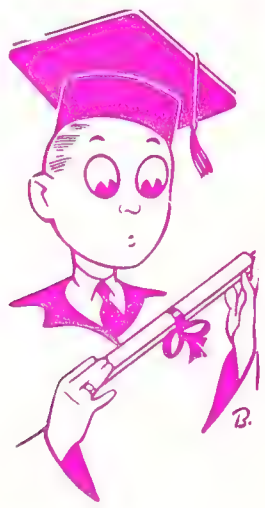
Mr. Ronald Hooker of Newcomerstown, Ohio is presently a Junior at Ashland College majoring in Education. He has recently received the honor of having been recognized as the youngest mayor in the United States. There are one or two other mayors who claim this distinction, but he is the only one heading local governmental departments in an incorporated village.

Mr. Hooker is also a local director of enlistment for the United Methodist Church with an outreach directed to young people who have never known Christ.

Having known Mr. Hooker for some time through mutual business acquaintances and friends I suggested an interview with him which he graciously consented to give to us for the purpose of an article for publication in THE BRETHREN EVANGELIST.

This interview was based on questions relative to the younger generation becoming actively involved in politics, also with the matter of Christianity's responsibilities in political affairs.

We personally would like to congratulate Mr. Hooker in achieving this honor and express our gratitude for his kind consideration in granting this interview. (Ed. note)



Mr. Schuster: "First of all Mr. Hooker let me offer my personal congratulations on your successful venture in politics and the distinction of being the youngest mayor in the United States. At this time I would like to ask you a few questions and get some of your impressions, as the youngest mayor in the United States. Can you recall when you first had aspirations of getting into politics?"

Mr. Hooker: "Of course I considered it in High School, and during High School I attended most of the Council meetings that the village had. Listening to what the Councilmen and Mayor had to say, I thought that someday I might be interested myself. Last summer after the 26th Amendment to the Constitution was ratified—Ohio being the 38th state and the one to ratify the change in the Amendment to the Constitution to allo 18-year-olds to run for office—I decided that I mig as well run. The opportunity was there, and a grou of businessmen in the town were behind me. They sai "Why don't you run Ron?" So I just decided to give a go.

Question: Did you have any ideas of getting in politics before this happened, especially in your earli life?

Mr. Hooker: Well some . . . of course I have alwa been interested in politics, but I never dreamed it wou be this soon."

Question: "Were there any particular instances people that may have influenced you to seek offic

Mr. Hooker: Well, my next door neighbor Robe Zimmer, who owns a lumber company, was one of t key people and one of my campaign managers. He w one of the people who tried to get me to run from t beginning as well as John Kissler and people in t town. I was taking classes at Ashland College duri the summer when I decided to run. During the tim was a candidate I was at the college five days week so I was only around once in a while Newcomerstown."

Question: "I have heard that your campaign in seek the mayor's position was rather unique and that it v conducted in a rather unorthodox manner. Would care to comment on the method you used?"

Mr. Hooker: "Well, it was unique. I didn't buy ra time or big newspaper ads. I just went around to pec in the town with a card and pencil and said I wo appreciate their consideration, and as the result I lucky enough to capture about two-thirds of the vot

Question: "Now this might seem to be a loaded qu tion. There are those who staunchly defend keeping church and state strictly separated. Do you feel t there is a place for a Christian in politics—that is coming active in matters which are more or less stri political?

Mr. Hooker: "Well, I do. I think that the church to work—the church and municipal government or form of government have to work together. I feel th is no better person for office than one that is invo in church work."

Question: "Well I have heard it said so many ti by people who consider themselves devout Christ that they should keep their nose out of politics. C you elaborate on this a little bit more?"

Mr. Hooker: "Well, I think that what we nee politics is someone who is honest and conscientious willing to put the will of others and the feeling others before their own. Usually people who are invo in church work are willing to do this, and for this son they often make very good candidates."

uestion: "To supplement the previous question a little t—What is your impression on whether Christianity in or does create any influence on social matters from political standpoint?"

r. Hooker: "Well I think it does. For example: How an a devout Christian be willing to let contracts to ompanies in hope for a rebate themselves? How can a erson who is conscientious and a Christian pull many the political maneuvers that go on? I don't think they ould. This has long been a problem that people that are volved in the church and church work do feel that ey don't want to enter the rat race. They don't want get involved themselves because it would always be ying to pull them down."

uestion: "What was the general reaction of your iends especially some of the students that go to college, pecially after you won this mayorality race?"

r. Hooker: "Well, I think everyone was pleased. Of ourse I take razzing once in a while but that is part of eing nineteen and mayor of the town. I was really eartwarmed by the results of the election. On the night fter the votes were cast I went down to my own pre-nct as I was a write-in candidate without any political arty's endorsement, and I turned on my flashlight at e voting precinct and saw that I had garnered 153 otes in my precinct to 27 to the next highest candidate. hat was something!"

uestion: "So that was a unique campaign even ough it was unorthodox. Do you think that your being ccessful in your first attempt at becoming involved politics will give other young people an incentive to so try their hand in careers pertaining to govern-ent?"

r. Hooker: "Well, really I hope so. One good thing can say for a person coming out at nineteen years of e is that you are not biased by a lot of political preju-ces. In other words I don't hear college students as a le say that the best Democrat is worse than the worst epublican and this sort of thing. You have to take ople on their own merit—not necessarily any particu-r party endorsement. I would never support a candi-te just because he was a member of any political rty. I would look at the person and see what he od for."

uestion: "Well, I have heard in higher government helons and especially in the senate representatives at these young senators that just went in for the st time are downgraded by the older senators until ey get a little experience. Have you heard any this?"

r. Hooker: "Well of course people are always going criticize any thing you do. Of course these people will mp on the younger candidate who doesn't have any perience. The first couple months have been very luable because I have learned a lot. I have learned at you can't please everyone. No matter what you do certain percent of the people are for it and a certain rcent against it. After a while everyone will be against mething you have done. That one thing will stand out your mind. Recently the village of Newcomerstown rchased a fire truck. Well, there were people in the mmunity who were naturally opposed to that, but in e long run it is going to help them as far as their insurance is concerned and as far as everything else. You have to weigh the benefits of your actions."

Question: "Getting back to our younger generation . . . now since they have this opening, do you have any advise for these young people whose ambition might be leaning in the direction of governmental careers?"

Mr. Hooker: "Well, yes, in order to be successful—I made this statement in a Youth Rally in Duluth, Minnesota—in order to be successful it is necessary to work with what you have, laying bricks until you reach a certain point, not standing on the outside throwing bricks."

Question: "That is excellent advice. As I mentioned before this is your first adventure in politics or getting your feet wet as it were. Has this adventure turned out as you expected?"

Mr. Hooker: "I have gotten more criticism than I thought I would. I have more people daily complaining than I ever dreamed, and I would say the job is not as easy perhaps as I thought it would be. There are a lot of things entailed with the job that I didn't realize when I first started to run. I think it is challenging, and in a way I'm glad it is a little rougher."

Question: "I have been in Newcomerstown many times on business, and I notice that you defeated the incumbent mayor in the election. What is the reaction of the residents in the relatively short time you have been in office—as far as corporations etc.?"

Mr. Hooker: "Well, the former mayor was defeated in the Democratic primary and didn't actually run against me in the fall, but we have maintained good relations and there are no hard feelings between us. I think the people in the town are reasonably well pleased with the change in office. There were many people reasonably well pleased with the former mayor's performance."

Mr. Schuster: "From our past conversations I am well aware that your enthusiasm in this direction has not dimished. Do you have any plans to further your political career?"

Mr. Hooker: "Not at present. I am a delegate to one of the national conventions, and my name will appear on the ballot this spring for the first time."

Question: What are your plans as far as your scholastic program is concerned? Do you intend to complete your studies here at Ashland?"

Mr. Hooker: "Yes, in fact I'm even considering taking course at the Seminary, after I complete student teaching in the fall."

Mr. Schuster: "Do you think that anything you have received here at Ashland might help in your career?"

Mr. Hooker: "I do. I think it has helped a great deal. I think there are other things that a student can learn in college besides logarithms and dates of world conquerors. I think you can learn to cooperate with other people, and you can learn to accept responsibilities that come to you. And in this way better prepare yourself for the jobs, the vocations that you plan to go into."



CRUSADER SUPPORT GROWING

WE ARE HAPPY TO REPORT that various congregations, classes, individuals and other church-related groups have pledged nearly $3,000 in support of the 1972 Summer Crusaders! During the coming summer, seventeen youth and young adults from fourteen churches will be immersed—for seven weeks—in a variety of ministries **with** Brethren churches.

Note the emphasis on "with." Summer Crusaders are not going out only to work "for" churches but "with" Christians of all ages in a wide variety of activities. God is alive . . . His Spirit is stirring within the "body." We expect great things to happen as we unite ourselves in the attempt to carry out His great commission.

We feel that ours is an unusually promising time for "harvesting." For God has been opening the minds of men to receive His word in unprecedented ways. And we evangelicals are coming out in the open to declare ourselves through such media as "The United States Congress on Evangelism" (1969), EXPLO '72, and KEY '73. It's true . . . we have to reach out to those outside the family of God and offer them something real. We must proceed beyond mere verbal affirmation (words, words, words) by developing attitudes and behaviors consistent with our professed faith. The beauty of the Summer Crusader concept lies in the commitment of youth to "do the faith" as well as to prepare themselves to articulately talk about it. Their work will be described in detail in the next issue of **The Evangelist** and progress reports will be made from time to time. Watch for more on the ministry through youth!

Until then, there is a very vital role each Brethren can perform which will be greatly appreciated by all the Crusaders . . . **pray** for God's direction in their lives and work. Your support dare not end with the sending of a check to help pay the bills. That is important, but your prayers are also greatly needed.

NEW CASSETTES AVAILABLE

A number of new Regal Cassette Tapes have bee added to G/L's growing line of audio aids for teaching learning and inspiration.

Hear Ethel Barrett at her best as the master stor teller on the following two new tapes—four stories o each. Not only does she motivate, entertain, and inspi as she brings Biblical characters to life, but she teache basic Bible truths in an entertaining way.

Old Testament Venture Stories includes these stories:

Miracle by Long Distance (The story of Naaman

Little Guy with a Big Problem (The Story of Jonah

The Party's Over (The writing on the wall)

Why Was I Born? (The Story of Esther).

New Testament Venture Stories includes these stories:

I Can't Believe It! (Peter's escape from prison)

God Is Wide Awake (The Philippian Jailer)

The Big Secret (Paul's nephew thwarts murder plo

The Unsinkable Apostle (Paul and the shipwreck

These new teaching cassettes retail at $3.95 each a can be used in a wide variety of ways.

In addition, five **Sing-A-Long Cassettes** are now ava able for use in Church School and in the home at $5. each:

Little Ones Sing-A-Long: 24 songs for ear childhood.

More Little Ones Sing-A-Long: 47 more ear childhood songs, activities, rhythms, for a varie of activities.

Primaries Sing-A-Long: 17 songs for primari from G/L Praise Book songs, **Primary Childr Sing.**

Juniors Sing-A-Long: Quartet sings 16 songs fr Praise Book songs **Sunday School Sings.**

Let's All Sing-A-Long: 17 songs especially youth.

The value and versatility of cassettes as teaching to has hardly been explored in many Brethren Chur Schools. Here is a chance for making use of exp assistance in teaching songs and telling Bible Stories



NAE

SOCIAL ILLS, EVANGELISM AND EDUCATION TO BE FOCUS OF NAE CONVENTION SEMINARS



WHEATON, Ill. — Problems of society, evangelistic movements and Christian education will be the focus of attention during some of the 57 seminars at the 30th Anniversary Convention of the National Association of Evangelicals. These and other important issues will be considered when an expected 1,500 delegates and visitors convene for the three-day event which marks NAE's 30th year of service to America.

Some 35 speakers are lined up for the seminars which include eight luncheons. Among the notables on hand will be Dr. Peter Beyerhaus, professor of missions at Tubingen University (Germany) and chief architect of the **Frankfurt Declaration;** the attorney general of Missouri, M. John C. Danforth; Dr. Ted Engstrom, executive vice president of World Vision International; Dr. David L. McKenna, president of Seattle Pacific College; Dr. Dave Breese, president of Christian Destiny, Inc.; Dr. T. A. Raedeke, executive director of Key 73; and the Rev. Bob Harrington, Chaplain of Bourbon Street, New Orleans.

Business, sharing of mutual concerns, and fellowship will mark the thrust of the seminars. Other topics to be discussed include church growth, missions in Third World countries, the Christian day school, deferred giving, crime, creative radio spots, church-state separation and family finances.

NAE's eleven commissions and four affiliates touch more than 20 areas of Christian ministries, and serve an estimated 10-12 million evangelicals. Much of their policy and program planning is shaped by concerns and concepts from the convention seminars.

The affiliates include the Evangelical Foreign Missions Association, the National Association of Christian Schools, the National Sunday School Association and the National Religious Broadcasters. Ministries served by the commissions include the chaplaincy, home missions, evangelical action, evangelical churchmen, higher education, evangelism and spiritual life, social concerns, stewardship, theology, women's fellowship and world relief.

EVANGELICALS RIDING CREST IN NATIONAL BOOK SALES

New York (EP) — A poll of large publishers, denominational houses and independent firms shows that Americans today are buying books that stress personal religious faith amid everyday problems, and that evangelical books are logging the lion's share of sales.

Writing in the copyrighted March 1972 issue of Christian Herald, JoAnn Price says publishing executives in her informal poll told her readers "want to be inspired."

Doubleday's editorial director Alex Liepa pointed out that "most people are seeking some spiritual comfort in religion, and the evangelical books are obviously more likely to offer such comfort than books written by people who either say God is dead or that Jesus was a political revolutionary."

Macmillan's Clement Alexander noted that books about death also move quickly. "After trying to avoid looking in that direction for some time," he said, "Americans want to come to terms with death."

A related trend was noted by Pollster Price: books on Eastern religions, the occult, psychic phenomena and even witchcraft. Paul M. Pettit, editor of religious books for Abingdon, said this was caused by a "loosening of Protestant and Roman Catholic authority, increased mobility and probably a thirst for . . . 'rumors of angels.' "

Association Press (YMCA) executive Robert Roy Wright saw the occult binge as a reaction against the extreme "God is dead" theology, general interest in the Far East, a search for religions of "low demand" and rejection of the religious "establishment."

Author Price said her survey revealed that the popularity of highly personalized testimonials to the Christian faith has meant better business for evangelical houses than for liberal denominations. A poor showing was made for theology books by and for theologians. The lowest mark went to liberal scholarly theology.

Richard Baltzell, editorial director of Fleming H. Revell Co., noted that celebrities tend to be more widely read than people who are authors only.

All agreed that modern versions of the Scriptures, Bible aids, references and atlases continue to sell well. The American Bible Society's Good News for Modern Man and its Today's English Version, became the all-time best-selling paperback in May 1971. By October, Good News had climbed to 30 million in sales. A month later it had sold a million more. The Living Bible sales now stand at nine million.

Word Books' Floyd Thatcher warned: "We cannot respond to this receptivity with a warmed-over rehash of jargon and cliche-ridden trivia."

The Brethren Layman



The Laymen's Meeting

Rodger H. Geaslen

PROGRAM FOR APRIL

EL CAPITAN AND THE ROCK OF AGES

EL CAPITAN, in Yosemite, California, is a granite monolith which rises 3,400 feet straight up from the valley. It can be easily climbed from the back by a gradually ascending trail.

The southeast side of this monolith is called the "Wall of Morning Light" because the sun strikes that side first. That side had never been climbed until two experienced climbers ascended that wall in November 1970.

They made it by driving pitons into cracks in the wall. Where there were no cracks, they bored holes and set expansion bolts to pull themselves up. They estimated they had to drill 300 holes in the wall.

On the entire vertical face, they encountered only two ledges on which they could stand or sit. They spent their nights in tent hammocks suspended from pitons driven into the rock.

When they started, they estimated that the feat would take about 12 days; but part way up they were hindered with winds and heavy rains and freezing temperatures! This also shortened their food supplies and nearly defeated their assault on the cliff. Later the weather changed and with courage, perseverance, and endurance they were able to continue the climb. After 32 days they finally reached the summit where food and warm congratulations awaited them for the triumph!

We have often thought of El Capitan as a picture of our Lord Jesus Christ—the "Rock of Ages." Isaiah 26:4 says: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." The marginal reading of everlasting strength is "The Rock of Ages." Sur everlasting strength is in Him!

In Isaiah 32:2, the Lord Jesus is described pro etically as "the shadow of a great rock in a weary lan

When the Israelites were in the wilderness on th way to Canaan, they murmured because they lack water. The Lord instructed Moses to smite the rock Horeb and when he did so, water flowed from the ro in abundance. They drank freely from that stream whi followed them.

In I Corinthians 10:4 the picture is explained to It says: ". . . they drank of that spiritual rock th followed them; and that rock was Christ." What beautiful picture of our "Rock of Ages" which w cleft for us by the rod of divine justice for our sins!

Now because He was smitten and bruised for o iniquities, the water of life—eternal life—flows free The Lord Jesus said: "If any man thirst, let him co unto **Me** and drink." All who hear His invitation a come to Him may drink freely.

We appreciate the courage and endurance of the m who climbed El Capitan. They said they climbed becau it was "a tremendous emotional fulfillment." Of cour such a feat also brings with it popularity and, ve likely, other rewards.

The Lord Jesus Christ does not ask us to endure su agony as these men experienced when they hung hammocks in freezing temperatures. He endured t suffering Himself which we deserved, and now simply invites us to believe on Him and commit o lives to Him. We may hide ourselves in Him and li for Him who died and rose again.

When we reach the end of the road, we will find Hi to be a "wall of morning light," and He will give welcome far greater than the El Capitan climbers e perienced on the top of the rock!





ASHLAND, Ohio, March 17 — On Tuesday (March 1) at 8:15 p.m. in the Ashland College Memorial Chapel, he Choir held a Bon Voyage concert preparatory to its uropean tour which starts March 23.

According to the director of the choir, Calvin Y. ogers, the choir was assisted in this concert by an rchestra provided through a grant from the American ederation of Musicians Music Performance Trust unds.

The orchestra is composed of faculty, students and rofessional musicians from the Ashland, Mansfield and Vooster areas. Rogers said, "We particularly wanted n orchestra for this concert because the choir is going o be performing with an orchestra in Vienna on Easter unday. This gives us an opportunity to do the works t least once with an orchestra."

Of the 44 students in the choir, 42 will be making the uropean trip. They represent the most experienced articipants in the vocal program on the AC campus. Iembership is open to students at all class levels and rom all departments.

Brethren choir members are: Michael Radcliff, Milford, Indiana; Paul Deardurff, Bellefontaine, Ohio; John Shultz, Ashland, Ohio; Dale Stoffer, Canton, Ohio; Julie Meyer, Ashland, Ohio; Ron Blake, North Georgetown, Ohio and Sherry Barnhart, Gratis, Ohio. Other Brethren going are: Jeanne Shultz, Ashland, Ohio; Gloria Stout, Flora, Indiana and Mr. and Mrs. Virgil Barnhart, Gratis, Ohio.

The Bon Voyage concert was drawn entirely from the choir's European Tour repertoire. Highlights of the program included the choir's first performance with orchestra of W. A. Mozart's "Regina Coeli" and the "Coronation Mass." These are two works that the choir has been requested to sing at the historic Minoritenkirche in Vienna on Easter Sunday.

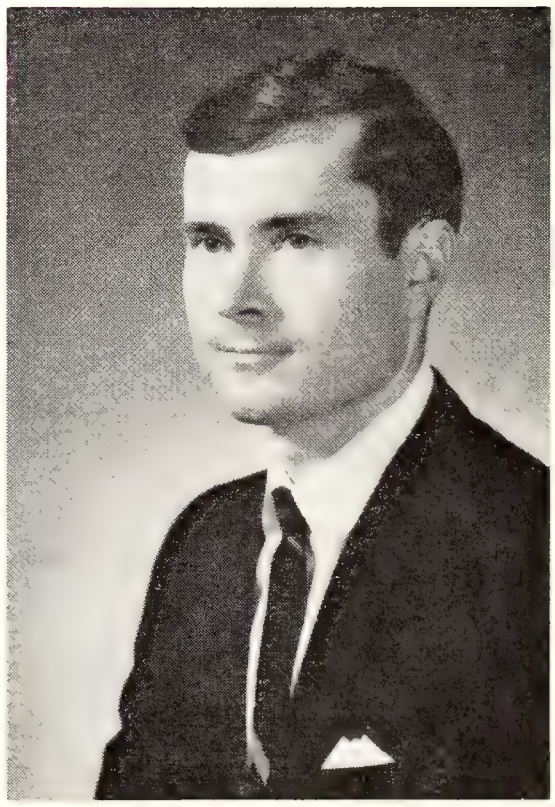
The concert was enriched by sacred and secular music of contemporary American composers. "Three Devotional Songs" by Jack Johnston, composer-in-residence at Ashland College were featured.

Andrew Gregerson is associate director of the choir and Richard DeLong, Mansfield, is organist.

MOTIVATED MEN

by Candi Baker

KENNETH L. SULLIVAN



ENNETH L. SULLIVAN, 29, is a senior at Ashland Theological Seminary majoring in ew Testament. He has been a member in the rethren Church for eight years and comes from ie Firestone Brethren Church in Akron, Ohio. en attended Garfield High School and Univerty of Akron before enrolling in Ashland College. n 1968 he entered Ashland Theological Seminary nd has served as student body secretary in 1969-), active on the Gospel Team and Seminary mbassadors. Ken enjoyed a trip to the Holy ands in June and has shared his experiences ith all interested students.

Ken is married to Jeanette Sullivan from the irestone Brethren Church, and they have two aughters. Dianne Lynn is six and attends ndergarden at Grant Street School. Christine argaret is two and a half and entertains every ie with her singing. Jeanette is involved in the ssociation for Children with Learning Disabilies and enjoys sewing and music.

Ken keeps very busy with fulltime employment at Archway Cookies in Ashland as well as pastor of the Walcrest Brethren Church in Mansfield, Ohio. After graduation in June of 1973, Ken plans to enter the pastoral ministry.

news ... from the Brethren

Stockton, Calif. The New Tide Singers will be in the Stockton Church April 23 at 1:30 p.m. The W.M.S. was in charge of a 'Sacrifice Soup Luncheon after morning services on March 12. Offering will be used in mission work.

Center Chapel, Ind. The Southern Indiana District Laymen's Rally was held March 13. The College Corner Laymen presented the program; Charles Martin was the speaker and the music was by the "Five in Hand" Quartet.

Ashland, Ohio (Park Street). Our 10:30 Worship Service is now being broadcast live each Sunday morning over WRDL-FM 89.5, the Ashland College station.

Burlington, Ind. The Southern District Youth Rally was held Sunday, February 20. Even though the weather was bad there were over 200 in attendance.

Tucson, Ariz. A Bible Conference was held March 8-12 with Rev. Alvin Shifflett as speaker. Rev. Shifflet is from Stockton, Calif.

Corinth, Ind. An anonymous donor presented door chimes to the parsonage. An Easter cantata is being planned for Community Easter Services.

Goshen, Ind. Sunday evening, February 27 the Junior Choir presented a musical program. Sunday evening, March 5, a musical program was presented by the "Sunbeams," a group of 22 girls ranging in age from 8 to 13. The group was from the Pleasant View Mennonite Church.

Milledgeville, Ill. The Milledgeville Brethren have entered into a building program which will give them more classroom space and a more convenient entrance. The church has also officially joined the NAE (National Association of Evangelicals). The Bible Power Hour each Sunday evening has been very successful. The book of James is being studied.

Hagerstown, Md. On Sunday, March 19 the three Brethren Youth groups took charge of the program. Mr. Allen Martin showed pictures with narration of his recent tour of India. The offering was for India missions.

Bellefontaine, Ohio (Gretna) On Palm Sunday evening James Justice, a chalk talk artist led the worship. Monday, March 27, The Chanteurs presented an Easter Cantata. Tuesday, March 28, a film titled "Dawn of Victory" was shown. Wednesday, March 29, the Lamplighter's W.M.S. presented a play. Thursday was Holy Communion; Friday — Good Friday Community Service and Sunday morning will be a Sunrise Service.

Elkhart, Ind. February 27 a Mission Filmstrip was shown of the jungle training for Wycliffe Bible translators in preparation for missionary service. On March 12 the Brethrenaires Quartet took part in the worship service.

New Lebanon, Ohio. The Community Good Friday Service was held in the New Lebanon Church with Pastor Michael O'Dell of the Trinity United Church of Christ bringing the message.

Brush Valley, Pa. The BYC is sponsoring an orphan of the Brethren Home for Children in India. His name is P. Sudhakara Rao. He is 11 years old and in the third grade.

Mathias, W. Va. The W.M.S. District Rally will be held at Mathias on April 8.

Harrisonburg, Va. (Bethlehem). The offerings at the Union Lenten Services were used for the support of the program of Bible teaching in the public schools. C. Y. Gilmer was the speaker for the Lenten services Sunday evening, March 5. The Montezuma Church Choir brought special music.

Weddings

SURGUY-LISEK. Miss Marlen Surguy and Mr. Stanley Lisek were united in a double-ring ceremony by Rev. Tinnie Rorie in the Ardmore Brethren Church on February 26, 1972. Mrs. Lisek is a member of the church and the daughter of Mr. and Mrs. Thomas Simon.

Mrs. Joy L. Blake

Memorials

GRISSO. Memorial service was held for Mrs. Anna Grisso, widow of Rev. C. C. Grisso, at Bender Funeral Home on February 1. Interment was in the German Baptist Cemetery.

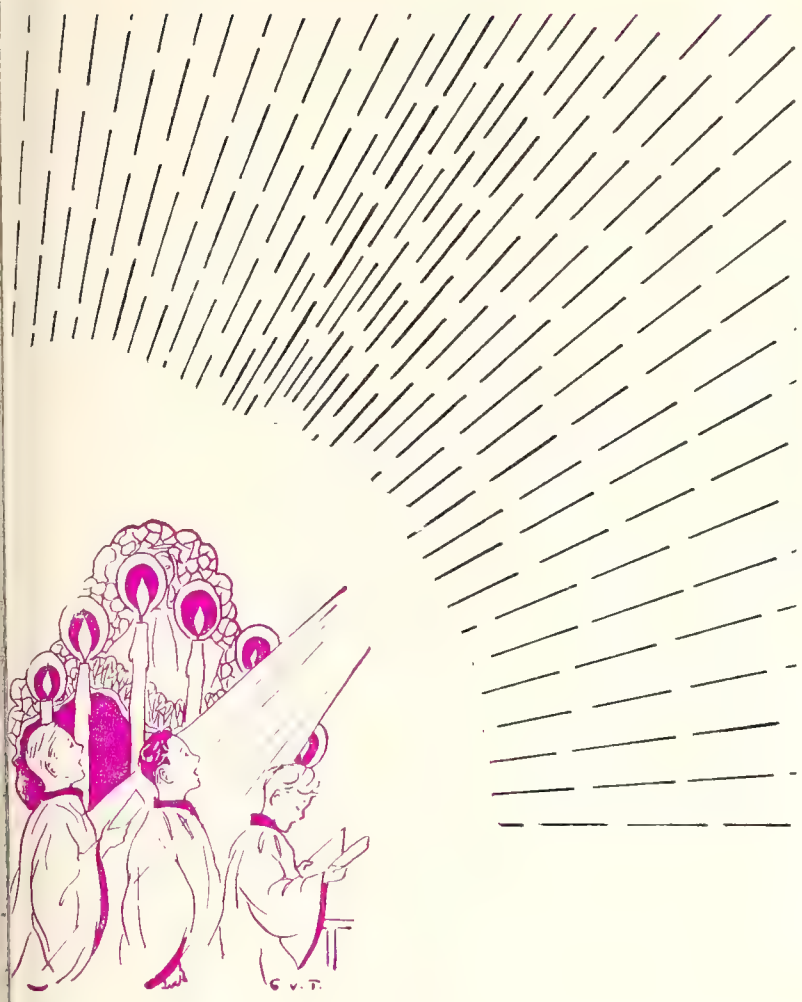
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WOODS. Ralph L. Woods, Bryan, Ohio, died February 18, 1972 at the Cameron Memorial Hospital. Funeral services were conducted at the Oberlin Ford Memorial Home on February 21 by Rev. M. W. Dodd with burial at Fountain Grove Cemetery in Bryan. Mr. Woods was a member of the Bryan First Brethren Church.

MEMBERSHIP GROWTH

Herndon, Va. (Chandon)—
3 by baptism
Milledgeville, Ill.—2 by baptism
North Manchester, Ind.—
2 by baptism

LET'S SING A SONG FOR GOD!





by BRADLEY WEIDENHAMER

Bradley E. Weidenhamer graduated from Ashland Theological Seminary in 1966. He was Minister of Christian Education at Goshen, Indiana from 1966-1968. He pastored the First Brethren Church of Goshen in 1969. Since June 1970 he has been Librarian at the Seminary and is presently Minister of Music at the First Brethren Church, Ashland, Ohio.

WHEN ONE TAKES PEN IN HAND to reveal his thoughts and ideas concerning music in the urch, he is immediately in danger of acquiring the rath of multitudes. Almost every church member has s likes and dislikes in the realm of church music. e do not have to be experts in music to know what e like or dislike. Music is such an essential part of ristian worship that we all are affected by it and us we form our opinions as to what is meaningful d appropriate and good. Religious experience is inten- y personal—as it should be—and it unfortunately nds to lose its freshness and becomes crystallized, stitutionalized and defensive.

As a result, we have observed the development of—i you will excuse the expression—the "phariseeism" the right and the left, the new and the old. On the ht we have those who insist that certain standards musical excellence (of performance or compositional le) are required for worship, or that the only "good" urch music is that which comes from a certain period history. On the left we have those who believe that isy "celebrations" with balloons, jazz combos, shouting d dancing in the front of the church are the only elevant" worship services for Christians today. I spect that we would react much the same as a certain oup of church members, old and young, did recently en they were subjected to an experiment by Donald etzell. This brave soul, as he reported in the April 1971, issue of "Eternity" magazine, prepared a tape with short excerpts of music that various generations of teenagers had loved during the past 60 years. When he played the tape to the group, he could easily determine their thinking from the expressions on their faces. Music of a previous generation was silly, music that was popular when a particular listener was a teenager was remembered tenderly and fondly, while music of a newer generation was shocking and crude!

Thus, we are left with the dilemma: what music will aid us in the worship of our God and how shall we develop the relationship between music and worship? Worship may be described as a family celebration of the people of God, an active, willing, and deeply joyful affirmation about God, about man, about Jesus Christ, about life and about hope. Music, to be useful, must support and enhance worship, help the celebrative action to move along rather than delay it, bring dramatic expression in whatever style or form or mood is being used. It would be valuable for all of us to examine

our concept of worship. Possibly such inward reflection might enlighten our minds and help us to improve our attitudes toward worship.

If one undertakes a study of church music, he soon discovers that, believe it or not, changes have taken place in the field during the last five hundred years. Indeed, styles, instrumentations and lyrics have changed significantly as time has progressed. The mood of music has gone this way and that, sometimes following denominational lines, sometimes swayed by influential personalities, sometimes trumpeting theological persuasions. Almost every time that there has been a trend of change in church music, there has also been a backlash of protest. Isaac Watts is sometimes called the father of English hymnody. However, as a teenager he rebelled against singing the Psalms of the Old Testament, to which his elders indignantly replied, "Do you think you can do better than King David?" Watts went ahead and wrote anyway, but he was always careful to identify each of his compositions as a paraphrase of a psalm. A century ago, when Dwight L. Moody and Ira Sankey went to Ireland with their "gospel songs," they drew frequent criticism. One prominent pastor urged Moody to stop using those songs or else they would have all the people dancing.

Today we are in the midst of a variety of musical sounds in the church, each seeking acceptance and use. What is to be the dominant church music-style of the future? Guitar accompaniment is exceedingly popular in many church groups today, but it is not nesessarily the church music of the future. In some places it is already giving way to the electronic sound. The Moog synthesizer and other sound-producing and recording and amplifying devices, no matter how strange they may seem to our ears, are being experimented with in religious music. Already there are some anthems accompanied by electronic tapes!

All this builds toward a conclusion: each generation must find and develop the styles of church music which best express the Christian experience of that generation. I say "styles" because church music critics say that no one style of music is now in ascendancy or seemingly will be in ascendency to dominate all the others. It is pure hypocrisy for a generation of the body of Christ to automatically accept the church music of another generation and use it outwardly when it has no inward meaning in the lives of that generation. Of course, new generation may decide, as a result of its search to accept the styles of the past, and that is fine an good. But the critical point is that a search must b made.

Acceptance of this conclusion leads us to see a numbe of implications. Possibly the most important of thes is that all of us must demonstrate more acceptanc and toleration of the various styles of music whic exist today. The "gospel-song" advocate must realiz that gospel songs were never intended to become th sole singing style of the church. The young "folk-roc religious musical" advocate must see the limitations that particular style and must recognize the beauty ar meaningful use of other styles in a religious contex The staid and sophisticated "formalized" worshipe must understand that his obsession with the "highe quality" of church music can sometimes become devo of life and spirit, so that he sings only words and fee no joy or life in the Spirit.

It is not expected that each of us, even in our mo tolerant mood, is going to find a meaningful Christia experience in all styles of church music. Nevertheles we should develop enough appreciation so that "balanced" musical presentation in our church will n "turn us off" or cause us to develop a consistent critical attitude. By "balanced" we mean that the churc music of a congregation needs to reflect the styl which are found meaningful in the life and witness the body of Christ. All religious "folk-rock" and "A Mighty Fortress Is Our God" will not produce well-rounded Christian experience. On the other han all "religious Bach" and no Ralph Carmichael will al cause us to miss something important.

We are certainly living in a world of incredible chan and music is only one area which the church needs study. But there should be some study—music educ tion in the church is almost non-existent as a practic program, and it would do us well to examine the wa in which we might become more aware of the field church music and its influence on our attitudes Christian worship and experience. One thing is certain: music is an integral part of our total lives, and out of the church. We need to understand it so th we can use it to the best advantage for spreading t Good News and experiencing that Good News in o lives.

"FIRST THINGS FIRST"
Matthew 6:33

MOUNTAINTOP HIGH!

by Sherry Barnhart



Greetings!

It seems like ages since the last time that I've written to all of you. I hope that life is treating you all right.

You know in life there are so many different feelings. Sometimes you are up on the mountaintops where no one can hurt you, and then other times the valleys seem unbelieveably deep. This is normal. Everyone has the good days and the bad ones.

Right now I'm on a **high** mountaintop! By the time you read this I will be in Europe (March 23 - April 16) with the choir from Ashland College. So many of my friends are going, and also my parents are going. So it's going to be a "time to remember."

But those dates also remind me of another "time to remember" that to a Christian are really more important. I mean the whole Easter season. When you stop and think about it, Easter is one of the most significantly beautiful times of the year. Not only does it mean new clothes and warm weather but also new life and hope.

Easter is a time for Christians to renew their own faith and their love for one another. "For Go so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have eternal life" (John 3:16). This verse is so often quoted that it sometimes seems to lose the total effect. But **now!** That whole verse was fulfilled in just three short days.

This summer I'm a member of the Crusader team that will be in Northern Indiana. Our whole purpose is this Easter message of love, life, and hope. One of the songs that we'll be singing says this so well that I'd like to quote part of it.

"While we were sinners, Jesus came, and took upon Himself our blame. Willing to bear our sin and shame; He died for us. . . . The Son of God became a man. Fulfilling God's eternal plan, conceived before the world began; He died for us" ("He Died For Us" from **Show Me**).

Yes, Jesus came to us, lived with us and died for us, but the message only begins here. He arose and is living today. Alleluia! !

He took the first step so now it's our turn. What can we do to show this Easter spirit—this peace and joy that comes with the inner presence of the Living Lord.

I used to get the feeling that Jesus just didn't expect much from me. After all, I'm a busy college junior. Someday when I'm really out in the world and more involved in it then I can do more for Him. I especially felt this way in high school when I was still living at home, but now I really know different. Jesus did so much for me. If I can be kind to one person and really show His love then I am living for Him. Girls, analyze your lives. What is your best quality? How can you use it for Jesus? For example, how can I use my ability to talk for Jesus? Sometimes this is not a gift that I am proud of, but I've found that when I use my voice for Jesus and not for Sherry Barnhart He helps me and uses me.

So in this very special time of year let's all remember that Christ died and rose again for **each of us.** Let's also ask ourselves what can we do today for Jesus?

Yours In Christ,
Sherry

WRC ON RADIO

Dr. Reginald Thomas, Speaker

Dear Brethren Friends:

Within recent months a very exciting thing has happened! The Lord has provided us with a special radio program that we believe will encourage more interest in the *World Relief Commission* than any other medium we have used to date . . . *and* it will do this with very slight internal adjustment and at a cost so low that it will not change our policy of 92 cents of every dollar going overseas in services rendered and goods delivered.

The radio program, called *"The Bible With Dr. Thomas,"* will be broadcast on many stations (see radio log). As radio stations and listeners become aware of this Biblically-based program, I am sure our radio line-up will increase greatly. We are vigorously negotiating for more radio stations, and hope that before too long people everywhere in the country will be able to hear. Our speaker, Dr. D. Reginald Thomas, is one of the nation's foremost radio Bible teachers. Formerly speaker for The Bible Study Hour and The Layman's Hour, Dr. Thomas has volunteered his services to speak on behalf of World Relief Commission.

This now gives WRC a two-pronged ministry—of "food for the body and food for the soul" to needy people overseas, and also of providing spiritual food, through Dr. Thomas' messages, to our friends here in the States.

It is hoped that as an expression of appreciation for Dr. Thomas' Biblical ministry, and in recognition of his deep concern for the needy of the world, that new friends will join old friends and help us to be an increasingly effective channel of Christian help and hope. Right now we are in great need of funds to help rehabilitate the Pakistani refugees and to continue caring for children in our 120-bed Hoa Khanh Children's Hospital in Vietnam.

Whether you can presently hear Dr. Thomas or not, we hope you will continue to provide us with the means to help those who need our help so much, as we serve for the sake of Christ.

"May God bless to you this simple witness
in His name . . . and let us work together."

The above prayer by Dr. Thomas readily describes the entire philosophy of the program and of the World Relief Commission. "The Bible with Dr. Thomas" is a thirty-minute, thoroughly researched, Bible-centered message to help those who long for a deeper understanding of the Scriptures and a better relationship with God. We are sure these weekly messages will enrich all who listen.

Yours in His service,
Dr. Everett S. Graffam
Executive Director
World Relief Commission

RADIO LOG

Station	City	Time	Dial Position
WTMR	Camden, N.J.	8:00 A.M.	800
WOIO	Canton, Ohio	4:30 P.M.	106.0
KWLC	Decorah, Iowa	10:30 A.M.	1240
WQMS - FM	Hamilton, Ohio	1:00 P.M.	96.5
WBRI	Indianapolis Ind.	8:30 A.M.	1500
KKLM - FM	La Mesa, Calif.	5:30 P.M.	91.5
WCIT	Lima, Ohio	9:30 A.M.	940
WMPC	Lapeer, Mich.	7:00 A.M.	1230
WNOG	Naples, Fla.	8:00 A.M.	1270
WPKO	Waverly, Ohio	4:30 P.M.	1380
WAWZ	Zarephath, N.J.	8:30 A.M. (Thurs.)	99.1

All broadcasts are on *Sunday* unless otherwise indicated.
*More Stations will be added as resources become available.

MONEY ISN'T EVERYTHING . . .

. . . in World Relief

Here are instructions for shipping clothing and blankets for World Relief use:

Clothing is needed for all ages, all sizes; summer or winter wear, clean, mended, with at least six months' wear. Children's and infants' clothing, and layettes are the most needed.

Blankets and **light quilts,** clean and in good repair, are needed. Blankets bring comfort and emergency shelter to disaster victims. **Do not purchase** new blankets. Instead, send $3.50 for each blanket (3 for $10.00) to WRC headquarters.

Shipping expenses: It will help if you send 10¢ per pound or 25¢ per blanket to the World Relief Commission office at Valley Forge to help cover the cost of processing to start your clothing or blanket gift on its way overseas. **Do not send** this money to the processing centers; rather, **send it** to this address:

WORLD RELIEF COMMISSION, INC.
P.O. Box 44
Valley Forge, Pennsylvania 19481

Do not send shoes, hats, bathing suits, ties, formal wear, purses, girdles, nylon stockings, military or Scout uniforms, pillows, or articles made of silk or fragile fabrics or non-washable fabrics, or materials made with plastic or rubber.

WHERE TO SEND CLOTHING:

Do not send any clothing to a New York or Valley Forge address. **Do send** clothing and blankets (postage prepaid) to the center nearest you:

WORLD RELIEF COMMISSION, INC.
c/o Brethren Service Center
P.O. Box 188
New Windsor, Maryland 21776
WORLD RELIEF COMMISSION, INC.
c/o Brethren Service Center
201 S. Main Street
Nappanee, Indiana 46550
WORLD RELIEF COMMISSION, INC.
c/o Brethren Service Center
919 N. Emerald Avenue
Modesto, California 95352
WORLD RELIEF COMMISSION, INC.
c/o Lyon Van Co.
3600 S. Grand Avenue
Los Angeles, California 90007

(Note: Before shipping new materials for special projects, please write the Valley Forge address for instructions.)

SEWING FOR WORLD RELIEF



Mrs. Ray Summy

(Mrs.) Bonnie Summy, a member of the World Relief Committee for five years, is particularly helpful in assembling and mailing information to pastors and in organizing all the details related to displaying the articles sewed for World Relief. She and her family live in Ashland, Ohio.

LAST AUGUST at General Conference a new plan was used to display sewing items made for World Relief by the women of our W.M.S. groups. We asked each group to bring one or two items they had made during the year to put on display. Many of those who responded brought anywhere from five or six to eight items.

We requested more room in the chapel basement and were given a room adjacent to the display area. Here we had a large table plus a clothes rack. As the items began to arrive we saw we were going to need more space. The janitor kindly secured a second table and it was soon full also. The response was tremendous and showed the interest our women have in sewing for World Relief. This fine display represented the work of **27 W.M.S. groups** and we hope many more will respond this year.

The January-February issue of the Woman's Outlook had an article on Page 16 with information on sewing Please refer to this to know where to send your packages of finished items, how much to send for further processing, and what items are needed urgently. You will see that pajamas are still at the top of the list warm winter clothing next—plus a list of other items that are needed.

Please Note: we have been informed that it is best to **send all bandages and ulcer pads** to one of the World Relief Centers. **Do not** send them directly to Nigeria This information was **not** in the Woman's Outlook Bandages and ulcer pads **are** needed and will be distributed fairly by the World Relief Commission.

Since many women expressed appreciation in seeing items made by others and sharing ideas, we are going to have a display again this fall at National Conference So be planning what garments or items you can bring for it.

Several new features will be added this year. Chief among them is a **workshop** on **sewing** (crocheting and knitting) on **Friday afternoon.** Look for the exact time and place when the schedule is printed. For other new features—Come and See! !

What Working Together For Others Can Do

There are several women's groups in the Brethren Church sewing for World Relief. The following tabulation spotlights just one of them—from the Park Street Brethren Church in Ashland, Ohio.





These women began sewing on a regular basis in March 1966. In these past six years they have made the following—according to Mrs. Charles Munson (chairman and statistician):

Women
2 Dresses
1 Sweater
6 Skirts
1 Poncho
2 Aprons
4 Shorts
3 Blouses
2 Pair Slippers
1 Gown
1 Scarf
1 Slacks

Babies
11 Sacques
28 Receiving Blankets
52 Gowns
20 Shirts
15 Binders
71 Diapers
4 Crib Quilts
7 Bibs
6 Pair Booties
6 Sweaters
1 Pair Pajamas
3 Hats

Girls
53 Blouses
93 Dresses
14 Jumpers
33 Skirts
7 Shorts
2 Dress & Panties
19 Slips
19 Sweaters
2 Robes
2 Pair Pajamas
11 Knit Hats
3 Vests
7 Knitted Vests
19 Pair Mittens
2 Gowns
9 Pair Slippers

Men
4 Shirts
29 Scarves
6 Pair Slippers

Miscellaneous
92 Hospital Gowns
11 Bed Pads
13 Pillow Cases
78 Comforters
29 Lap Robes
12 Small Comforters
3 Tote Bags
44 Towel & Wash Cloth Sets
3 Stuffed Toys
3 Sheets
144 lb. Bandages

Boys
46 Shirts
7 Shorts
14 Pants
2 Vests
9 Pair Pajamas
4 Sweaters

Total Pounds Sent—905

The Park Street Church now has two sewing groups; one meeting every Thursday morning and one meeting every two weeks on Monday evenings. They have seven sewing machines, four of which were purchased with donated TV Stamps. All material (for the items listed above) was donated and there is always plenty on hand to work with.

Come to:

SEWING WORKSHOP
General Conference — Friday Afternoon

DALAT DREAM REALIZED

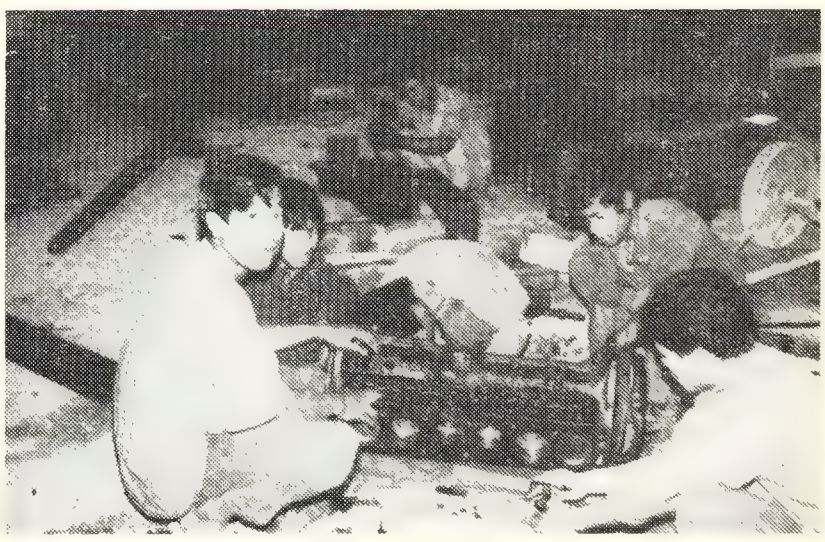
in Vietnam

DALAT is a resettlement area for the Koho (ko-HAW) Montagnards who have been squeezed out of their ancestral homes by war.

The Rev. Wesley Schelander, Christian and Missionary Alliance missionary for twenty years, noticed that Koho youth who studied at government schools in the morning had nothing to occupy them in the afternoon. He dreamed of a Christian tribes vocational training school where they could learn a trade and become self-supporting and self-respecting.

The dream is now a reality. A whole new era has opened for the Koho. A new building jointly sponsored by the Koho Tribal District of the Evangelical Church of Vietnam (Tin Lanh), the **World Relief Commission,** the Vietnam Ministry of Social Welfare, and U.S. military civic action, was dedicated in May 1971.

Now, under Christian guidance, Koho youth are trained as skilled carpenters, mechanics, tailors, shop owners, electricians, sheet metal workers, masons, typists, and home economists. **Another example of brethren dollars at work! ! !**



Mechanics Class at Tribes Vocational Training School, Dalat, Vietnam.

IT FEELS SO GOOD TO GIVE

Giving for World Relief has increased in The Brethren Church every year since the fund began nearly six years ago, in 1966. And the number of churches participating has increased every year also.

These are encouraging facts—primarily because they indicate that more Brethren are expressing a basic Christian principle of "living for others"— not ourselves.

The compiled figures paint the following pleasant picture. With the exception of 1969-70 (when the denominational fiscal year was changed), note that all figures are for a 12-month period.

Year	Churches	Individuals	Receipts
1966-67	26	5	$1,546
1967-68	49	5	$4,630
1968-69	65	18	$6,363
1969-70 (18 months)	74	15	$7,316
1971	81	17	$7,725
5½ Years Total			$27,580
1972	??	??	??

Of course, we've concerned about those **40 churches** not contributing to World Relief during the past year through our committee—and particularly the **21 Brethren Churches** never giving to World Relief through the World Relief Committee. Hopefully, Brethren in those congregations will sense the need this year and respond with meaningful gifts.

But in 1971 a total of **81 churches did aid people in need** by sending an offering to Mr. George Kerlin, treasurer of our Brethren World Relief Committee. Here is a report of his records:

Southeast District		Pennsylvania District		Ohio District	
Bethlehem	$221.00	Berlin	$100.00	Akron	$ 15
Chandon		Brush Valley		Ashland (Park Street)	379
Cumberland	14.00	Calvary	5.00	Canton	150
Dunraven		Cameron	5.00	Columbus	25
Gatewood		Fairless Hills-Levittown	125.00	Dayton	229
Haddix		Highland		Fremont	15
Hagerstown	5.00	Johnstown II	121.00	Garber (Ashland)	26
Kimsey Run		Johnstown III	432.00	Glenford	10
Krypton	20.00	Masontown	26.65	Gratis	226
Liberty	17.00	Meyersdale	50.00	Gretna	344
Linwood	25.00	Mt. Olivet	40.00	Louisville	5
Lost Creek		Mt. Pleasant		Mansfield	
Mathias	5.00	Pittsburgh	52.00	Massillon	
Maurertown	45.47	Quiet Dell		Newark	7
Meadowbranch		Raystown		New Lebanon	100
Mt. Olive	142.49	Sergeantsville		North Georgetown	
Oak Hill	59.50	Valley (Jones Mills)	25.00	Pleasant Hill	9
Rowdy		Vandergrift	32.50	Smithville	194
St. James	148.60	Vinco	131.00	West Alexandria	
St. Luke	26.10	Waynesboro		Williamstown	
Washington	71.20	White Dale			

Indiana District

Ardmore	$58.02
Brighton	
Bryan	157.50
Burlington	43.00
Center Chapel	
College Corner	53.14
Corinth	42.00
County Line	
Denver	20.00
Dutchtown	61.69
Elkhart	195.62
Flora	112.25
Fort Wayne	33.05
Goshen	
Huntington	
Jefferson	463.00
Kokomo	
Loree	
Marion	
Matteson	
Mexico	22.00
Milford	
Mishawaka	18.00
Muncie	75.00
Nappanee	200.00
New Paris	145.65
North Liberty	
North Manchester	40.00
Oakville	
Peru	20.00
Roann	250.00
Roanoke	20.00
Shipshewana	
South Bend	249.85
Teegarden	35.00
Tiosa	54.00
Wabash	3.00
Warsaw	25.27
Winding Waters	25.00

Central District

Cedar Falls	$ 44.98
Cerro Gordo	
Lanark	25.00
Milledgeville	157.03
Udell	
Waterloo	400.00

Midwest District

Carleton	
Cheyenne	
Derby	$31.50
Falls City	25.00
Fort Scott	9.60
Morrill	
Mulvane	

Northern California District

Lathrop	
Manteca	$40.56
Stockton	5.00

Southwest District

Papago Park	
Tucson	$28.00

Florida Churches

Sarasota	$168.29
St. Petersburg	10.89

Let us continue joining together to provide "relief" for those oppressed by nakedness, starvation, sickness and unbelief—in response to God's love and His ample provision for us. We've done well, and we're thankful—but our "compassion potential" hasn't yet been reached.

You agree, don't you? **Fine! !**

For us, involvement in World Relief is a choice. For those we help, there's no choice to it! They only benefit when we give. And without our gifts there is just more misery, coldness, hunger, sickness and spiritual darkness. The obligation is on our "Christian shoulders"—because we still have a choice in the matter.

Let's not break the upward climb in 1972—not just so the statistics will look better next year, but so someone will know we love them in the name of Jesus Christ.

Give and pray—pray and give—give and give—pray and pray. No matter how we do it, the result is the same—God is honored, we feel good, and **someone in need can face another day with h-o-p-e! ! !**

Brethren World Relief Committee
Pastor Phil Lersch, Chairman



LITTLE UT GETS A HEAD START!

by SHERYL NELSON

Hoa Luong Day Care Center, a daytime home, held in conjunction with Cu Chanh Christian Vocation Training Center near Hue, Vietnam.



Sheryl Nelson, from Chicago, started and maintained this day care center for a year. It is still functioning. Sheryl is now nutritionist at Hoa Khanh Children's Hospital.

AS DAWN BREAKS over the village of Hoa Luong, four-year-old Ut (ook) squeezes one brown eye open, sees his mother lighting the fire, snuggles up to his brother and goes to sleep.

His mother cannot return to bed, though. She has much to do before leaving at 7:45. Ut's father abandoned his family, so mother must support seven children and learn a productive skill at the same time. She can do this at the nearby WRC Christian Vocational Training Center as she and her oldest daughter learn how to grow better vegetables in the agriculture class. The oldest son is learning carpentry. They study in the morning and work for the school in the afternoon, and are paid for their work by food, clothing and medicine.

The two younger girls go to elementary school at the Center. Ut and his twin brothers go to the Day Care Center which is part of the vocational school. Chi Tu, the teacher, greets all sixty-five children as they arrive. They learn to wash up and even clean their teeth.

The children are so anxious to learn that Chi Tu ha to give only one blow on her whistle and they com running. They find out what pencils, crayons and pape are for. The bigger ones practice writing numbers an letters.

Rhythmic exercises are followed by snacktime. U thinks the only way to eat bread is inside out. Bib story time with Miss Van comes next, and they sin songs and learn verses.

The children can smell lunch cooking and they g hungry. Ut sometimes has three bowls of steaming ri and fish. He is ready for a nap after lunch, after whic Chi Tu reviews the morning's lessons. The afternoo snack is a favorite, being a tasty fritter made of hig protein corn-soya-milk mixture and deep fat fried.

There is one last game, then hands and faces a scrubbed again, and everyone lines up outdoors to sin and receive another little loaf of bread. They thro good-byes in all directions and run happily down th lanes.

Ut learns a lot, and the good food has changed hi from a skinny, listless child to a chubby, friendl bubbling boy, always into something.



VIETNAM. *Children well cared for at H Khanh Children's Hospital. Many of these litt ones are orphans.*

WORLD RELIEF COMMISSION AIDS PAKISTANI REFUGEES

WORLD REACTION to the plight of 15 million starved, diseased refugees in India has been almost apathetic. There has not been the response to the Bengali refugees as there was for those who suffered similarly in Biafra.

After an inspection tour by WRC Executive Vice-president, Dr. Everett S. Graffam, it was decided to direct efforts to the refugees fleeing into Meghalaya, northeast of East Pakistan, because other agencies were working in West Bengal and Tripura. About one-fifth of the refugees coming into Meghalaya are Christians, one-tenth Muslims, the rest Hindus.

Not only has the government of India given its approval for specific Christian projects but has asked WRC to take responsibility for a camp in Shillong caring for five to eight thousand displaced people. A four months' budget of $35,000 to provide food, shelter, medical aid, blankets and clothing for this refugee center is needed. This breaks down to approximately $1.00 per person per month.

Offerings from Brethren Churches and individual gifts help provide these funds for aid to homeless people all over the world. And along with this "Food for the Body," there is always "Food for the Soul"—an expressed Christian message in one of many forms goes to those who receive material aid.

Dr. Graffam reported, after visiting the camps around Calcutta: **"I don't know how the workers can stand to see such suffering day after day. Soon I couldn't take it. I didn't want to eat. I couldn't sleep, and didn't even want to talk.**



Dr. Graffam extends his hand of concern toward a Pakistani child dying of cholera.

"As an American, tuned to the lusty cry of healthy infants, I was heart-broken as I heard the dry, rasping, tiny sounds of emaciated, hungry little ones.

"I was in India to see what WRC could do to help. We have found the quickest and most personal way is to make funds available to evangelical nationals and missionary organizations already working in the area. The Evangelical Fellowship of India is one of five organizations WRC is helping to support."

EVERY LITTLE BIT HELPS

by JERRY E. SANDOZ
WRC Korean Director

IT IS TRUE—"every little bit **does** help." Very, very true in just one project here in Korea where concerned people have joined together in Christian love, to help crippled children of the Chun Sung Won, which is an orphanage in Pusan for handicapped children.

The home was established in 1959 beginning with 21 children. Since then the number has risen to 89, with children from the age of 10 months to 18 years. Because this home is for crippled children, the expenses and needs are always more than in a regular orphanage. I have always had a special place in my heart for the handicapped in Korea and I became interested in the Chun Sung Won (Heavenly Star Orphanage) shortly after arriving here. The World Relief Commission has given assistance to them since 1960 with foods, medicines and clothing. And since it is a specialized institution with special needs, several people has responded to these needs as they have visited or have heard about them through correspondence.

Operations are an ever present need. Even though Mr. Yoon, the director, has found a doctor who is willing to do the operations at the basic costs, cutting the amount in half, he has had to **limit the number to 10 children per year because of limited budget.**

The children in the Vacation Bible School of the



JERRY SANDOZ *(right) presents a $1,000 check from WRC to the Crippled Children's Home in Korea, for a physical therapy clinic.*

Vancover Friends Church in Washington State brought their money every day during their week last summer and sent it to us to pay for the operation of little Park, Kyung Ja, an 8-year-old-girl who was severely burned when a baby. After her accident her left arm healed in such a way so that she could not lift it. Since her operation, she has a greater use of her arm. I think this is a wonderful picture—concerned children helping other children. Even though they didn't have much, they put it all together and it went a long way.



KOREA. *Children of leprosy victims get special care and attention.*

The student nurses at Good Samaritan School of Nursing in Portland, Oregon, have pooled their nickles, dimes, and quarters and are paying for the operation of 8-year-old Do, Wook Sun, who recently came to Chun Song Won after his mother died and they were unable to locate his father. He had polio which left his right leg useless. It may take at least two operations and several years of physical therapy, but since someone cared, he will be able to live a more normal life.

I could go on and recite many more cases in this orphanage alone where concerned people have shared. Like the lady in Friendsview Manor in Newberg, Oregon who knitted a sweater and scarf for Na, Hyung Soon a 15-year-old girl who lost both arms in a train accident when she was about seven. Since this sweater was sent a year ago, many of the ladies in the manor have gotten busy and a shipment of knitted articles is on its way for the children so they will stay warm this winter.

Or the high school students who saved yarn, which was used in many of these garments, by having a contest to see which class could make the biggest ball. The largest one was 61 pounds and 81 inches in circumference.

Or the people from several churches who had a project to buy crutches and artificial limbs for the children.

Or the case of Ku, Yong Ho, who had his first in a series of three operations from gifts given by three people who visited Korea and saw a need.

Every time I visit the children at Chun Sung Won I receive a special blessing from their lives. To see the smiles on their faces is really a testimony of Christ's love shining back through them. To hear them sing songs like "Jesus Loves Me" is a real moving experience. It is hard to explain the feeling I get as I watch these kids, who for the most part have a real struggle doing the things that we take so much for granted, such as walking, eating our food, etc. It is wonderful when people give of their time or money to make things a little easier for them or hundreds of others like them.

"Every little bit does help"—and we constantly thank the Lord for His people who get together and share these things with others.

(This account is another example of what we Brethren are a part of through the dollars given to World Relief. Phil Lersch.)

EVANGELICALS CARE

by LILLIAN GRAFFAM

One of the highest forms of Christian love is to demonstrate compassionate helpfulness toward those who are totally unable to reciprocate. [Wow! read that first sentence again. It's loaded! p.l.]

That's exactly what many evangelicals are doing through the World Relief Commission of the National Association of Evangelicals. WRC provides

food,
clothing,
medicine,
farm equipment,
funds,
and encouragement to people who have been ravaged by war, natural disasters, disease, poverty and illiteracy. And in ministering to these needs, **WRC also presents the message of the compassionate Christ who freely offers eternal life and blessing to all who will believe.**



PERU. *Typical scene of devastation following earthquake.*

When the shocking news came on May 31, 1970, that ,000 died in the **Peruvian earthquake,** WRC did more an express sympathy. It wired funds to purchase uch-needed emergency food and clothing. In a few ys, building materials, construction tools, blankets, edicines, and more food arrived. In a demonstration heartening unity, evangelicals brought help and hope. **nly after distributing relief supplies did they gain an dience for Gospel services.** In Cajacay, such services ere the first held in 100 years.

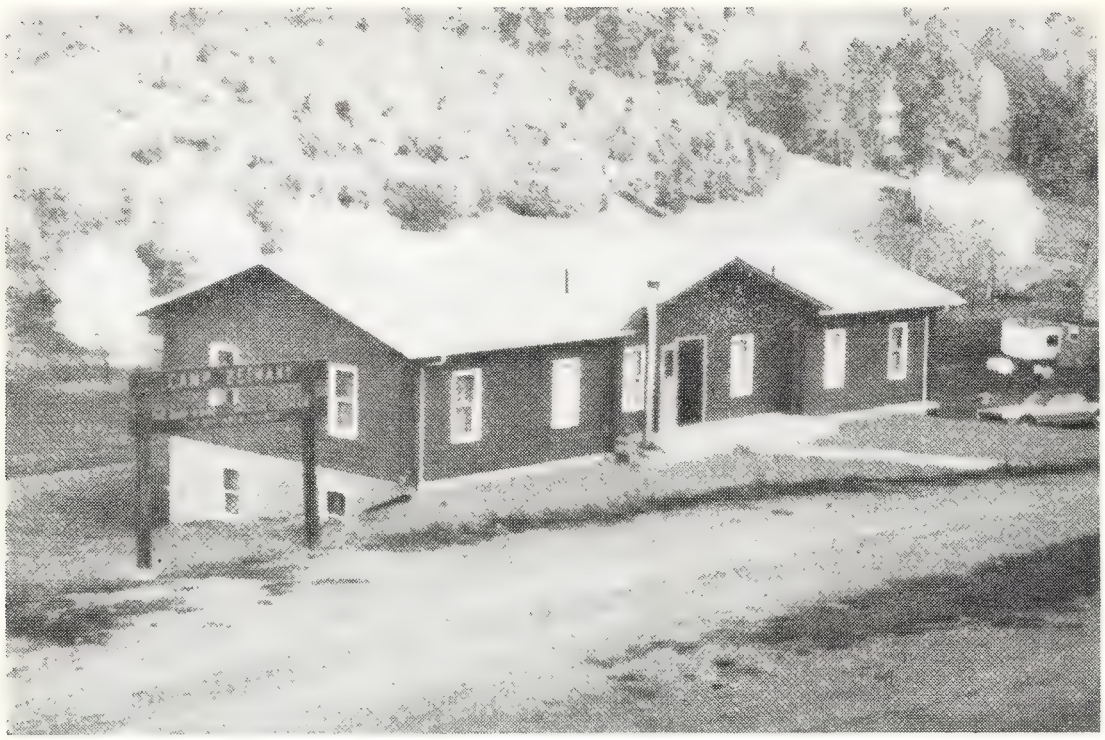
In **Vietnam,** where continuous war has left thousands stitute, WRC is fighting a war without guns, Armed th the love of Christ, WRC workers have not only pplied food for the hungry, blankets for shivering ildren, shelter for the homeless—but also schooling r thousands of Montagnard tribesmen. In Hue, the ristian Vocational Training Center—with an enrollent of 600 and with over 200 continually on the waiting t—teaches tribespeople sewing, carpentry, and agrilltural skills. Coupled with dynamic presentation of e Gospel, this training will help the Vietnamese rebuild eir country and establish village churches.

In **Korea,** thousands of abandoned children have been rescued from town garbage dumps. These have been brought to health-promoting orphanages. WRC has also pioneered in day-care centers where mothers can leave their children to get two nourishing meals, vitamin supplements, learn simple skills, and hear about Jesus. Each evening when the mothers return from the WRC food-for-work projects, they are reunited with happy, healthy children.

Almost 300 children enjoy the facilities at Inchon Blind School in Korea. Here destitute, despised, forsaken children are given a home and education, and hear of a God who cares.

Working with the Korean government, WRC has been able to transform thousands of unusable acres into productive farms and small businesses.

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PASTORS' WIVES' RETREAT

MAY 16-18, 1972

A Pastors' Wives' Retreat in conjunction with the 1972 Pastors' Conference is no longer a dream it is soon to be a reality. You ladies will be with your pastor-husbands in four combined sessions for inspiration and challenge from God's Word to be shared by Rev. L. Doyle Masters, pastor of Calvary United Methodist Church in Nashville, Tennessee.

All separate sessions for discussion and fellowship as pastors' wives, under the leadership of Julie Flora, will be held on the second floor of Cedar Lodge at beautiful Camp Bethany. Sound great?

Total cost for you ladies will be $12.00. Pre-registration is essential this year to provide food and lodging for what promises to be the largest gathering of Brethren pastors and wives for "A Retreat for Renewal." Please remind your pastor-husbands to send in both registrations promptly with deposit. Registration will be mailed early in April.



CONDENSED PASTORS' CONFERENCE
1972 SCHEDULE AT CAMP BETHANY

Tuesday, May 16

2:00 p.m. Registration, Recreation, and Relaxation
5:30 Dinner (including Seminary Community)
7:00 Opening Session - Musical Program and Rev. L. Doyle Masters

Wednesday, May 17

8:00 a.m. Breakfast
9:00 Group Devotions
9:30 Morning Session - Message and Feedback
10:45 *Sharing-Discovery Groups
12:30 p.m. Lunch
1:30 Rest and Recreation
3:30 *Pastors' Problem-Sharing Panel
5:30 Dinner
7:00 Evening Session - Message and Feedback
8:15 *Triune Holy Communion - for Pastors with Dr. A. T. Ronk

Thursday, May 18

8:00 a.m. Breakfast
9:00 Group Devotions
9:30 Morning Session - Message and Feedback
10:45 *Sharing-Discovery Groups
12:00 Conference Reflections in Chapel
12:30 p.m. Lunch

* *Note:* Pastors' wives will be meeting separately at these times.

Pre-registration and an advance deposit will be required.

BIBLE DISPENSING EXPERIMENT

Brussels, Belgium (MNS)—A vending machine which dispenses the four Gospels in French and Dutch is proving attractive to travelers, according to the Belgian Bible Society.

The rented machine which once dispensed chocolates can't replace human contact," P. Caufriez, Bible Society director, says. "But by making Scriptures available when the Bible Society is closed, the machine does show that the Society cares about people's needs.

Tremendous publicity has been generated by the Bible Society experiment. Foreign visitors reportedly are asking the Brussels tourist center, "Where is the Bible-vending machine?"

World Religious News in Review

CHRISTIAN BOOKSTORES ON THE RISE, SAYS CBA DIRECTOR

Colorado Springs (EP) — Christian bookstores are on the rise in the U.S. and Canada, says the executive vice president of the Christian Booksellers Association (CBA).

"This trend is definitely related to the consciousness of the public to the ministries and services of the Christian bookstores in their community," says John Bass, head of the official voice of Christian publishing and literature distribution enterprises in North America.

"Also," Bass continued, "the publishers are bringing into the market fresh, attractive, contemporary books and Christian educational materials, which are meeting the needs of a rapidly changing Church and a society searching for the relevance of the Christian faith."

Bass stated also that the Christian recording industry can be credited for releasing top quality music in the "now sound" as well as in the traditional tastes, using outstanding artists on their records, cassettes, and cartridges.

CBA has emphasized management training as its chief objective over the past three years and will continue to move in this direction for 1972. Many new and attractive stores are opening continually, Bass said.

CBA is sponsoring an advance management seminar in Hawaii in January and a training seminar for store employees here, February 20-23. On schedule also are a sales training seminar at Bryan College, Dayton, Tennessee March 27-28 and a management seminar in Banff, Alberta, Canada April 16-19. There will also be one-day management seminars held throughout the U.S. by regional directors of the association.

The CBA annual convention, attracting some 2,500 publishers and Christian booksellers from all over the world, will be held this year in Cincinnati July 30 through August 3.

'RELIGIOUS SEGREGATION' HELD MAJOR ISSUE IN IRELAND

Washington, D.C. (EP) — "Religious segregation in Ireland has had much the same effect as racial segregation in the United States," Gioele Settembrini, director of church relations for Americans United for Separation of Church and State, said here.

Addressing a dinner at which the organization's "Religious Liberty Citation" was presented to Rep. Fred Schwengel (R.-Iowa), Mr. Settembrini said his observation came as a result of a recent visit he made to Northern Ireland (Ulster).

"Ignorance has always led to fear and to hatred," he continued. "When groups are alien to one another, when they are separated so that they can never learn what the other is really like, then they are more likely to misunderstand, to distrust, and to hate one another. . . ."

He said the "principal conclusion" from his "experiences and observations" in Northern Ireland is that "religiously segregated education is responsible in a large part for the problem which now exists. Catholics and Protestants traditionally, in their separate schools, have learned to distrust one another, and have certainly not learned how to get along together, he claimed.

TENTH PRES. OPENS COFFEE HOUSE

Philadelphia (EP) — The church of the late Donald Grey Barnhouse plans to add a coffee house in a continuing outreach to youth.

The site will be the basement of the Spruce Restaurant across the street from the church at 17th and Spruce Streets here.

It will be the church's first venture in this particular type of youth counsel and evangelism.

COUPLE MARRIED 82 YEARS CITE 'BLESSING OF THE LORD'

Manchester, Ky. (EP) — Tl couple holding the world's reco in length of marriage gives tl credit for nuptial bliss to their Lo for keeping them together 82 yea

"If you serve the Lord . . . a serve Him with all your heart, He find the way for you," said Margar Hollen, wife of her husband Ed The husband, 105, and wife, 99, Bear Branch, Ky., were married the Kentucky mountains on May 1889.

The previous record for marria was 82 years and one day, held Frederick Burgess and Sarah A Gregory of London, England.

"I think the Lord has blessed mighty well," Mrs. Hollen said.

Their health is relatively goo according to their 67-year-old s Carlo Hollen with whom they li Six of their nine children are st living and the Hollens have 38 gra children and 60 great-grandchildre

"Yes sir," said Edd, "she's been good wife . . . she's been all righ

3 TYNDALE BOOKS FROM ART TO DEMONS

Wheaton, Ill. (EP) — The late books issued by Tyndale Hou Publishers here include Hidden A by Edith Schaeffer—wife of the we known Christian philosopher Fra cis; Hope for Tomorrow, by Ha B. Goddard with foreword by Pa Tournier; and Demons in the Wo Today, by Merrill F. Unger, p fessor emeritus at Dallas Theologi Seminary.

With the new Tyndale volumes "Lord of Reality," a collection Christian songs for today's yo compiled by Carol M. Dettoni.

CHILD WRITES TO GOD VIA LOCAL NEWSPAPER

Seattle (EP) — In childish scri a letter from a nine-year-old you ster here appealed to the Almig on behalf of her father and her

The note dispatched to heaven the Seattle Post-Intelligencer rea

"Dear God, Please help my fat get his yelling self into a nor person: And also help my dog f his way home (I love Him)."

CHEEP ADVICE



Most folks say they can keep a secret. Unfortunately, it seems that the ones they tell it to can't.

Definition for sympathy not found in the dictionary: Your pain in my heart.

When a kid misbehaved fifty years ago just to attract attention, he really **got it!**

The way some folks stay away from church, they should call it "Shunday."

"Don't resent growing old; some people never have the opportunity to do so."

Big men became big men by doing what they didn't want to do when they didn't want to do it.

It was once believed the world was slated to be destroyed by wrathful gods. Now it's a do-it-yourself project.

A winner says: "I'm not as good as I ought to be." A loser says: "I'm not as bad as a lot of other people."

SAVED BY A DOG

An old man who was unconverted had a good Chris-an wife who had prayed constantly for her husband's nversion for years, with no visible success. She could ot even get him to go to church with her. She had a et dog she liked very much who always went with her church, went under the seat and remained perfectly uiet through the service.

In time the old lady died. The dog seemed heart roken, as well as the husband, who could find no con-lation anywhere without his old companion.

For several Sundays he noticed the dog leave the ouse at a certain hour and come back at a certain hour. ne Sunday morning he thought he would follow the g, so he started after him. The dog seemed delighted have his now only master go with him. He trotted ong until they came to the church door. The old man opped as the dog bounded up the steps, waiting at the p for his master. After standing a few moments he id, "I'll go in to please the dog; won't do any harm." e went again the next and the next Sundays and found e dog in his accustomed place at the church. One orning after services he arose with tears streaming om his eyes, gave his heart to God, and told the story the faithful dog leading him to Christ. So we see ere are many ways used by the dear heavenly Master lead us to Him.

from Jewish Hope of March 1972

SO YOU ARE THINKING OF RETIRING!

Socrates gave the world his wisest philosophy at 70;
Plato was a student at 50—and did his best teaching after 60;
Bacon was 60 before he did his best writing;
Emerson produced **English Traits** when he was 53 and **Conduct of Life** when he was 59;
Gladstone was a potent figure in political and intellectual circles when he was 80;
Goethe wrote a part of **Faust** at 60 and the end of it at 82;
Victor Hugo wrote **Les Miserables** at 62;
John Milton completed **Paradise Lost** when 57 and **Paradise Regained** at 63;
Jules Verne was writing his imaginative stories at 70.

Don't let the old rocking chair get you until you are sure you can't do much else but rock!

from the Trinity Brethren bulletin

Of all the various bones in the human skeleton, four are outstanding as they fit different characterizations of humans.

The Wish Bone . . . the ones who always wish someone else would do the work.

The Jaw Bone . . . those who talk a lot but do nothing but criticize.

The Knuckle Bone . . . those who are forever knocking the efforts of others.

The Back Bone . . . those faithful ones who are never too busy to undertake a job and complete it and who are always ready and willing to serve.

MISSIONARY NEWS

"COME AND SEE"

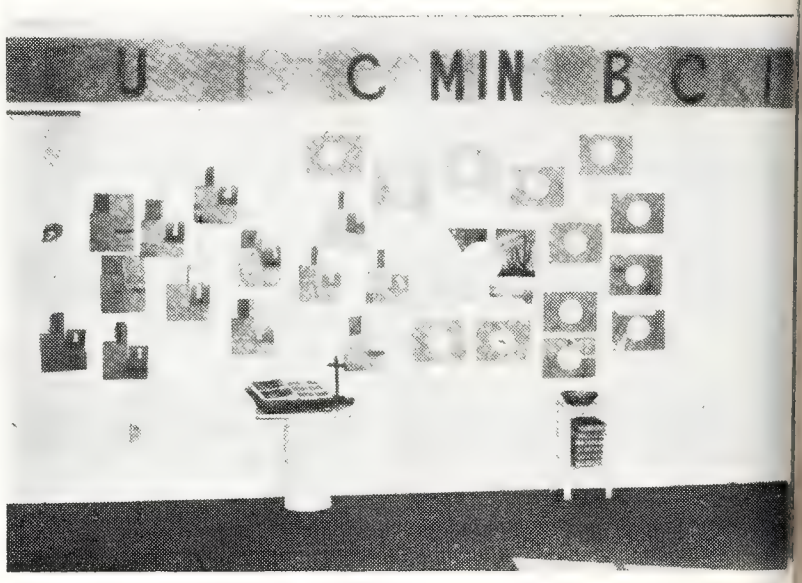


INSTRUCTION at the **Brethren House Learning Center** in January and February focused on the theme **"Jesus is Coming Back!"** Four questions formed the organization for the instruction—

1. **Who said so?**
2. **When?**
3. **Why?**
4. **What should we be doing?**

As the children discovered answers to these questions through planned activities at different levels according to their ability and experience, evidence of their learning appeared throughout Brethren House. Here is what you would find if you would **"Come and See."**

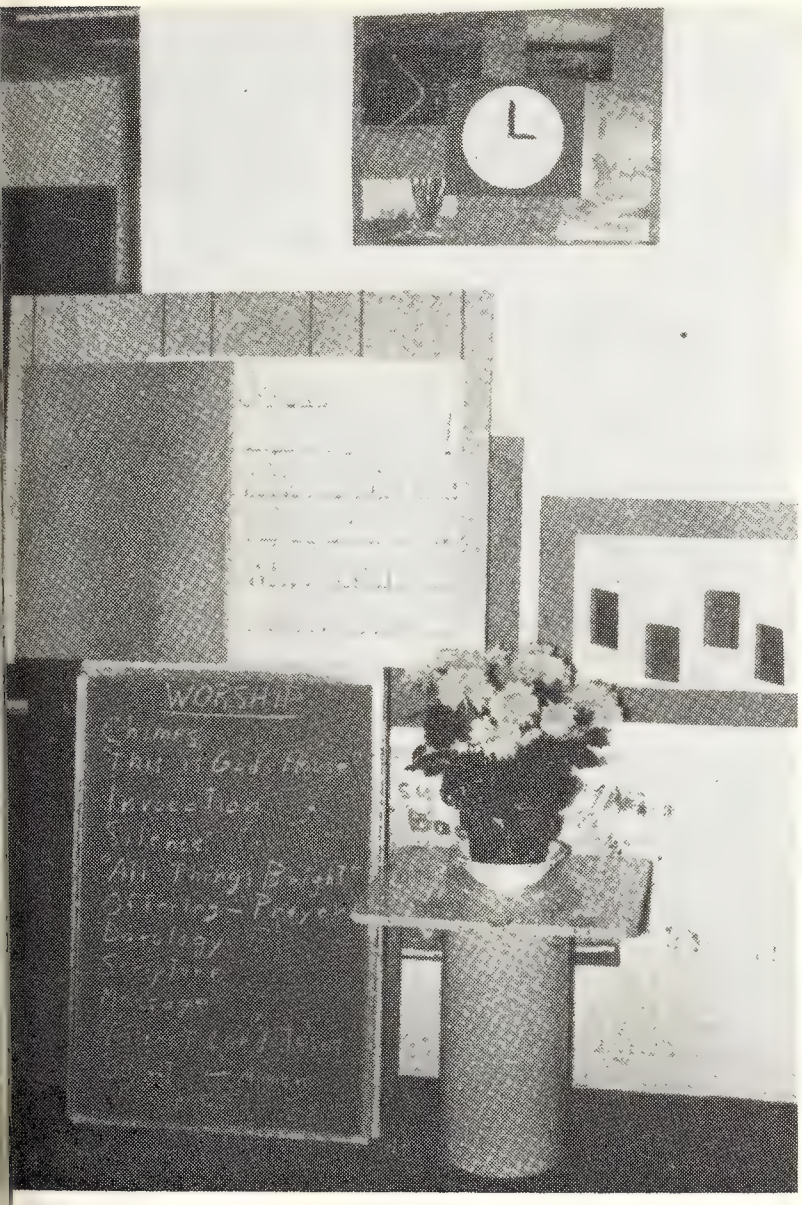
Just inside the door a large banner of green shel paper catches your eye. In outstanding color eight inche high and six feet across are pasted the words of th theme—**Jesus is Coming Back!** Underneath it are pi tures made by individual children of clouds of cotto that hide or reveal the figure of Jesus as the childre manipulate the fold in the paper.



Wall display tells the Good News

Beside these pictures of Jesus ascending and descen ing are "clock pictures." Clock faces in the center sho different hours since the hands are movable. In fo segments of each picture are the children's drawings their activities at different times during the day a year. These illustrate the fact that we don't know what time of day or year Jesus will come back. Oth posters show clocks superimposed on scenes cut fro magazines showing different times of day. These t show the meaning of the Scripture verse found in Ma 13:35.

Move into the room and look at a special project. Sitting on the easel is an original book designed by one of the children, Maureen Frank. She received the idea for her book as she lay in bed one night. The next day she rushed to Brethren House from school to put her ideas on paper. The staff was so delighted with her creativity that they requested her to make a larger book for easier display and manipulation. In it she summarized so cleverly the four questions studied that the book became one of the teaching tools for the other children.



Maureen's Book

If you'll move into the "Quiet Corner" to your right ou will notice another opportunity for learning. There e Listening Center with earphones connected to a ssette tape player enables one to eight children to ear tape-recorded Scripture, music, or teacher-made rections as they watch specially-made booklets that company each tape. Since the taped material is being transmitted through the earphones, the noise from the room does not distract the listeners. "Big people" benefit from these tapes, too.



Mrs. Hathaway and Mrs. Stewart listen and learn

On the back porch look at the miniature gardens in egg cartons planted by the children to illustrate the Scripture verse found in James 5:7 reminding us to be patient concerning the Lord's return as the farmer must be patient after he plants his seed.

There is the "Job Board" which enables the children to classify the work Jesus will do when He returns. The cards with Scripture verses you see hanging on cup hooks describe the work He will do—bring peace, gather his people, destroy the Lawless One, rule, judge, raise the dead, etc.

Those notebooks on the table reveal the children's understanding of the source of our knowledge on this subject. The pages on the topic, "Who Said So?" show the names of the different Scripture writers who allude to Jesus' coming again. As you can see, some of the notebooks are illustrated with pictures of the authors speaking the words about His return.

Open the younger children's notebooks and you will find four pages: one shows the figure of Jesus with a string attached so that He can descend from a cloud. Another has a calendar, illustrating the uncertain time of His return. A third has pockets labeled with some of the work He will do, with cards to be matched with these labels as the children place the cards in the correct pockets. The fourth shows the work we should be doing as we wait for Him to come back.

Besides these graphic reminders of Jesus' return, listen to the singing on this same theme. The children have learned appropriate hymns and folksongs and they love singing them with the autoharp or the piano.

There are at least 125-150 children in Pinellas County, Florida who believe Jesus is coming back. If you give them a chance they will probably tell you about it. So why not **"Come and See."**

—Jean Lersch, Teacher
Brethren House Learning Center

NO TRITE SURVEYS OF PIOUS MISSIONARY PRINCIPLES

DO YOU FEEL that your ambitions are "small-sized"? Well—if **not** your **ambitions,** you might feel your missionary understanding and involvements just do not measure up. Perhaps you have already done a lot of reading for missionary motivation, but there is one book you'll have to put on your "must" list. "Give Up Your Small Ambitions" by Michael C. Griffiths challenges Christians today to face up to the need of the international church all over the world more realistically.

Many people feel that the growing national churches in other countries will put our missionaries into retirement, but the author states this is not likely to happen. The small national churches are failing to reach the existing population, and in some of the East Asia countries there is a 370-470 million estimated increase in population in the next ten years. Also, some churches, as in Europe and North America, have gone into a recession phase, and the younger generation must be evangelized. Remember the Great Commission is binding until the time of the Lord's return.

This book is intended primarily for those who are already active and fruitful in the service and believe the Lord is calling them to missionary service. Are you anxious to know what the need is in mission service, what it takes and what it costs?

If you aren't planning personally to "go" do you know how to mobilize, how to support, or how to have effective evangelism today? Your church may have many who have the exact gifts needed for missionary service, but if they don't volunteer, are they lost to the cause under the present system? What can we do? Relative to this, it was fascinating to read the statement, "in sending Barnabas, Saul, Silas and Timothy it was not just their own subjective sense of call, but the initiative of others already active in the work" that encouraged their mission.

While reading and studying the specific issues covered by this author, it is evident that our own Missionary Board is up-to-date and steadily shouldering the corporate responsibility for evangelization at home and abroad in good order.

Studying your Bible will continually challenge your carrying out your own ministry and encouraging others, but also keep up on other missionary reading. Pick up this $1.95 Moody Press publication!

ASPINALLS RETURNING TO THE UNITED STATES

IT IS POSSIBLE that by the time you read this the Aspinalls will have arrived in the States for furlough. Their plans were to return to the States late March or very early April, and at this writing we do not have any definite dates.

Ray and Marilyn Aspinall first went to Argentina in 1964 and were part of the first faculty of our Brethren Bible Institute at Eden. They are still engaged in the teaching at Eden, and Ray helped to introduce the extension course of the Eden Bible Institute.

Prior to service overseas, Ray pastored the Glenford Brethren Church of Ohio while a student at Ashland Theological Seminary and became the pastor of Lanark Illinois Church in 1959. While in Lanark he also was business manager of Camp Blackhawk where he will be remembered by many young people.

The Smithville Brethren Church has been contributing a great share of the support of the Aspinalls, who are members of that church, since their initial service in Argentina. This past year Bryan, Ohio Church and Pleasant Hill, Ohio Church also helped in their support.

Ray and Marilyn, along with Mark, 16, Kathy, 12, and Claudia, 10, will reside in the Smithville area upon their return. Ray plans to work toward a Masters Degree and plans are still incomplete as to where he will be studying and where they will locate for this education.

We're looking forward to seeing them again, and they plan to see many of you during a few month's deputation this spring.



The Aspinalls - left to right - Claudia, Marilyn, Kathy, Ray and Mark.

MISSIONARIES' PICTURES

Recently new additions for the packets of missionaries' pictures were sent out to all churches plus a standing list of those desiring picture packets of our overseas missionaries. These 8½ x 11″ portraits are free of charge to anyone desiring them for bulletin boards, missionary conferences, teaching, etc.

These packets include pictures of the Solomons, Aspinalls, Curtises, and Logans in service in Argentina; Bolingers, Winfields, and Grieves serving in Nigeria and the Kumars of India. There is also a picture of the Winters, candiates for service in Argentina.

If you can put these promotional pictures to use, send for a packet by writing to the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio 44805.

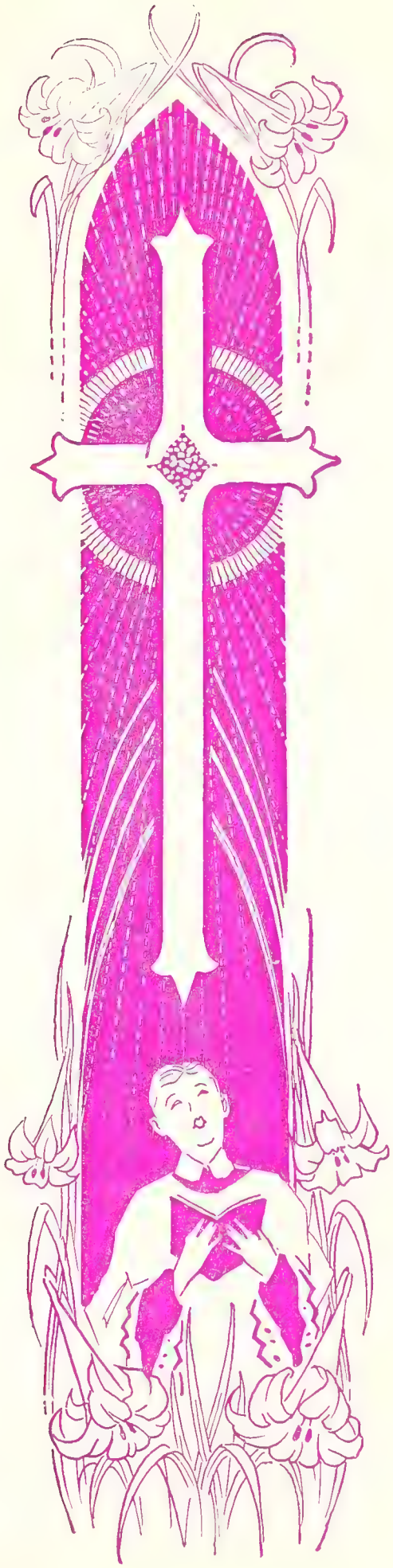
STOP! ! !

We just got word that more than enough greeting cards have been sent to Jeanette Solomon in Argentina for use with the Kindergarten children. Please refrain from sending any more for a while. The ones sent Parcel Post involved customs charges and special trips by Ken Solomon to pick up so they would ask that you stop sending all cards until further notice from them. Thank you for your kind help and concern to forward items they could use though.

SUPPOSE

Suppose this mission situation
Were just turned about,
And they became the folks of God
And we were all left out;
No churches here,
or schools
Or Christian friends,
No worship and no prayer;
No hospitals or nurses here,
No doctor's kindly care,
And nearly everyone was poor,
And ragged—almost bare.
And there was just one meal a day,
Sometimes not any food,
And ugly idols everywhere,
Just made of stone and wood.
Say, wouldn't we be more than glad
If missionaries came
And showed us how the love of God,
In Jesus' holy name,
Can make our lives worth-while to live,
And give us hope and joy,
Not only for the grown-up folks,
But any girl or boy?
Then shouldn't we be glad and think,
It's grand, too grand to miss!
And say, what's keeping us from doing
More and more of this?

Jean Leathers Phillips
from the South Bend bulletin

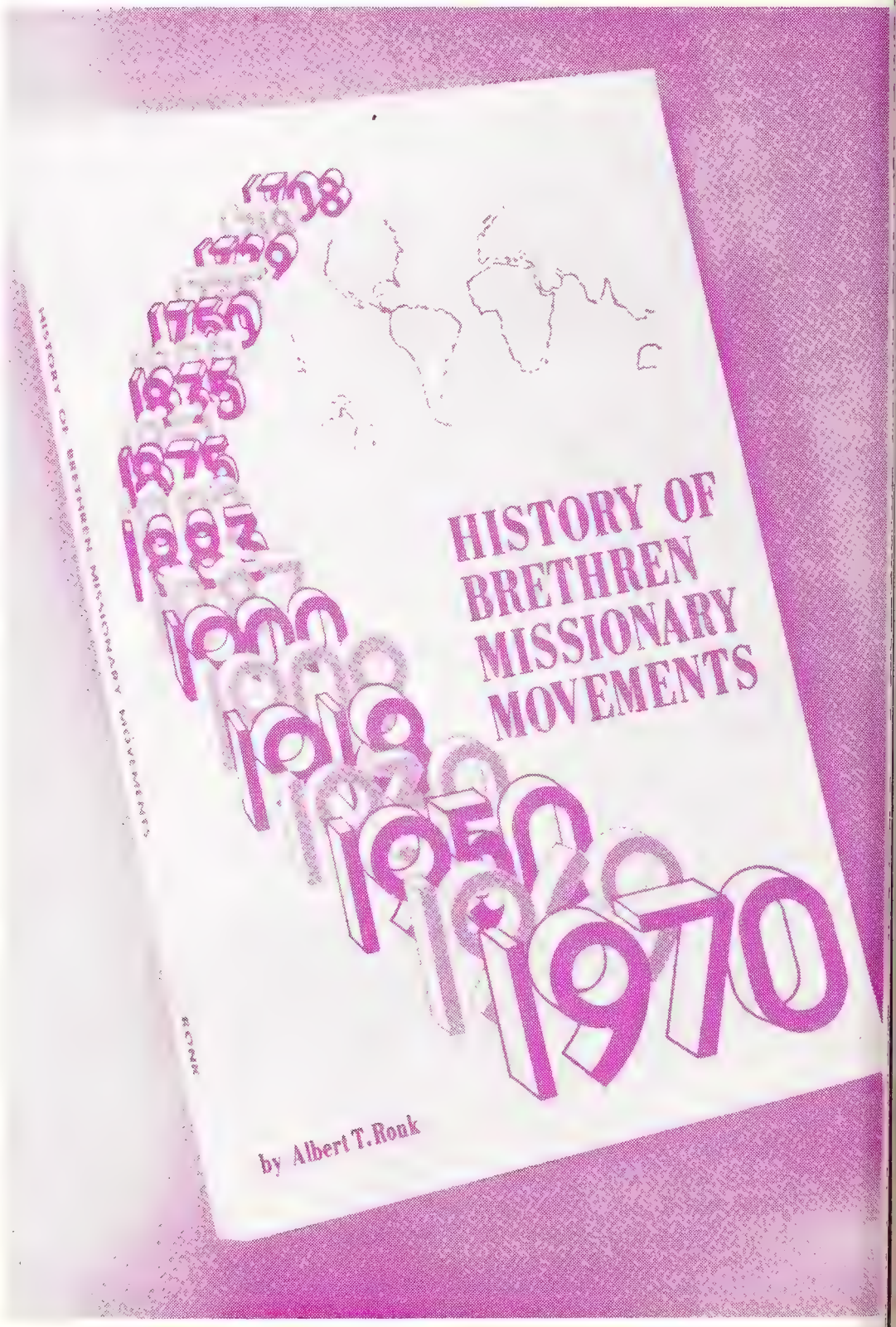


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HISTORY OF BRETHREN MISSIONARY MOVEMENTS



by DR. ALBERT T. RONK



INVALUABLE AS A RESOURCE BOOK

HISTORY STUDY

GUIDE TO THE CURRENT MISSIONARY PROGRAM

SEND FOR YOUR COPY TO
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ASHLAND, OHIO 44805

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Ohio residents add 11¢ required sales tax.

The Brethren

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EVANGELIST

MAY YOUTH ISSUE



Forward Looking Brethren Youth

Springmill State Park

December 1971

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The Brethren EVANGELIST

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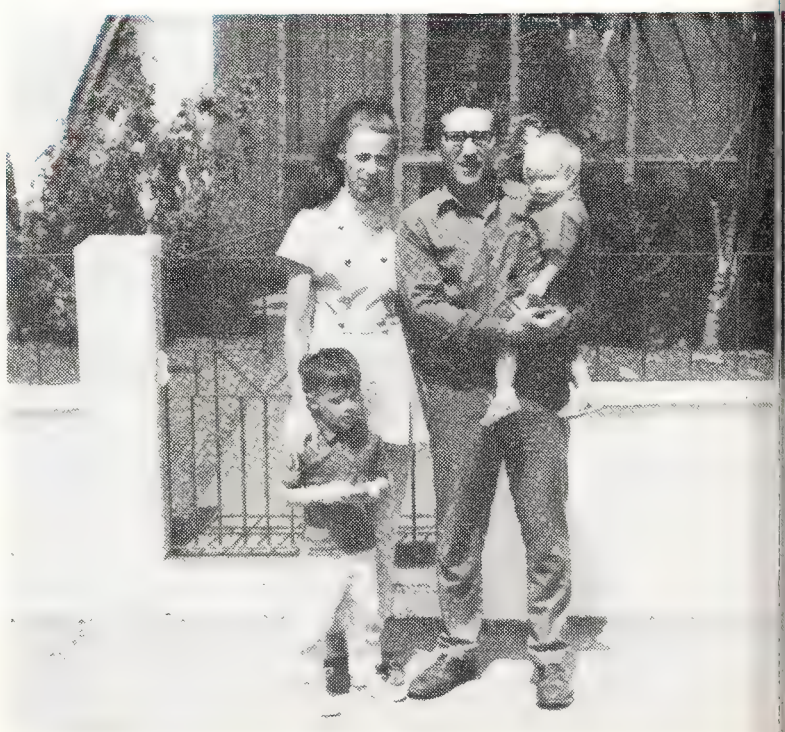
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NOTES and COMMENTS

WINTERS RETURNING TO STATES

Graduation at the Spanish Language Institute in San Jose, Costa Rica will be held April 21. At the end of a year's training, Bill and Sharon Winter will be graduating and returning to the States in preparation for going to Argentina.

As a radio technician Bill will be serving in the radio ministry known as CAVEA. He worked in the San Jose evangelical radio station and has also been enjoying amateur radio operation while in Costa Rica.



l. to r.: Todd, Sharon, Bill and Heidi

HOW GREAT THOU ART

THIS IS THE TITLE of a song I am sure many of us have heard many times. Some of the lyrics have een exemplified in a most graphic manner in the past vo weeks as I, accompanied by my wife, incorporated vacation trip with a District Conference in Tucson, rizona.

There have been many papers and articles written as how old the earth is, how it originated, how long ago l this transpired. Many of them are based merely on ieory, many may be based upon supposition and I il to see how anyone could possibly try to explain all ie wonders of the universe by guesswork.

"IN THE BEGINNING GOD CREATED THE EAVEN AND THE EARTH." Since to create means mply to cause something to come into existence, this erse also states very simply that there was a beginning; the beginning there was God, and God made all ings, in fact He made the whole physical universe hich includes space, matter and time. Then of course, e formulated the natural laws which man could never ave devised, even with all his computorization, and by hich all the things of the Universe are governed.

On our trip, we were privileged to have the opportnity to visit one of the wonders of the world, the rand Canyon. Studying the account of how the Canyon ad its origin, one is astounded momentarily at the timated time it took for the grandeur to arrive at its esent state. Yet, if we take into consideration that od is the creator of time, we can readily understand hy when we read the Book of Genesis that we are ld that God created the earth and saw that it was good.

Incidently, as I looked at the Grand Canyon, I could ot help but think of the contrast between God's creativy and that of man as we look at the despoilment of ature and the environment as he greedily takes from e earth valuable resources and with all the means at s disposal to take these things away he cannot even gin to restore it to its original state. That is, if he ere in a frame of mind to do so. On the other hand, od's creation becomes more beautiful as the elements time and erosion take their toll.

To us as it must seem to everyone else who may have ever been out west, to be highly improbable if not on e border of being impossible to see animal life in hat was seemingly barren wilderness grazing away desert lands and surprisingly so also look rather ump.

A passage of Scripture found in the 35th Chapter of aiah, the very first verse takes on new meaning as ne travels through desert country at a particular time the year as we did and see all sorts of cactuses in oom with some of the most vivid colors of the ectrum.



As one of the stops in our itinerary we traveled through the painted desert and with breath-taking awe surveyed visually all the terrain surrounding us. This side excursion included going through the pertrified forest. Seeing what mature had done to trees that once stood stately and straight as soldiers at review as God used His chemical formula to this end results was an experience that was turned into some delusion as we read the notices in brochures and signs posted all through the forest that threatened a punishment of stiff fines and probable imprisonment to anyone taking even one small piece of this wonder of nature from the park.

Even at a place as this, man's greed threatens to eliminate in a short span of time what God had seen fit to accomplish in what He reserves to call His time.

As we looked into the heavens at night and saw all the majesty of the heavenly bodies unencumbered by man-made clouds of haze, I recalled an incident told to me by my wife's uncle who had taken up the hobby of astronomy.

One of the most exciting experiences he had in this field was to behold a star in our galaxy through his telescope on his sixty-fifth birthday and through study of this particular star realize that the light he was looking at left the star on the day that he was born.

I would like to conclude this editorial with a quotation from a lecture presented by Robert Kofahl at the Creation Seminar in Seattle, Washington, November 20, 1971. ". . . At every level of the universe open to examination by man the hand of the Creator is seen in law, order, purpose, design. The solar system and the earth were manifestly designed for man, and human theories of the origin of the solar system fail to account for the observed facts and contradict fundamental physical law.

"Moreover, these man-made theories of origin have fluctuated through the centuries while the Scriptural account has never varied. And, of course, all evolutionary schemes—be they for galaxies, cricket chirps, spider webs, or stars—share a common weakness in that they postulate historical processes for which there is no historical evidence.

"Finally, the Christian need not seek for ways in which to insert billions of years into the first chapter of Genesis, for the dislocations and inconsistencies of the geological record collapse the accepted geological column, dissolve vast ages and totally disrupt the paleontological support that has been adduced for organic evolution.

"Christians should bear witness to their God as Creator in accord with the Scriptural record, factually and graciously. Such testimony is valuable for evangelistic witness, even as our God has told us in Psalm 19." (G.S.)

REPORT FROM BRETHREN'S HOME

Flora, Indiana

by ROBERT BISCHO

During the past three months our hearts here at the Home have been saddened with the passing on of the following residents.

Mrs. Charles (Selesta) Wharton of the North Liberty Church who came to live at the Home in August 1968, passed away January 4, 1972.

Mr. Clarence A. Sholly of the South Bend Church came to live here at the Home every winter now for some time, passed away February 10, 1972.

Mrs. Roy (Goldie) Stonebraker of the Flora Church came to live here at the Home April 1954 and passed away February 15, 1972.

Mr. Charles Wharton of the North Liberty Church came to live here August 1968 and passed away March 16, 1972.

Mrs. Chlora May Kreitzer of the West Alexandria Church came to live at the Home November 1966 and passed away March 18, 1972.

Even though we shall miss these, we are so thankful that they had a great faith, and lovingly we commend them into the care of Our Heavenly Father—w careth for them, and whose Son, Jesus Christ, died t they might have eternal life with Him in the mansi prepared for them.

At the moment we have 18 Brethren residing in Nursing Home, and three residing in the cott apartments.

Also at this time there is room for several ladies the nursing home and there is one cottage apartm available for either a couple or single person. Any interested please contact me about the details.

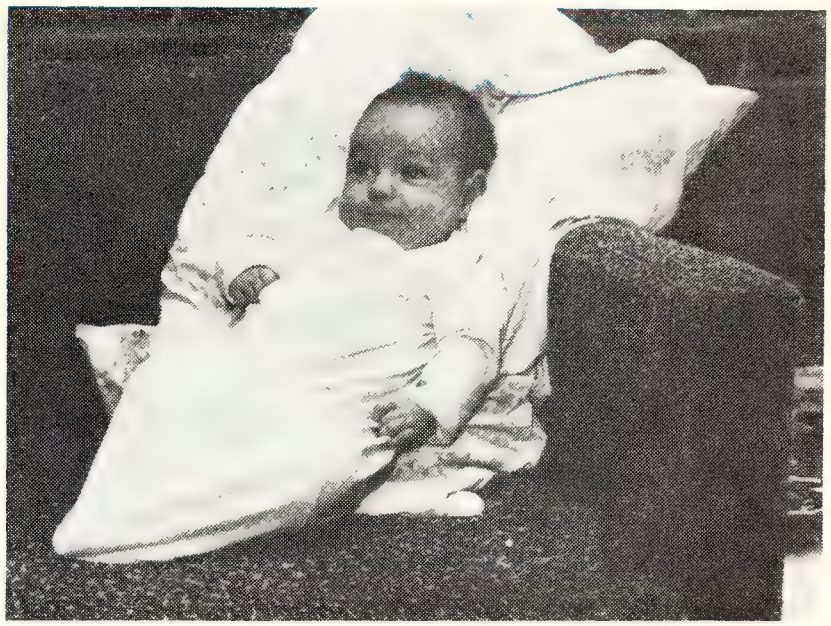
Please clip the new Birthday List of the Residents the Home and post it on your church bulletin board, give to your W.M.S. The residents appreciate gett cards that are sent and enjoy reading a little note t you might add about your church, family, town, W.M.S. group. This brings much cheer into their li They also appreciate visits by various church grou and I personally appreciate the way many churches h responded by coming and having a program for us

BIRTHDAY LIST — THE BRETHREN'S HOME

January 24	Grace Porte
February 2	Daisy Callane
February 10	Florence Sholly
February 20	Ellen Hodges
February 21	Flossie Burton
February 25	Olive Glascock
February 26	Roxie Bowman
March 4	Mary Maus
March 9	Cathryn Bankert
March 11	Vera Fooshee
March 15	Bertha Tombaugh
April 21	Elizabeth Ridenour
May 18	Audrey Randall
May 29	Minnie Hylton
June 3	Gladys Whetstone
June 11	Laura Wise
June 16	Gladys Snell
June 17	Pearl Showalter
July 4	Nellie Kurtz
July 5	Howard Smith
July 17	Pearl Rumi
August 5	Lucy B
August 7	Elsie S
August 19	Mary Alice Coon
August 23	Salene Sc
August 24	Nina Kenwo
September 18	Grace Pax
September 21	Nora Kenn
October 23	Nora M
October 24	Blanche Bown
October 31	Millie Cron
November 19	Ida Rumi
November 22	Luema Fl
November 25	Maude Clingenp
December 17	Bertha Dilln
December 17	Gladys Han
December 25	Eva Rumi
December 27	Ona Humbar
December 29	Rebecca Shoema

MISSIONARY NEWS

FIRST BILLET-DOUX FROM REBECCA



Rebecca Chantal Logan

Dear Brethren,

As my mother seems to be too busy to write I decided to write for her. I guess you know who I am and when I was born, but it must be all you know about me. So I would like to tell you a little bit more about myself so you can know how much fun it is to be a missionary baby.

First of all, as my birth seemed to be such an important event, my grandmother, my great, great uncle and one of my aunts came down from the States to welcome me into the world. They came the 11th of October for three weeks (I was due on the 12th of that month) but I decided that I was not quite ready to make my appearance, and that I would have them wait on me (girls are supposed to be waited on, aren't they?). Still, I did not want them to go back to the States without seeing me, so I decided to come to life Sunday, the 21st of November. My father was there giving a helping hand to my mother, and he was really proud of how loud I could cry. He does not seem to enjoy it so much any more, I wonder why. Grown ups are difficult to understand sometimes. Oh well . . . anyway like all babies I stayed in the hospital for a little while and came home with my daddy and mummy.

When I was one week old, my parents thought it was already time to start my Christian education, so they took me to Sunday School at the Nunez Church. There I behaved real good. At least that is what they thought, because I slept all the time. (Yet when an adult sleeps through Sunday School, they don't seem to approve . . . oh well.) I was dedicated to the Lord. That is when I realized in what a complicated world I was born. My great, great uncle prayed in one language and the pastor of the

church in another one, and yet none of them prayed in the language that my mother uses to talk to me. I know the Lord understands them all, but am I really expected to understand them too?

When I was two weeks old, I went to the airport to send my grandmother off. I was very sad and my parents, too. I guess that is the no-fun part of being a missionary baby; you don't get to see your grandma very often. Well, like my mother says "C'est la vie."

When I was 17 days old, my parents decided it was time for me to get involved in missionary work, so they took me to an evangelistic campaign. We traveled by car with the pastor of the church of Nunez to Colon where he had to speak. My father was supposed to show a movie for the closing of the campaign. The campaign was the celebration of the 11th anniversary of the Brethren Church established in Colon. Colon is a little town at about 150 miles from Buenos Aires. I stayed at the pastor's house, and I was really well attended by the pastor's wife and by the ladies of the church. Some ladies did not understand why my mummy did not wrap me up in linen and left me laying around with only a little shirt and diapers on. I can't tell you much about the meetings because I did not get to go, but I am certain that many people had their hearts touched by the Lord.

When I was one month old, it was Christmas time. I don't remember much about it except that it was real hot. I remember though that on Christmas day the church was full for the Christmas program presented by the Sunday School kids. My mother thought I was too young to take part, and I got so hungry that she had to feed me in the middle of the meeting. But I know that it was very cute and that it brought a lot of parents (unbelievers) to the church.

When I was five weeks old, my parents decided that I was old enough to go to a youth camp. So my father carried a knapsack on his back with a tent on the top of it, a diaper bag in one hand and my changing pad in the other one. My mummy was carrying me in a baby seat in her arms. This time we traveled by train to Cordoba; it was a long trip (17 hours). I behaved very good though. We finally arrived at Diquecito, the site of the camp. It is a lovely place in the mountains (not very high, they are called sierra) just by a river where you can swim if you like to. Of course, you can't expect the place to be too comfortable, otherwise it would not be a camp. The main problem was that there was no drinking water. So my mother had to boil my water very carefully. As for my night feeding, she would keep some boiled water in a thermos bottle, and when I would feel hungry she would mix my formula, feed me, change me, put me back to sleep on the blanket spread on the ground—all that by the light of a little flashlight. I thought it was a lot of fun, but my mother did not seem to think so, so we did not stay very long. One day my father packed up the tent, put it on his back and away we went.

This time we headed towards Rosario, or more exactly Soldini, where the Solomons are living. And over there it was the grand life for me. I did not have a wet diaper on for more than five minutes, and every time I would start fussing somebody would come to talk to me. My Aunt Jeannette and my Uncle Ken took special care of me so my parents could rest. I say Uncle and Aunt because we missionaries are a big family, and we call the other parents Uncles and Aunts. That way I have a lot of uncles and aunts and cousins too. I like it very much because they gave me a lot of attention (my parents have another word, for they call it "spoiling" . . . oh well . . .). The property where they are living is beautiful; it has a swimming pool, but my parents thought I was too young to go in. While we were there,

there was a children's camp going on as school at the Bible Institute was out for the summer.

I liked it there, but it seems as if my parents don't like to stay at the same place too long. So away we went, to Buenos Aires this time. I thought that would be the end of our traveling, but we were not over there more than one day when they dicided to go again—this time to Mar del Plata. Mar del Plata is a resort area, the main one in Argentina. During the summer season there are over one million people who come from all parts of Argentina and especially Buenos Aires. Of course, it is a very fashionable resort area, and there are a lot of people who don't know about the Good News. They try to entertain themselves a lot so they forget how unhappy they are. So the Bible Society decided that they would try to reach them. They printed a tourist guide with all the information any tourist would need plus the Gospel of Mark inside. It was very modestly priced, cheaper than other guides. It was sold by kids who got a share of the profit (50%) which permitted them to pay their room and board in a school. So we arrived over there, they gave us a big classroom and I got to sleep on a big mattress just for myself. Of course, there was no kitchen and no hot running water, but there was a burner where my mother boiled my water. Imagine how long it took her to boil the water for my bath. . . . Anyway I decided to be good during the night and not wake up; so that's what I did and what I have done ever since.

During the day I went to sell guides with my parents in the street. People looked at me and thought I was real cute, but then they would not buy the guide. It was not very nice, was it? We sold some anyway, and the whole operation was a success. The fellowship of the young people was really great. They had a real Christian love for each other. There was even a grandmother with them. Of course she would take care of me and fed me even when I was not supposed to be fed, but I did not mind though. (I did not tell my parents because they would have used that word again—"spoiling.") We did not stay very long because my parents' vacation was over. So we finally came back to Buenos Aires.

Then another big event happened. Uncle John Rowsey came from the States to visit us. He arrived at the airport at one o'clock a.m. so I did not get to go because my mother thought that little girls ought to be in bed at that time of the night. (I would have liked to go, but you can't always do what you want.) So he came and everybody was happy, and I was too because I knew he would take pictures of me (I am a French girl, after all).

So he went to Soldini to the Spiritual Conference and we went, too. There were a lot of people speaking different languages to me, but I understood them all. After the Spiritual Conference and the Pastor's Conference the missionaries had an important meeting. I know it was important because we kids were not allowed to participate. When the meeting was over, Uncle John finally decided to take a picture of me. Of course, then it was late. I had been smiling all day waiting on him to take my picture, but he waited until I was sleepy and ready to go to bed. They expected me to smile at the camera then, but I did not feel like it at all. So they all lined up and made a lot of faces and noises at me. I still did not feel like laughing, but I thought they looked funny and that Uncle John ought to take a picture of them instead of me. Finally as they worked so hard I thought they had to be rewarded, so I smiled just a little bit; that is what you can see in the picture. But don't get any ideas, I can do a lot better than that.

Right now my parents are not planning any trips. I know though that some day I will fly to the States and maybe to France. I wonder what the

immigration officer will think when he sees that my father has a U.S. passport, my mother a French one, and I will have an Argentine one with my own fingerprints and picture. How about that? Don't you think it is a lot of fun to be a missionary baby? Why don't you become one? I am the only missionary baby on the field, and sometimes it is a lot of work to keep everybody entertained. I need some help.

I am sleepy now so I will go to bed. I love you all.

Rebecca Chantal Logan

P.S. *My mother said to thank you for your prayers. She thinks they have a lot to do with the fact that I am so healthy and happy. So thank you folks and keep on praying so I can stay that way.*

SARASOTA SIXTH ANNUAL MISSIONARY CONFERENCE

February 16-20, 1972

by J. D. HAMI

THE HIGHLIGHT of the Sarasota Sixth Annual Missionary Conference was the first-hand reports of Brethren Mission work by General Secretary Reverend Ingraham and Reverend Phil Lersch, our home mission pastor at St. Petersburg, Florida.

As "Tizhe," the story of a little Nigerian boy was presented and narrated by our Brethren Missionary Reverend Dick Winfield on film, we were challenged again to present the life-saving message of Christ to the soul-hungry people to Nigeria, West Africa.

The conference opened with challenging missionary messages by the pastor on the 8 a.m. television and radio broadcast entitled, "The Brethren Hour."

The church was decorated with slogans and signs depicting the exciting work of missions around the world with the theme, "Untold Millions still Untold" at the base of the Pulpit. Reverend Phil Lersch also shared with us the thrilling ministry of World Relief which stirred our hearts with compassion for the hungry of the world. First-hand reports from Southeast Asia were given by Reverend and Mrs. Harry Liu, world missionaries from Pocket Testament League.

Special features of the conference were slides, displays, informal morning "Chat and Snack" coffee hour, and a Saturday morning missionary breakfast for men.

Reverend Virgil Ingraham gave a challenging missionary presentation on the "Up-Date" work in India our newest exciting mission work in foreign lands, as well as the work in South America. During the conference we received our largest faith promise to date $8,124 which does not include the amount given to missions throu our regular church envelope budget.

This month Sarasota First Brethren also sent $6,9 to the national Missionary Board for Missionary givi as a part of our last year faith promise and budg giving.



l. to r.: Rev. J. D. Hamel, Rev. and Mrs. Har Liu and Rev. Virgil Ingraham

CHRISTIANITY UNDER SCRUTINY IN ACADEME

by DONALD MARVIN BORCHERT

Dr. Borchert is a professor and assistant chairman of the Department of Philosophy, Ohio University, Athens, Ohio.

No student graduates from college with exactly the ame religious commitments he possessed when he first ntered academe. Some students find their religious ommitments enriched and broadened; others find them eshaped and radically altered; and still others find nem crushed and destroyed. All find them changed.

I wish to discuss several of the factors which I beeve have facilitated this change, and then I wish to ffer some suggestions concerning the Church's role n this situation.

he Examined Life

One of the cherished ideals of academe is that college hould afford the student the privilege to pursue the xamined life. In such a pursuit, one's individual-social fe is subjected to the scrutiny of reason in order that ne may formulate—with the aid of the wisdom of the ges—a clear, consistent and coherent view of life. Such pursuit is not completed when one graduates from ollege; indeed, it is scarcely begun. The examined life s a process rather than a resting place.

No area of one's life is immune to the scrutinizing ower of reason as one engages in this pursuit. The nilitary-industrial-political complex, social customs, eligious beliefs and practices—all come under fire. ccordingly, the student sooner or later finds his religus commitments being questioned and challenged. nder the pressure of those challenges, his commitments re nudged along the path of change.

To understand better the nature of this pressure for hange, let us examine several of the intellectual hallenges which assail the religious commitments of the ontemporary Christian student who pursues the xamined life.

part from God

The first challenge results from secularization—a ngthy historical development which involves the rocess whereby man and his works have been gradually berated from the control of religion. For example, hristianity, from its humble beginnings in Judea, pread gradually throughout the Roman Empire until eventually became the official religion of the Empire. Vithin three centuries, Christianity evolved from a perecuted sect of Judaism to the dominant religious element in the Empire. Thereafter, Christianity's influence as increasingly infused throughout society until the henomenon called "Christendom" appeared—that form f society in which the Christian God is established as he source, sanctifier and guardian of social structures, ws and customs.

Christendom reached its fullest expression probably uring the papacy of Innocent III in the early 13th century. Since then, Christendom has been undergoing a process of increasing dissolution, and the movement has almost reached its finale in our time. Modern secular man has been liberated from the control of the Christian religion: no longer does he construe his institutions, ideas and experiences to be the result of God's activity, instead, he considers himself to be the creator of himself and his enviroment, the one who is responsible for what happens in history.

Important benefits accrue to mankind as a result of secularization. For example, when political structures and laws are seen to be the products of men rather than the creations of God, then those products are open to the possibility of radical criticism and reformulation in order that they may promote increasingly the welfare of mankind.

Secularization, however, also produces some serious intellectual problems for the religious person. By emphasizing the role of man in history, secularization seems to displace God from any active participation in history. In fact, the modern secular man seems to have little, if any, need for God.

Accordingly, secularization confronts the college student with the problem of trying to find some part of life where belief in God makes a positive, practical difference; and that is an enormous and often discouraging task. A considerable number of students seem to be able to succeed in their academic work, athletics, inter-personal relations, and financial considerations without the slightest reference to God. Apart from God they are successful, happy and well-adjusted; and some of them are more successful, happier, and better adjusted than those who believe in God. If God is not necessary for success, happiness and maturity, is there anything for which He is needed? If He is not needed, then why bother with Him at all?

Exposed to the Facts

A second challenge is occasioned by historical research. For almost two centuries historians have been focusing attention upon Christian origins and upon the relationship of Christianity to other world religions. One of the important conclusions of this research is that many contemporary Christian beliefs and practices are not changeless truths and rites derived unchanged from the ancient revelation in Christ; but are, instead, the end-products of a long and slow historical development. Christian beliefs and practices must be understood, therefore, in terms of the various stages in their development and how various human situations in the past helped to shape those beliefs and practices. Even Jesus the Christ must be interpreted as a person arising in,

and addressing Himself to, a bygone definite social context.

Needless to say, this historical research has benefited the Church by enabling it to gain an enriched self-understanding. Nevertheless, this research has also occasioned a serious intellectual problem which confronts not a few college students. If contemporary Christian beliefs and practices are the products of one generation after another, molding and reshaping those beliefs and practices to suit their needs, is it at all possible to recover the beliefs and practices of Jesus? If it is impossible to recover exactly what Jesus taught (and many scholars would say that it is impossible), what criteria are left to guide and judge the contemporary Church? If we must fall back on criteria made by the Church in the past such as are recorded in the New Testament, why don't we formulate our own criteria? If we formulate our own criteria, are we not then making our own religion? If we make our own religion, what basis do we have for claiming that it is superior to other religions?

This last question introduces another consequence of historical research: students are exposed to the facts that their religion is not the only viable religion in the world, and that their being Christian is, in many respects, an historical accident which is determined by the somewhat arbitrary time and place of their births: they could have just as easily been Buddhists if they had been born in Ceylon or Jews if they had been born in Israel.

These judgments occasioned by historical research are most welcome in that they often deliver students from a pernicious ethnocentrism and lead them to a richer appreciation of foreign cultures. Nevertheless, perplexing questions often emerge from this confrontation with other religions, which not infrequently weaken Christian commitment. For example, how do we know which, if any, of the world's religions is the bearer of divine truth in the light of the fact that so many claim to be that bearer? If we have no adequate grounds for deciding which religion is the bearer of truth, is not evangelism unjustified? Furthermore, why bother at all with religion when it is so difficult, if not impossible, to know which of the competing claims is true?

Unresolved Dilemma

A third challenge results from the existence of evil in the world. An extremely perplexing problem emerges when one tries to reconcile the existence of evil with one's belief in a good and all-powerful God. For example, the college student may ask, "why doesn't God abolish agonizing leukemia and the brutalizing Vietnam War?" It would seem that either God does not want to abolish these evils or He is unable to abolish them. If He does not want to abolish them, then He must be some sort of evil or insane deity who derives pleasure from watching His creatures suffer. Perhaps, however, He does wish to abolish these evils, but He is unable to do so. If that be the case, then God is not all-powerful; He has created a monstrous world that He can no longer control. In brief, it seems incredibly difficult to believe that God is both good **and** all-powerful in the light of the abundance of senseless human suffering.

This problem of evil has perplexed the minds of religious persons for centuries. Probably no single issue has done more to shake Christian faith throughout the ages than this problem; and despite the efforts of countle theologians, the dilemma has not been resolved.

Pricked by Hypocrisy

A fourth challenge is the consequence of ecclesiastic moral hypocrisy. Probably nothing is more destructi of contemporary respect for Christianity than the d parity between the Church's theory and practice. In i creeds and confessions the Church proclaims allegiance to Jesus the Christ and declares that E sacrifical altruistic love is the pattern for the Chr tian's life. Yet in its practice, the Church has condon slavery, pogroms, racial injustice, economic exploitatic wars, dictatorships, life-warping legalisms, etc. Th failure of the Church to correlate theory and practice nothing new; a stream of ecclesiastical moral hypocri stretches from the present, back through every age (o need only think of the German churches' complicity Hitler's Jewish pogroms and the decadence of t Babylon Captivity of the papacy at Avignon in t 14th century), into New Testament times (where t Corinthian Church offers a sterling example of mor duplicity).

When students enter college, most of them are set a relationship of "distance" from their home church They are, so to speak, permitted to step back and take a long, hard, scrutinizing glance at their hor churches. Needless to say, there are probably many r markable Christians in their home churches who a striving to express their faith in works of love. Unfo tunately, however, local and national religious hypocri is so blatant, that students often fail to accord mu significance to these faithful Christians. Instead, wi consciences pricked by religious hypocrisy, many st dents wonder if organized religion is capable of servi the human interest of mankind at all.

Pressures for Change

Additional intellectual challenges could be discuss such as those occasioned by naturalistic explanatio of religious origins (according to which religion a the gods are seen as human creations in response very concrete human needs) and linguistic philosop (according to which religious statements seem to reduced to emotional reports about how one feels co cerning the world). Enough has been said, however, co cerning the intellectual challenges encountered academe to indicate the enormous pressures for chan to which a student's religious commitment is subject

It should be noted, in addition, that various sociologic and psychological factors reinforce and intensify the pressures for change. College is a place where the you person experiences a burgeoning of feelings of indepe dence because not only has the student been remov spatially from the constricting environment of his hon but also he is undergoing the transition from being youth to being an adult. Added to these feelings independence are the feelings of urgency and frustr tion occasioned by the War and the ecological disas to which the world is racing. Such a psychologic framework reinforces the intellectual pressures f change.

Under these circumstances—when Christianity under scrutiny in academe—what suggestions can offered concerning the Church's role?

(1) The Church should remember the great theme

ıe Bible that God is working out His purpose in history. hat is the theological significance of the incarnation. urthermore, it should remember that such a God uses istory and cannot be defeated by history. That is the ıeological significance of the resurrection. If the Church ves in the light of these significances, then it will not ose its cool" in the presence of enormously bewildering roblems such as we have just described.

(2) If God is **still** working in history, then the Church ıould be open to change; it should be prepared for the nexpected, for surprises. Accordingly, the intellectual eations and explorations of students should be wel-)med rather than feared or condemned. Perhaps the hurch can learn from its young people something about hat God is doing today.

(3) If the Church hopes to relate itself to contem-)rary students under pressure, then the local church must confront and understand the same intellectual challenges which its students are facing. To do this task effectively may necessitate educationally oriented sabbaticals for pastors and curriculum revisions in seminaries.

(4) Finally, Christians must be prepared to discuss their faith without recourse to the tired and worn-out phrases of yesterday; and they must be open to discuss their faith with the sort of honesty that makes them vulnerable and open to change.

What I am suggesting is that the response to "Christianity Under Scrutiny in Academe" should be "Christianity Under Scrutiny in the Parish."

This article was originally printed in The Baptist Herald of January 1972.

ATTENTION ALL CONGREGATIONS . . .

IMPORTANT INFO ON PASTORS' CONFERENCE

Are you encouraging your pastor to attend the 1972 Pastors' Conference at Camp Bethany May 16-18? Are you making it financially possible for him to attend? Do you realize that the fellowship and inspiration of the Brethren Pastors' Conference each year is a unique opportunity for strengthening the bonds of Christian fellowship and witness, not only as pastors but as Brethren Churches united in mission? Total cost of registration including meals and lodging for pastors is $18 and $12 for wives attending the Pastors' Wives' Retreat. Registration forms for pastors and wives were mailed to all pastors early in April. Registrations and advance deposit of $5 *must be sent not later than May 1st* to Rev. John T. Byler, 5930 Nella Avenue, N. W., Canton, Ohio 44720.



news ... from the Brethren

Gratis, Ohio. The congregation took another step of faith by approving the purchase of carpet for the sanctuary.

Washington, D.C. The "Living Christ" motion picture series are being shown during March, April and May. Following group discussions are held.

Bethlehem, Va. Miss Veda Liskey has returned home from the hospital. She is a former missionary to Nigeria.

Elkhart, Ind. The First Brethren Church was invited to share in the 20th Anniversary of the ministry of Pastor Boston Dyes of the Chain Lakes (Negro) Baptist Church on Sunday, April 16. Mrs. Delores Campbell, "the world's greatest gospel singer," took part in the service.

Nappanee, Ind. The Collegiate Crusader Team held the morning worship service Sunday, April 16. They had a special presentation at the Teen House during the Sunday School hour.

Milledgeville, Ill. Rev. James Black will be in Fremont, Ohio April 17-23 to conduct service of revival for the people there. Summer Revival Services are planned for the Milledgeville church with Rev. George Solomon as speaker.

Pennsylvania District Conference will be held at Berlin, Pennsylvania on July 27 to July 29.

MEMBERSHIP GROWTH

Sarasota, Fla.—8 by baptism

Memorials



PORTE. Robert G. Porte, 47, died February 24, 1972. He was a member of the First Brethren Church of South Bend, Indiana. Funeral services were held in the Forest G. Hay and Son Funeral Home with Rev. Keith Bennett officiating. Burial was in the Highland Cemetery.

* * *

SHOLLY. Clarence A. Sholly, 83, of the Brethren's Home, Flora, Indiana, died February 10, 1972. Mr. Sholly was a member of the First Brethren Church of South Bend, Indiana. Funeral Services were held in the Forest G. Hay and Son Funeral Home with Rev. Keith Bennett officiating. Burial was in the Southlawn Cemetery.

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SMELTZER. Charles Leo Smeltzer (Jack), 85, died in the Essex Nursing Home February 23, 1972. Funeral services were held in the Forest G. Hay and Son Funeral Home with Rev. Keith Bennett, pastor of the First Brethren Church of South Bend, Indiana, officiating. Burial was in the South Union Cemetery, Nappanee. Mr. Smeltzer was a member of the South Bend First Brethren Church.

GOOD. Delford Lee Good, 70, Maurertown, Virginia, passed aw January 29 in Shenandoah Coun Memorial Hospital. A funeral s vice was conducted at Delling Funeral Home in Woodstock, V ginia by Rev. James Mattison, neighbor, in the absence of pastor, Doc Shank. Interment w in Maurertown Cemetery. Mr. Go was a member of Maurertown Bre ren Church.

Carolyn Derflinger

* * *

WAKEMAN. Mrs. Nellie M Wakeman, 81, of Toms Brook, V ginia, died February 16 in W chester Memorial Hospital. A funer service was held at Round H Church of The Brethren with h pastor, Doc Shank, and Rev. Willia Zirk officiating. Interment was Riverview Cemetery in Strasbu Mrs. Wakeman was a member Maurertown Brethren Church.

Carolyn Derflinger

* * *

BOWMAN. Mrs. Charles Bowm (Grace Good), 78, died February 1972. She was a faithful Christi and a member of the Bethleh Brethren Church, Harrisonburg, V ginia. Funeral services were held the Bethlehem Church with R C. Y. Gilmer and Rev. Aubu Boyer officiating. Interment w made at Rest Haven Memor Gardens, Harrisonburg. Blessed a the dead which die in the Lord. V are grateful for the devout life th was lived among us.

Rev. John F. Locke

* * *

WHARTON. Charles E. Wharto 84, of the Flora Brethren's Hom passed away March 16. Funeral s vices were conducted in the Nor Liberty Brethren Church of whi he was a member. Rev. Kent Be nett, pastor, assisted by Rev. A. Wenger, pastor of the Church of t Brethren, North Liberty, officiate Burial was in the Eastlawn Cem tary, North Liberty, Indiana.

* * *

VOORHEES. Fred Voorhees, passed away on January 4, 1972. was a member of the Flora, India First Brethren Church for ma years. Funeral services were co ducted at the Carter Funeral Hor with Rev. C. Edward West offi ating. Burial was in the Maple Lav Cemetery.

Mrs. Susie Landes

MUSSELMAN. Hoy Musselman, , passed away on February 20, 72. He was an active member of e Flora First Brethren Church r many years. Funeral services ere conducted at the Leiter-Reinke uneral Home in Flora, Indiana by e pastor, Rev. C. Edward West. urial was in the Maple Lawn emetery.

Mrs. Susie Landes

* * *

STONEBRAKER. Mrs. Goldie onebraker, 85, passed away at the ethren's Home at Flora, Indiana here she had resided for many ars. She was a long-time member the Flora First Brethren Church. uneral services were conducted by e pastor, Rev. C. Edward West at e Leiter-Reinke Funeral Home. terment was in the Maple Lawn metery.

Mrs. Susie Landes

* * *

MICHAEL. Miss Addie Michael, passed away suddenly at her me in Flora, Indiana. She was a ember of the Flora First Brethren urch. The funeral services were nducted at the Leiter-Reinke neral Home. Rev. Vernon Powell iciated and burial was in the ple Lawn Cemetery.

Mrs. Susie Landes

WYPYZNSKI. Mrs. Mary Wypyznski, 81, died February 8, 1972 in the Carlyle Nursing Home. Funeral services were held in the Forgest G. Hay and Son Funeral Home with Rev. Keith Bennett, pastor of the South Bend, Indiana First Brethren Church, officiating. Mrs. Wypyznski was a member of this church. Burial was in Southlawn Cemetery.

Goldenaires

Mr. and Mrs. Everett Miller celebrated their 53rd Wedding Anniversary March 7, 1972. They attend the Sarasota First Brethren Church.

Mr. and Mrs. Harry Nafziger celebrated their 50th Wedding Anniversay February 16, 1972. They attend the Sarasota First Brethren Church.

Mr. and Mrs. J. B. Kershner celebrated their 58th Wedding Anniversary March 1, 1972. They attend the Sarasota First Brethren Church.

Dr. and Mrs. Albert Ronk celebrated their 60th Wedding Anniversary on April 16. Open House was held in their honor at the Ashland Theological Seminary.

Mr. and Mrs. Lloyd Kiracofe, members of the Gratis, Ohio First Brethren Church, celebrated their 50th Wedding Anniversary on March 15, 1972.

Weddings



HENDERSON-LOCKLEAR.

Marsha Henderson and Ronald Locklear were united in holy matrimony in the Sarasota First Brethren Church February 5, 1972. Rev. J. D. Hamel officiated at the ceremony.

SOUTH BEND, INDIANA

OUR CHOIR, directed by Mrs. Duane Rose, presented a cantata for the Easter Sunrise Service entitled, allelujah What a Savior." Patsy Gurtner is our anist and Bob Swintz was the narriator. The choir a splendid job and the service was well attended. e breakfast following was prepared by the Special vices Committee.

For the W.M.S. Public Service on April 16 our ladies on a comedy play entitled, "Welcoming the Minis- s Wife." The play takes place in the early twenties, and the ladies had a ball practicing for the big night. There was a supper before the presentation.

Our Golden Years group made up of people over age 60 is becoming quite active. They are planning a Pancake and Sausage supper for Friday, April 28 from 5-7:30 p.m. Profits from this supper will go toward a trip by bus to Flora, Indiana and possibly other projects or activities of the group. This group meets monthly during the day for a hot meal provided by the faithful Special Services Committee and a planned program.

"FIRST THINGS FIRST"

Matthew 6:33

BRETHREN HOUSE

PROGRESS REPORT TO: "Our Friends of Brethren House"
Some of you reading this report have visited Brethren House in the past; others have expressed an interest through correspondence; others were sent a copy of our "dream letter" last summer; others are personal friends of the staff—but all of you are **Friends of Brethren House**, and we use this means to send you our greetings.

BONNIE MUNSON ON STAFF: Since September Bonnie, formerly of Ashland, Ohio, has lived at Brethren House and been an extremely helpful addition to our ministry. Her report to the Sisterhood Girls (March 11 issue) gives an exciting run-down of the weekly activities. From this you can catch some of the approach, content and schedule that we follow. In addition, our local members assist in many ways behind the scenes.

SOME WEEKEND CHANGES: No sooner did Bonnie write her report than we did alter the weekend schedule. Beginning on February 6th, this is it:

Saturday—10:30 to 12:00 A.M. at Brethren House—CHILDREN'S CHURCH SCHOOL. For preschool through Jr. High, this includes hymn study and singing, children's worship service, and study groups—with much individualized study and projects.

Sunday—10:00 A.M.—FAMILY WORSHIP and FELLOWSHIP HOUR. This service has moved to Blanton Elementary School cafeteria, which we're renting on Sunday mornings. While enjoying refreshments afterwards, the adults visit and the kids play Bible-teaching table games.

*These changes were made to give us greater outreach and more room—plus an opportunity to concentrate on each program of study and worship on separate days.

PRAYER REQUESTS: One specific reason for writing **now** is to request **your prayer support.** Please aid our ministry by praying for:

1) These newly-begun services at the Blanton School—that they might enable us to reach out to more families and that they might be meaningful events for everyone.
2) More adult workers for our total ministry—that we might be aware of these whom we can serve and those who can offer service to others.

MISCELLANEOUS: It looks now as though we might be having three Summer Crusaders again this next summer. At least Rev. Fred Burkey has made this inquiry and we're working out the details with him now. . . . Bonnie, Jean and I attended the International Center for Learning Seminar in Fort Lauderdale on March 3 and 4, which was a time of sharing ideas with those leaders involved in curriculum development. . . . We still have our "dream" of an enlarged learning and worship facility on the church lot, but that will have to wait for increased personnel and resources.

KEEP IN TOUCH: Some of you are near enough to "stop in" again soon. Please do! And we hope our "far-out" friends will write some letters. Let us know what's exciting to you. By the way—anyone interested in moving to St. Petersburg, finding a job, and serving with us here at B. H.? Inquire!

Signed: Phil Lersch (for all of us)

CHEEP ADVICE



Luck is what happens when preparation meets opportunity.

Elmer Letterman

A troublemaker is a guy who rocks the boat then persuades everyone else there is a storm at sea.

Success always looks easy—and even undeserved—to those who were not around when it was being earned. That is a regretable but understandable trait of human nature.

Archie K. Davis

You never get a second chance to make a good first impression.

The goal of criticism should be to leave the person with the feeling that he has been helped.

Nothing in this world is so powerful as an idea whose time has come.

Victor Hugo

Wouldn't it be nice to be as sure of anything as some people are of everything?

Coming together is a beginning, keeping together is progress, working together is success.

Failures are divided into two classes—those who thought and never did, and those who did and never thought.

John C. Salak

Enjoyment of anything is lost the moment we get too much of it.

LAFF-A-LITTLE

"Say, Dad, did you go to Sunday school when you were a boy?"

"Yes, Son, regularly."

"Well, then, I don't guess it will do me any good either." WHAT KIND OF AN EXAMPLE ARE YOU TO YOUR CHILD?

from the Hagerstown, Maryland bulletin

Have you heard the story about the little boy who answered that most inane of all questions asked little boys: What are you going to be when you grow up? "I'm going to be possible," this youngster replied. "Possible? What do you mean?" he was asked. "Every day my mother tells me that I'm impossible," he explained, "but when I'm older I'll be possible."

Rev. G. R. Campbell

A preacher said to his audience: "Some folks think they hurt the church when they get mad and quit, but they are wrong about that. It never hurts the tree for the dried-up apples to fall off."

A preacher decided to discontinue Bible study and prayer meeting. Six weeks later, when the elders and deacons found out about it, they called a meeting and fired him.

from The Berlin Brethren Church bulletin

Dear Mr. Bayer:

I understand that you are the manufacturer of an aspirin that relieves suffering and colds and fever. The mixture used in your tablets makes it possible for a person to get out of bed and fight off headaches, muscle spasms and bad nerves. I have noticed that these tablets work wonders on Monday, Tuesday, Wednesday, Thursday, Friday and especially on Saturday. But people who take them on Sundays seem to get no relief. They cannot get rid of their aches and pains. Is it possible for you to examine your tablet and put in an ingredient that will help them on Sundays, too? Thank you.

from Trinity Brethren Newsletter



Operation Penetration

by REV. FRED BURKE

MAY, the beautiful spring month when Brethren give special attention to their youth, is with us again! The freshness and vigor of a new growing season is an appropriate time to think of things pertaining to the young of our church. What are they really like? What are they feeling and thinking? What are they being challenged to achieve?

The contemporary song, "A Searching Generation," by Otis Skillings, thoughtfully portrays the youth of our day.

Well it's a searching generation,
Caught up in the whirl of youth;
Well it's a searching generation,
Groping for the way of truth.

They need that extra thrill;
They know that drugs can kill;
They know that death lies still—
And yet a life in need is dead indeed.

Well it's a searching generation,
Caught up in the whirl of youth;
Well it's a searching generation,
Groping for the way of truth.

We believe that Brethren Youth are a "searching generation." They are indeed "groping for the way of truth." We are fortunate that so many are conducting their search for truth within the context of a body of believers who care—very much—about them as persons and about their spiritual needs.

At the same time, the church is fortunate that youth care—very much—about their church. This concern will take many forms during the coming year but perhaps the most conspicuous attempt to serve will be the ministry of the 1972 Summer Crusaders in **"Operation Penetration."**

Beginning in June with **Explo** '72—The Internatior Student Congress on Evangelism—and continuing through General Conference, eighteen youth and you adults from fourteen congregations will go on t offensive for Christ. Working **with** local congregatio and district programs, these people will spend sev weeks in a wide variety of activities, ranging fr regular Vacation Bible Schools and camping prograr to personal evangelism and public musical performanc But in and through all, their desire—and ours—is th Christ be glorified.

Such an ambitious undertaking is an act of faith. V had originally planned for a maximum of fourte Crusaders and a much lower budget (all of which mu be raised outside of the budgeted funds of the Boa of Christian Education) but the youth response applications) was higher than anticipated. The ap cants were able people **and** we all agree that "the fie are white." So, we took 'em all, trusting that enou funds could be found! And unless contributions sudde dry up, with the continued help of the Brethren, we going to come through in '72!

In addition to the Crusaders, whose pictures appe on the following pages, we have further reason enthusiasm (and support) for Brethren Youth. A vised National Brethren Youth Convention is bei developed for August featuring concentrated periods Bible study, prayer and discussion. All of these h great promise for personal as well as group grow More will be coming on the 1972 BYC Convention the next issue of the **Evangelist.**

May we urge each one of you to support the deno inational youth ministry by giving generously to May Youth Offering. Your gifts will be used to furth develop the youth resources of the Brethren Chur Help keep the "searching generation" facing forwa . . . to the glory of Christ.

SERVING ARIZONA AND WYOMING



Bruce Ronk
Ashland (1)



Paula Tinkel
New Paris (1)



Jim Vandermark
Ardmore (1)



Norma Grumbling, captain
Johnstown III (1)

/ACATION BIBLE SCHOOL, camping, special youth activi-, and personal evangelistic pro-ms will be conducted by this m in such far-flung (from Ash-d) arenas of service as Tucson, zona and Cheyenne, Wyoming.

rma Grumbling is team captain. e will be a senior home economics jor at Ashland College (AC) next and comes from Johnstown III thren Church. To her first year Crusader service she brings a d background of experience as a C leader in the Pennsylvania Dis-t and in Collegiate Crusader vities.

ula Tinkel, from New Paris, Indi-, is a "PK" and will be a sopho-re at AC next fall where her interests include both elementary education and sociology. She has been active in Northern Indiana District BYC activities and served as a national BYC officer in 1971.

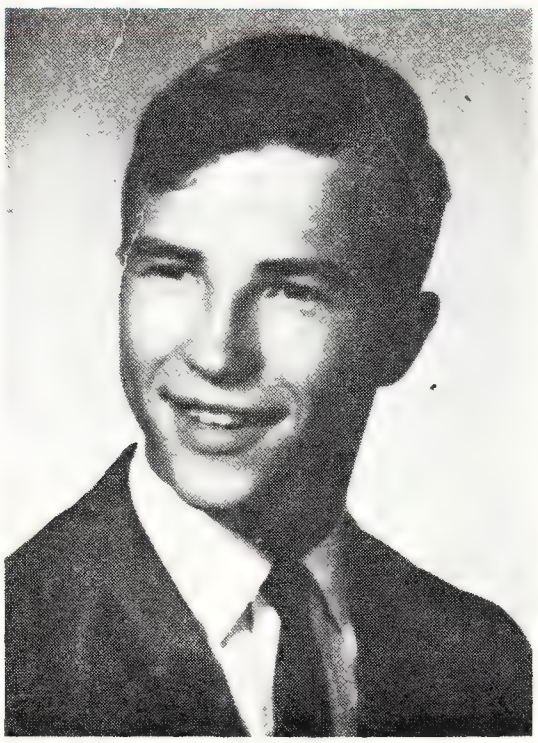
Bruce Ronk has been an active leader in the youth program at the Park Street Church. Though majoring in physics at AC, Bruce is preparing for a pastoral career. Among his other interests are photography and music. He will be a sophomore in the fall.

Jim Vandermark is a member of the Ardmore church and has served in numerous leadership roles with the Northern Indiana District BYC. He will be a sophomore at Bethel College next fall where his majors are Greek and Religion.

SERVING KANSAS AND IOWA MISSIONS



Nyla Nye
Milledgeville (1)



Ken Van Duyne
Tiosa (1)



Donna Enright
Belvidere, Ill. (2)

THE CRUSADERS pictured on this page will be primarily engaged in serving the mission churches at Derby, Kansas and Cedar Falls, Iowa with some district camp work thrown in for good measure.

Randall (Randy) Smith is team captain and is a second year Crusader from the Jefferson Church. A junior at AC next fall, he is preparing for ministerial service and is majoring in elementary education and religion. He is a fine pianist and has worked extensively with several musical groups.



Randall Smith, captain
Jefferson (2)

Nyla Nye is the youngest Crusade She will be a high school senior the fall at Milledgeville, Illinois. Sl enjoys working with children and active in the local BYC.

Donna Enright is a second year Cr sader from Belvidere, Illinois, ar will enter AC as a freshman in th fall, where she is interested business and physical educatic studies.

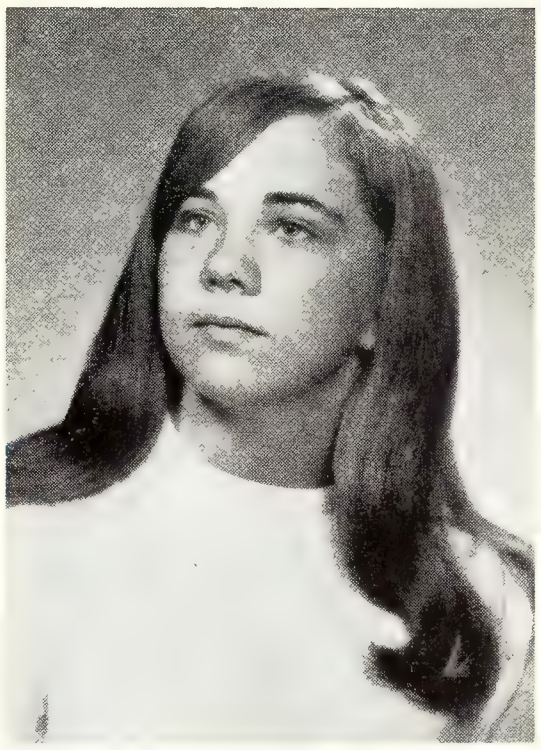
Ken Van Duyne is a freshman AC preparing for pastoral servic He is a member of the Tiosa Bret ren Church and has been qui active in BYC programs in th Indiana District.

SERVING IN ST. PETERSBURG



Wendy Kring
Ardmore (1)

Wendy Kring is a student at the Indiana University extension in South Bend where she hopes to develop her interest in sociology and psychology. She is a member of the Ardmore church.



Debbie Smead
Ardmore (2)

FOR THE SECOND consecutive year, we are happy to have a Crusader team assisting in the unique educational ministry at St. Petersburg. Also, the fact that our team captain worked there last year will better prepare the team for an effective work.

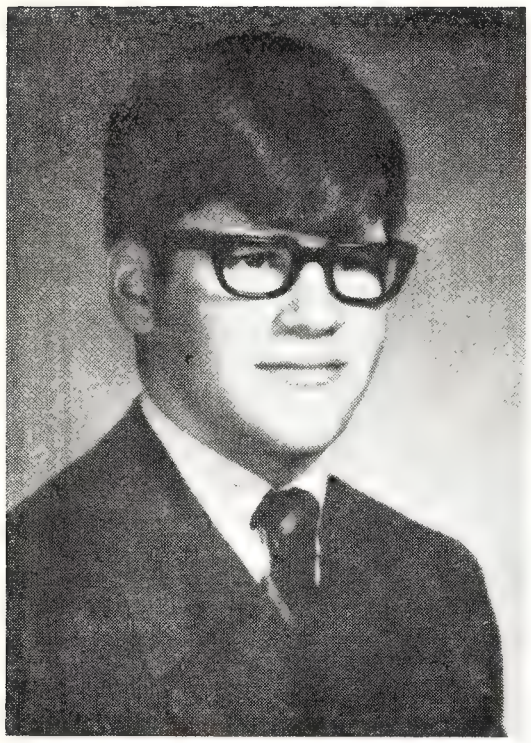
Debbie Smead, also a member of the Ardmore church is serving her second summer as a Crusader, having worked in that capacity in 1970. She is musically talented, plays guitar, and has recently been working in South Bend.

Ruth Deardurff, team captain, served in St. Pete last year and is admirably equipped to serve in this unique setting. A June graduate of Bluffton College with a degree in elementary education, Ruth expects to pursue a teaching career.



Ruth Deardurff, captain
Gretna (2)

SERVING IN NORTHERN INDIANA



Paul Deardurff
Gretna (2)

Paul Deardurff also will be a junior at AC, where his academic interests include religion and sociology. He will be field work coordinator and a soloist. He is a member of the Gretna church and is currently National BYC Vice-Moderator.

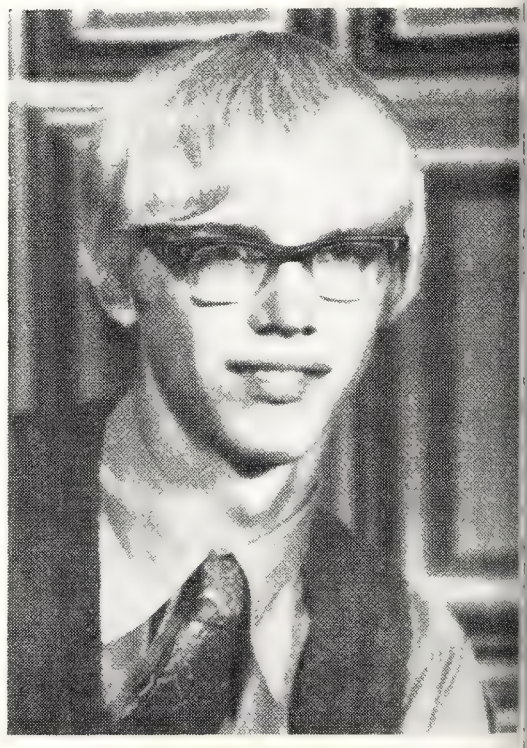
Pictured on these pages is the largest team we have ever fielded. Its seven members represent a wide range of talents and skills all of which dovetail into the Northern Indiana portion of **Operation Penetration.** This team will work with the Brethren in that area in an intensive effort to reach people for Christ. The knowledge and skills acquired at **Explo '72** will be condensed taught, demonstrated, and practiced in the hope that people may be wor Among the variety of techniques used will be the periodic presentation of the musical "Show Me!" i which local youth will be invited t participate. It is anticipated that th use of a variety of approaches wi increase the size of the harvest.



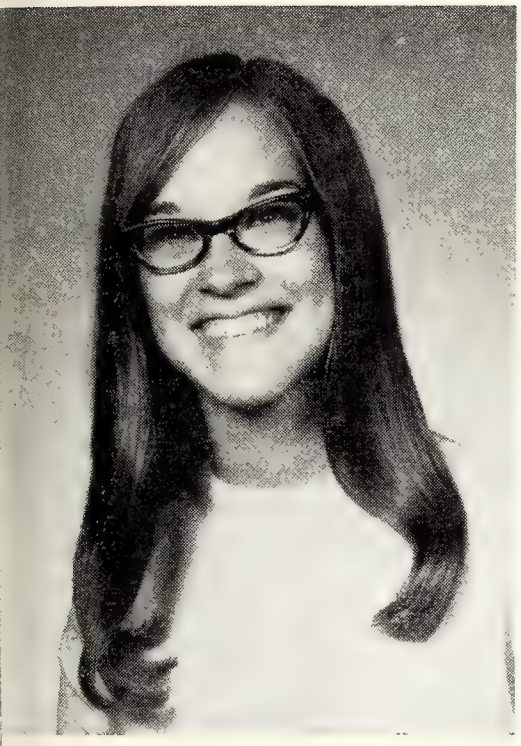
Vickie Osborn
Sarasota (1)

Vickie Osborn from Sarasota, will be a junior at Florida State University where she has been active in Campus Crusade work and has served as chaplain to her sorority. She will share the responsibility for developing the training portion of the program with Sue Stoffer.

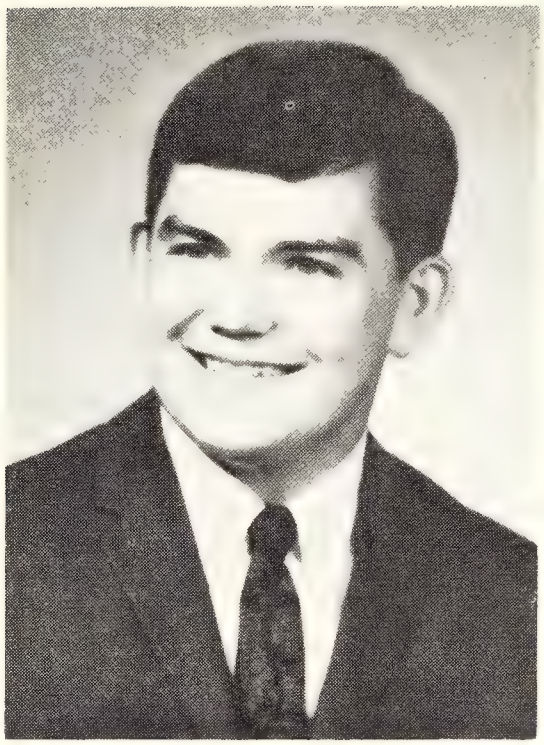
Gene McConahay will be a Jun graduate from the Smithville Hig School where his interests includ music and assorted athletics. He wil serve both as a soloist and assistan equipment manager. He is a membe of the Smithville church.



Gene McConahay
Smithville (1)



Sherry Barnhart
Gratis (2)



David Radcliff
Milford (1)



Sue Ellen Stoffer
Canton (1)

herry Barnhart first served as a rusader in 1970 and is back in 1972 s musical director and soloist with he team. Her exceptional abilities nd experience in music will equip er for her task. A past-national YC officer, she will be a senior at C and is looking ahead to a career n Christian Education.

avid Radcliff, older brother of Mike nd also a "PK," is "affiliated with otre Dame University" and will rve as driver, equipment manager, nd engineer for the team. Though is membership is now at Milford, ndiana, Dave was active in Pennsyl- ania BYC work before moving west.



Mike Radcliff, captain
Milford (2)

Sue Ellen Stoffer will be a sophomore at AC and comes from Canton, Ohio. She will share training program development responsibilities with Vickie Osborn and will also be a soloist in "Show Me!" She anticipates majoring in either English or Latin.

Mike Radcliff is team captain. A second-year Crusader, he is a "PK" from Milford, Indiana, and will be a junior pre-seminary student at AC next fall. In addition to overall supervision of the team, he will be a soloist in the musical. He currently serves as National BYC Moderator.

SISTERHOOD

DEVOTIONAL PROGRAM FOR MA

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: GROWTH No. 1
Abiding in Him
Junior: FIRST THINGS FIRST
First, Pray

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

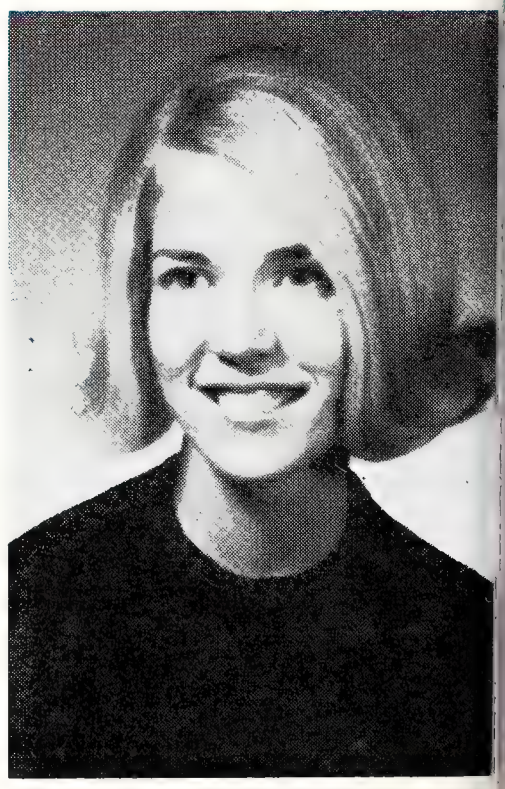
GROWTH No. 1

ABIDING IN HIM

THE next three Bible studies deal with spiritual growth. "Abiding in Him" is the first in this area.
Text: John 15:1-16 (Read aloud).
Discuss the following questions:

1. Who is the vine? Who is the vinedresser? What is his job? Who is the branch (John 15:1-5)?
2. Look up the word prune. Define the term as used in gardening and spiritual gardening. Why is pruning necessary for growth (John 15:2)?
3. If you are already clean because of the word (John 15:3) then why do we need to be pruned (cross reference: I Cor. 3:6, 7)?
4. What must we do to abide in Him (John 15:4; I John 4:15; John 6:28, 29)?
5. List the results of abiding in Him (John 15:4-11).
6. What is the evidence of abiding in His love (John 15:10).
7. How does obedience show love (John 15:12-14; I John 2:3-6; Phil. 2:5-8)?
8. How are friends different from slaves (John 15: 14-15)?
9. How do you bear fruit (John 15:16; I Cor. 3:6, 7)?
10. I Cor. 15:36-38: what must first happen to the seed before it can grow? What must first happen to you before you can grow?

Conclude with prayer.



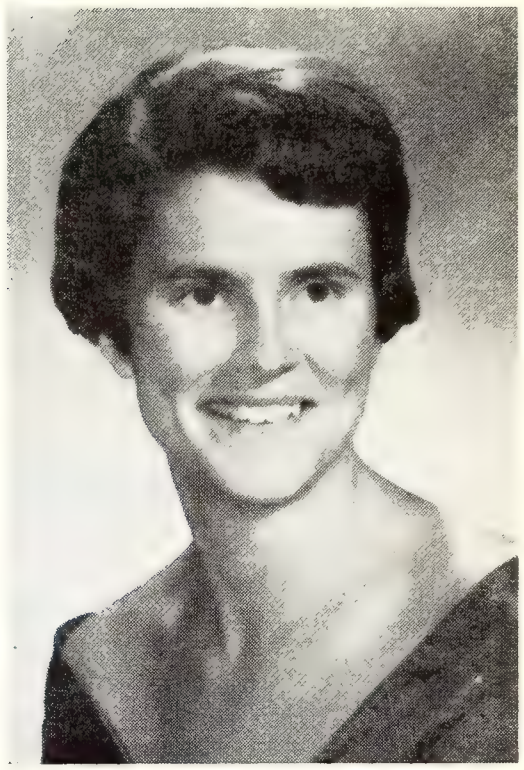
by Evelyn Ingraham

JUNIOR BIBLE STUDY

"FIRST THINGS FIRST"

First, Pray

by Mary Ellen Drushal



"Mom, I have a test in science tomorrow, and I have tudied pretty hard for it, is there anything else I can o to prepare for it?"

Mother thought for a moment and then said, "Have ou prayed about it in addition to studying?"

Sometimes it seems that we only pray when we want omething or are in need of help. If we use the prayer ife of Jesus as our guide, then there are many other imes we can appropriately pray. In Mark 1:35 we find hat Jesus prayed in the morning alone. In Mark 6:46 says that Jesus prayed in the late afternoon after long day of preaching and also performing the miracle f feeding the five thousand. He undoubtedly was tired, ut this didn't keep him from praying. Then in Luke :12 we have the account of Jesus praying all night. So egarding the appropriate hour for prayer—it is every our of every day.

Now that the time is settled, we need to know how to ray. I often associate praying with writing a business tter. I imagine most of you have written business tters in school, and if you haven't you will. The parts f a business letter, as I learned them are: 1. Heading, Inside Address, 3. Salutation, 4. Body, 5. Complimenary Close, and 6. Signature.

The Heading is always the address of the person ho is writing. When we pray we don't say, "This is ary Ellen Drushal, Holmes County, May 15, 1972," hy, because God knows this already so why waste is time.

The Inside Address is the complete address of the erson to whom you are writing. Again, we don't say, To God, c/o Heaven, Inc., 777 Golden Street, Pearly ates, Infinity 70707" because, He knows we are calling on Him and He knows where He lives.

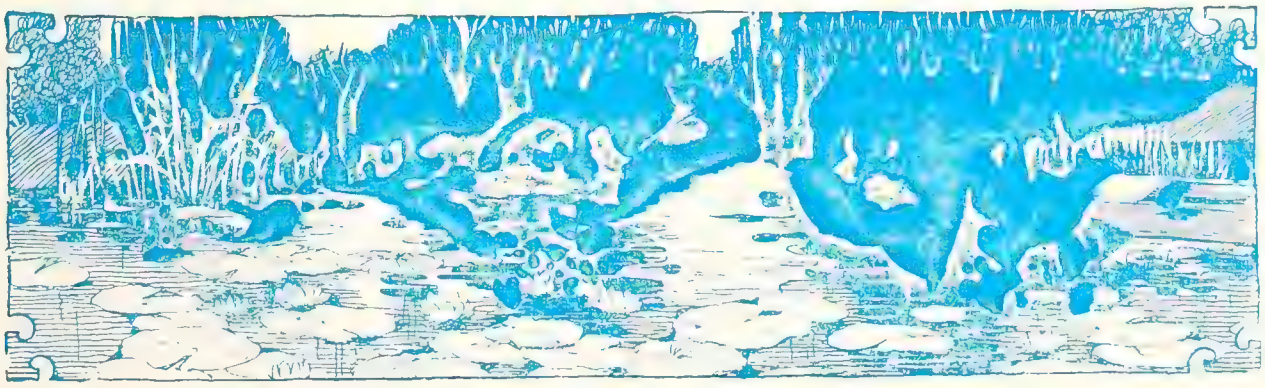
The Salutation or the greeting is simply, Our Father Our gracious Heavenly Father or some address milar to that.

Then comes the important part of the letter or prayer, e Body. This is the area where the business at hand should be taken care of. In a prayer, this is time to tell God how thankful we are for the things we have and enjoy daily. This is the time to confess our sins as they are many, and we need to vocalize them so that our ears hear how bad we really are and what we do. This is also the time to ask God for specific things and to pray in intercession for others.

The Complimentary Close is "all these things we ask in Thy name, and we'll give you the praise and glory."

And finally, the signature or signing off so God can turn His valuable attention to someone else, and it is a simple amen.

So — Amen.



The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

PROGRAM FOR MA

MEMORIAL DAY THOUGHTS

FLOWERS are an exquisite expression of the Creator's goodness to us. "Hence," says Dr. E. J. Lena, "our practice each Memorial Day of scattering on the graves of our heroic dead the flowers of gratitude, is an appealing custom—one which will never cease to be observed. It will not affect the dead, but it will greatly affect the living.

"On nodding stem and waving branch, God has hung the blossoms of every conceivable beauty of form and color as perpetual expressions of His thoughtfulness of us. Is it any wonder, then, that when human hearts wish to express gratitude and thoughtfulness, they strew the graves of servicemen with beautiful flowers!"

Memorial Day should be what its name suggests—a day for memory! It is impossible to remember all the heroes; but let us recall some of their names, battles, valor, and victories, as we crown their graves with our country's flag.

Let us recall the price paid for the national peace and prosperity we are enjoying. Let us not take our liberties for granted but remember that they have been purchased at the cost of thousands upon thousands of lives.

Someone has said, "What our wars have cost us in dollars and cents may someday be wiped out and forgotten, but that they cost us hundreds of thousands of precious lives will never be forgotten while Memorial Day—or Decoration Day—continues to be observed. At a great price obtained we this freedom. It was the price of blood—the blood of a nation's heroes whose memories we honor. Our nation will not soon forget the value of peace purchased at such a cost. Memorial Day is a definite reminder of the price paid."

Memorial Day should also serve to remind us of the outcome of the greatest battle ever fought—the battle between the forces of light and darkness, good and ev and of the Lord and Satan.

The battle was fought at Calvary, that we might free in the fullest sense of the word.

"Ye shall know the truth, and the truth shall ma you free" (John 8:32). The Lord Jesus is truth pers ified. He said: ". . . I am the . . . truth . . ." (Jo 14:6b). To know Him as one's Lord and Savior is to made free from the dominion of Satan, from the cu of a broken law, and from the bondage of sin!

Is it any wonder the Lord said: "If the Son therefo shall make you free, ye shall be free indeed" (John 36). He has paid the price of that freedom with H precious blood. He died for our sins and rose for o justification.

The Lord Jesus also "made peace by the blood of H cross"—a peace infinitely superior to national and int national peace! "Therefore, being justified by faith, have peace with God through our Lord Jesus Chri (Rom. 5:1).

Hearken to this exceeding great and precious pro ise: "Thou wilt keep him in perfect peace, whose mi is stayed on thee: because he trusteth in thee" (I 26:3).

On this Memorial Day—and every day for that mat —let us recall the atoning death of the Lord Jesus a His glorious resurrection. Place personal faith in H and be able to say:

"My chains are snapped,
The bonds of sin are broken,
And I am free!
Oh! let the triumphs
Of His grace be spoken
Who died for me!"

MOTIVATED MEN

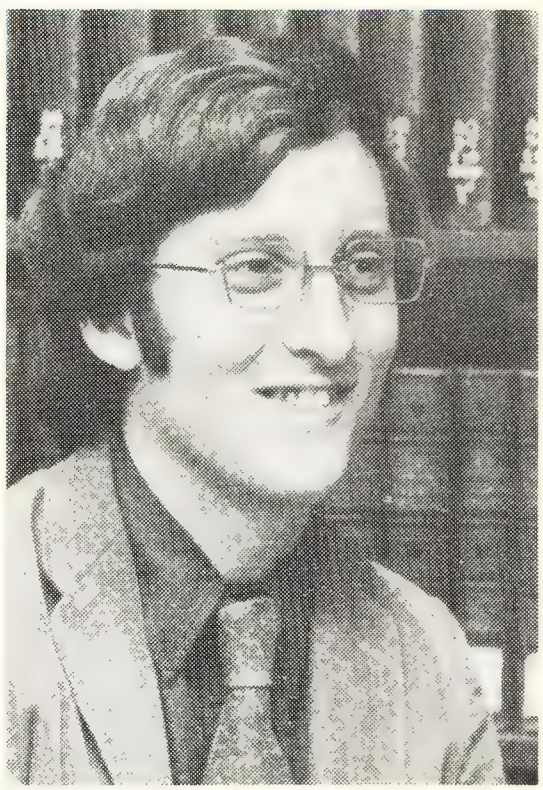
JIM GEASLEN

by Candi Baker

JIM R. GEASLEN, 24, is a senior at Ashland Theological Seminary and is majoring in New Testament. member in the Brethren Church for 14 years, Jim omes from the Washington Brethren Church in Washington, D.C. After graduation from Suthland High chool, Jim attended Ashland College where he was ctive in Alpha Theta, a religious club on campus. Jim recreation committee chairman and student government secretary at Ashland Theological Seminary.

Jim is married to the former Carol E. Deeter from he Hillcrest Brethren Church in Dayton, Ohio. Carol a 1971 graduate from Ashland College. She enjoys ewing, knitting and reading. Jim and Carol are residents of the new seminary apartments and attend Park treet Brethren Church where they are active as youth aders and teachers.

Jim is employed at Ed Wagners as a radio repairman. m and Carol are looking forward to the birth of their rst child in April. Jim plans to enter the pastoral ministry after he graduates in December of 1972.



POETRY CORNER



SAINTS WHO'VE NEVER BEEN CAUGHT

When some fellow yields to temptation
And breaks a conventional law,
We look for no good in his makeup,
But, Lord, how we look for the flaw.
No one asks, "Who did the tempting?"
Nor allows for the battles he's fought.
His name becomes food for the jackals,
The Saints who've never been caught.
I'm a sinner, O Lord, and I know it,
I am weak, and I blunder and fail,
I am tossed on life's stormy ocean
Like a ship that is caught in a gale.
I am willing to trust in Thy mercy,
To keep the commandment Thou'st taught,
But deliver me, Lord, from the judgment
Of the Saints who've never been caught.

GOD WANTS YOU TO BE PROSPEROUS



by Thomas A. Schul

WHAT REACTION would you have if I said, "I am confident that God wants you to be prosperous." "Well, now, that's for another man perhaps, someone a little younger, or a little more educated, but certainly, Chaplain, it could not be that God wants me to be prosperous." Well, He does. More of us would live more dynamic lives if we could only catch some of the significance of what God wants us to be. God does not intend for us to live cheap lives. Our lives are filled with wonderful possibilities and great riches. Now there are three reasons why God wants you to be prosperous.

In the first place, God has made a wonderful world that is full of abundance. I am amazed as I see the wonder of nature: hundreds of miles of fertile lands, wonderful trees, and glorious lakes are filled with fish. All around the world there is an abundance of things that God has made, and it is all here; all we need to do is use it! When God made the world, He saw to it that there would be enough for all of us to be prosperous.

Then there is a second reason why God wants us to be prosperous. He gave His Son Jesus Christ to give us the forgiveness of our sins. There is nothing more wonderful in life than the Gospel of Christ. God sent Christ into the world to free us from all of our sins. He gives this gift to us without one single penny of cost. It is a wonderful thing! And as if that is not enough, He says, "Then you will have eternal life." Jesus would perform a great and marvelous miracle, "...He... rebuked the wind, and said unto the sea, 'Peace, be still.' And the wind ceased, and there was a great calm" (Mark 4:39). And as the people stood around, they were astonished at the tremendous power of this man. Then He would say, "...Thou shalt see greater things than these" (John 1:50). That wonderful Gospel is free, and it will make you prosperous!

God wants us to be prosperous for another reason. He has sent His Holy Spirit to dwell among us. We Christians do not speak enough about the Holy Spirit. God living in and among us. But it is a fact that God is with you each day. He is sustaining, lifting, healing, and blessing you beyond all of your needs, and He does it without a single penny cost! God wants you to be prosperous! When He made you, He had the thought in mind that you would be the richest person in the whole wide world.

A Christian is a man who realizes these facts; at his fingertips he has riches beyond human understanding. Consequently there are three blessed assurances! "Whatsoever ye shall ask of the Father in my name, he will give it to you." Do you believe that when you pray God will open up the heavens and have it become a reality to you? That's what a Christian should believe! That is the blessed assurance! You have the whole host of angels at your command! You have the throne room of God listening to your prayers! You have the whole universe and the galaxy at your disposal.

The second assurance, and that is since we are I children, we are heirs to His kingdom. This means th we can be assured that God's entire creation, salvati and sanctification are for us, His followers and I children. Once you become a child of God, you au matically inherit all the things which belong to you.

Recently there was a case in Texas where an adop child came into a fortune of millions of dollars, and t rightful child tried to take away the fortune from t adopted child through the courts. Naturally, t adopted child won in court. The court said, "This ch is rightfully a child of the deceased, and rightfully inherits this huge fortune." It is the same thing w you and me. Though we have strayed from God's ki dom, each of us are adopted children, and as adopt children, we are heirs of His kingdom. The universe, the spiritual laws and salvation are ours because we a children of our Heavenly Father. There is nothi except what God has made, and since we are His ch dren and He is our Father, then each of us legally herits a great estate. This is the third assurance.

When God made us, He made us with the intenti and purpose that each of us would be rich and pr perous in our life. It is like an insurance policy. Y read all the fine points of the policy, but when you to the bottom of the page you read that you have to so-and-so in order that this policy might be invoked. is the same thing in spiritual law. We can be prospero God has made the world, and the policy reads like I

aying to you, but your prosperity is subject to certain piritual laws. You have to fill the conditions before rosperity can come into existence. The Prodigal Son vould never have found the richness of his Father's nansion had he not followed the spiritual laws. The lind man, the leper, the woman at the well, none of hese people would have discovered the richness which vas theirs had they not followed the laws which were iven them. So, our prosperity is subject to certain piritual laws; if you are not rich, maybe you are not ollowing these laws. If you are not prosperous in your hristian life, maybe it is because you have not applied he laws.

Let us take a few moments to look at three laws vhich I have gleaned from a very simple story in the ourth chapter of II Kings. There was a certain widow vho had been left with two sons and a great burden f debt. Now the woman was up against a stone wall; he didn't know which way to turn. Her husband being ead, she had no income. She had no material wealth, nd she was not prosperious at all. So she decided to peak to a man of God by the name of Elisha.

On an appointed day, the widow went to the Temple nd asked what she should do. She began to beg for elp. And Elisha asked her a very interesting question, What hast thou in the house" (II Kings 4:2)? The voman did not approach him so she may give him an nventory of what she had in her little house outside he village of Jerusalem. She had come for help! And he widow said, "Not a thing, except a pot of oil." Then e said, "Go, borrow all the vessels in the community hat you can possibly get, then take your pot of oil and ll the vessels which have been given to you. When ou have filled them all, give to your neighbors; what left, sell, and use this to pay your debts."

Well, the widow went home, borrowed the vessels, and egan to pour the oil; but as she poured, she noticed he oil was replenishing itself. The more she poured, he more oil came forth until she had filled all the essels. She began giving them to her neighbors until he had given them all they needed, but still she had lot left over. She sold what she had left and became ch by unburdening herself of the debts which her usband had left her.

There was a banker who said, "In order to save a illion dollars, you have to save the first penny." That the spiritual law Elisha wanted to bring to the mind f this widow. In order to save, she had to start with hat she had! "What do you have in your house?" Nothing! Nothing! Except a pot of oil." "Good! That's here you have to start with spiritual life!" And that what she did. When you start with what you have, od will see to it that it will replenish itself, and the ore you pour, the more will come forth. It is a spirital law. When you begin with what you have, though only be a vessel of oil, it can be used by God.

Remember how Jesus dealt with the five thousand. esus said to feed them, but the disciples said there as no way to feed them. "There is a lad here with a w barley loaves and a few fish, but what are these nong so many?" Doesn't that sound like our lives? hat can I do for God? I am not educated. I am not ained. I have no money. I have no background. My st mocks me. I can't do very much in life. What are y qualities among so many? The fascinating and exciting thing about Christianity is that at this moment you possess that which can make you prosperous. You possess that which can make you rich. That little something, I don't know what it is; it is up to you to find out what you have in thine house that can be put into the Lord's spiritual pantry. That's the first law. Start with what you have and you will become prosperous.

Now the widow discovered another thing. She discovered you have to give what you have. From the story, it is reasonable to assume that the neighbors were without oil also, because Elisha said, "You must take the oil and give it to the other neighbors too." He knew that in that part of the village, there was darkness because there wasn't enough oil to go around. Yet this woman had a little oil, she could have given one tenth of that oil to the neighbor to keep their light burning, but she didn't do it. It was all that she had, it wasn't much. The neighbor wouldn't appreciate a little dab of oil which would only burn for ten minutes. Why should I take what little I have? Doesn't this sound like most of us? But when she met Elisha, he said, "Now look, after it is replenished, start giving it away."

I am constantly amazed at people who give things away; they have no right giving anything away. They can't afford to give things away. I know of people who give things away when they don't have enough on their own pantry shelves to feed their children, yet they are moved by a compassion and love. That is the law of love. There is nothing ever done, unless it is motivated by love. Somehow or other this widow was thinking too much of herself and her boys; she had forgotten to share with her neighbors out of love and compassion. If you want to be prosperous, you have to learn how to love and share what little you have with your fellowman. **Love is the beginning of all things worthwhile.** I don't know of anything in life, that did not begin first by the process and motivation of love. The widow did not become rich because she apparently would not share. She had no love in her heart. People don't give unless first they love. Nothing ever happens but what the first motivation is that of love and sharing.

I am always fascinated by the story of George Dunlop. Perhaps you have Dunlop tires on your automobiles. As a young man, George Dunlop had a compassionate love for his invalid mother who was confined to a wheel chair. He could not stand the suffering of his mother because every time she moved the wheel chair around the house to do the chores, the steel of the wheels would rub and cut her so badly that it caused her severe pain. So he began to develop the substance which you now call rubber. He covered the steel wheels with this substance and protected the body of his mother. This same George Dunlop developed the idea of the tire. Then, he became a millionaire. Most of us know the fame of the Dunlop tire. It all began because of compassionate love for his mother. He was motivated because he saw something he wanted to do and share with someone else.

To be prosperous, you have to give out of a compassionate heart of love. There are two seas in Palestine. The northern sea is the Sea of Galilee. Around its edges the children play and the foliage is beautiful. There are little villages around the Sea of Galilee. Not far from that sea is another sea to the south. It is called the Dead Sea. The air hangs heavy about the water.

You can't bear to be there but for a few minutes. Here, neither man, beast, nor fowl will drink of the water. It is 25.6% solid salt. Nothing lives there. What makes the difference between the north and the south sea? It's not the river Jordan; it empties into both of the seas. It's certainly not the soil, because the ground is exactly the same around both seas. They are only about thirty miles apart. It is not the environment nor the topography; they are exactly the same. No, this doesn't make the difference between the Sea of Galilee and the Dead Sea. But I will share the secret with you. For every drop of water that empties into the Sea of Galilee, it gives out and flows into other channels. But for every drop of water the Dead Sea gets, it hoards and keeps until it dies. That is why it is called the Dead Sea. That's the spiritual law of life. In order to get, you have to give. We have to give not grudgingly, nor of necessity, but out of love. I don't mean giving of our tithes and offering, but I mean giving something of your heart and your life.

I wish I could lay upon your heart the need of people for the love of God, or for a friend with a passionate concern for them. I dread to think of the sinners, and the thousands of men who die in the gutter because so few of us are willing to share a little of our life in compassionate love for a lost soul. Give out of your heart: love, faith, witness, or a testimony that you can share with somebody along the road of life. When you do, you will become rich. Oh, the riches that can come to a man who sees a wandering child walking straight again; or a man whose head is bent low by the burden of sin, who now can walk among his fellow men knowing that he has touched the hem of someone's garment. That's the law. When the widow gave oil to her neighbor, she found the more she poured, the more it replenished itself.

Now there is a third law of prosperity. When the woman found her predicament, and discovered that she was broke, she went to the temple for help and advice. She sought God. That's the law. If you want to be rich, you have to seek the Lord. There was a young man by the name of Uzziah, the youngest king of Judah. A the age of sixteen, he was fatherless. The people lov this young man because he was a child of God. H reigned for fifty-two years over the little kingdom Judah. "And Uzziah did that which was right in t sight of the Lord. . . . And he sought God in the da of Zechariah . . . and as long as he sought the Lor God made him to prosper" (II Chronicles 26:3-5). I you remember what happened to Uzziah? He becan rich, but he forgot the source of his prosperity. H forgot God. He became so obstinate and disobedient th he came into the temple and began to light the candl and burn the incense. These privileges were only giv according to the priestly laws of Leviticus to the Hig Priests.

But Uzziah had forgotten the Lord. He lighted t candles and burned the incense. But as he was doi this leprosy rose up in his forehead. He was a Lepe He spent the balance of his life living in a hut at t village's edge; "he was cut off from the house of t Lord" (II Chronicles 26:21). No longer did Uzzia profit when he failed to seek the lord. If you seek firs spiritual things, if you seek the kingdom of God, th all of these other things will be added unto you. Y can't reverse the formula if you want to be prosper and rich.

Are you rich today? I believe you are. God inten for each of you to be abundantly rich. You don't ne to bear the burdens of life, the sorrows of the past, a the sins of yesterday. You don't need to be worn dow with the frets and cares of life. That's not the way G intends for us to live. He wants us to be rich and pr perous. Have you anything in thine house today th can be put into the service of our Lord? Do you ha something to start with? Some of us never put that fir cent into the bank, and we never become millionair We never invest the first trinket for God's sake, a we never discover the spiritual laws of life. Can y share a vessel of something with your neighbor? As y share, you will receive His blessings and in so receivin you will be prosperous!

HUMAN SKULL CONTAINED IN OCCULT DISPLAY

SAN DIEGO—A full-equipped educational anti-occult mobile unit produced through the Action Center outreach of World Evangelism (WE) will be unveiled as a highlight of the Seventh World Deeper Life Conference slated for San Diego, January 18-23.

The mobile unit composed of more than 100 items gathered during an intensive six-month study of the alarming rise in occultism by a special staff of investigators, is expected to tour 45 of America's largest cities during 1972, according to Morris Cerullo, Action Center founder.

The display will contain a wide range of occult items including potions, voodoo oils, a Satanic altar and a genuine human skull.

"It was prepared to warn people of the dangers arising from exposure to the occult and to reveal the inocuous appearing instruments used to lure peo into the sinister world of evil spirits," said Rev. Cerul

The reports of WE investigators also led to the pu lication of a book titled, "Witchcraft Never Look Better" being readied for late April distribution by national publishing firm.

In addition, a special tabloid edition of UP-LOC titled, "What's Wrong with the Occult!" which de with this timely topic will be available for first dist bution at the World Conference.

This special tab and a companion tab titled, "Dr Abuse, A Mind-Bender" can also be obtained by writi to Action Center, P.O. Box 901, San Diego, Californ 92112.

From International Headquarters: Media Departme Morris Cerullo World Evangelism.

World Religious News in Review

WASHINGTON BILL STUDIES CHURCH TAX EXEMPTIONS

Olympia, Wash. (EP) — House Bill 136 before a special session of the Washington Legislature could lead to the possibility of taxation for church and certain other church-related property.

The bill, according to the Rev. Everett Jensen, general secretary of the State Council of Churches, is under fire from church leaders.

The proposal includes a basic change in government attitude toward established churches.

As a revenue measure, S.B. 136 is still alive in the special session despite the cutoff date on bills.

It provides that on January 1, 1973, and on the first day of subsequent years all the real and personal property of churches, private schools and certain other groups would be presumed to be taxable. Each property owner would be able to apply for an exemption which the county assessor, after inspecting the property, would approve or deny.

BIBLE WORK IS EXPANDING IN BULGARIA, YUGOSLAVIA

Sofia (EP) — A new translation of the New Testament and Psalms into Bulgarian has been completed here after seven years' work by Orthodox scholars.

Protestant and Roman Catholic churchmen have read the text and made suggestions, and the translation is expected to be acceptable to all Bulgarian Christians.

Publication is under discussion among representatives of Bulgarian churches, the government and the United Bible Societies. The latter agency has offered to provide the paper.

Meanwhile, the European Baptist Federation in Switzerland reported that distribution of Bibles in Yugoslavia increased in 1971 to 36,760 copies, as compared to 19,478 a year earlier.

GANG WARS END AS POLICEMAN LEADS BOYS TO CHURCH FACILITY

Philadelphia (EP) — Some gang members voluntarily turned in weapons to a policeman and a minister here and asked for community help "in our effort to stop gang warring."

Mt. Hebron Baptist Church was the scene of the confrontation when 18-year-old Warren Pleasant led 25 members of rival South Philadelphia gangs into the chapel. Six youths approached the Rev. Calvin L. Jones, Sr., and Patrolman James T. Wilson to surrender a German Luger, five knives and a straight razor.

Patrolman Wilson, a deacon of the church, is known for his work with youth in the community. He said the boys had told him two weeks before the meeting that they were tired of gang warfare and wanted to form a social club. He said they had asked him to be their sponsor in helping them to secure a clubhouse.

GUNSMOKE'S 'DOC' SAYS PRAYER RESTORED HIS HEALTH

Hollywood, Calif (EP) — "What happened to Milburn really makes me a believer," said James Arness, star of TV's popular "Gunsmoke" series.

He was referring to 67-year-old veteran actor Milburn Stone, the show's "Doc."

Milburn told a reporter for the National Enquirer, "I prayed my way back to life," following a heart attack in 1968.

"The operation was a success but God really saved my life," Stone told the Enquirer. "My wife Jane and I prayed night and day. . . . I'm showing my gratitude now by telling others to believe in God. Pray to Him. He is with you all the time."

RUMANIANS: "DON'T WEEP FOR US, WEEP FOR YOUR OWN CHILDREN"

Albany, N.Y. (EP) — Christians living in Rumania "see themselves living there under the sovereignty of God," according to a Protestant clergyman who recently spent six days there delivering illegal gifts of Bibles and medical supplies.

The Rev. Donald Hawkinson, pastor of West Stephentown Baptist Church in Rensselaer County, said both religion and immorality are frowned upon in the Communist state. He pointed out that the importation of either Bibles or pornography is illegal in Rumania.

Despite restrictions, the minister asserted, Eastern Europe "is better soil for Christianity to grow in than is the materialistic society of the West."

He cited a comment made by a Rumanian Christian regarding Western society: "Don't weep for us and for our children; weep for your own children who are accepting godless materialism and losing their faith."

According to Mr. Hawkinson, "In France and West Germany, they have real drug problems, but you don't find that in Eastern Europe.

He expressed the view that "sometimes dictatorships are blessings from God" for the people of a nation that "lacks self-discipline."

SPURRLOWS STAGE "THE CARPENTER" FOR CROWDS IN N.Y. TOWN HALL

New York (EP) — The hour-long youth oriented musical "The Carpenter" was premiered January 27 in New York City's Town Hall auditorium by the Spurrlows.

The musical, with lyrics by Editor Harold Myra of Youth for Christ's Campus Life magazine, probes, stabs, nags and doggedly pursues the problems of a God/Man who made a mixed world of pain, pleasure, war, peace, hate and love.

Thomas, a contemporary American, complains, "Your world's gone sour, Jesus." And the world of Joe, the Head Muggis, the Seedling, the Nobody and a pair of Octogenarian lovers prove it.

The answer is provided when the Carpenter invades their violent worlds.

The music was written by Otis Skillings and Jimmie Owens.

SPORTS AND WAR

by JERRY PYL

The author of the following article is a University of Minnesota senior and an active Lutheran Layman.

I attended the game today. There, war has become an institution for amusement . . . a deadly dance . . . a tragic ritual. I am sad.

There were 60,000 fans in the stadium but it could have been fourteen parents at a Little League ball park. . . . It really doesn't matter. It happens everywhere . . . everyday . . . and everyone participates.

One army charges onto the field. Maneuvers commence. Footballs boom across the battlefield during the uneasy pre-war peace. The enemy enters the field . . . and the arms race begins. Muscles flexed, war paint applied, equipment adjusted.

Noise is the major weapon of intimidation in the pregame cold war. Team captains work the troops into an emotional frenzy for battle: "Precision double time . . . hustle . . . hit the deck . . . up quick . . . hup 1, 2, 3, 4, . . . shout . . . kill." Raucous antiphonies of "support our boys" resound from the grandstand chorus.

Battle-hardened veterans and students of war coldly analyze the strength and power of the respective teams from vantage points high above the field of battle. The inevitable decision: the victor will be the regiment with the best morale, the team that "came to fight."

A restive mood permeates the stands. Marches and fight songs blare from the regimental bands. The frenzy grows and contaminates the fans. Shouts of "murder" and "kill" fill the ritual litany. A hymn is sung: the National Anthem becomes integral to the chemistry of the movement. This frenzy swells and grows.

War is declared. The troops mass in formation in their own territory. The referees desert the militarized zone. The whistle sounds . . . the troops race toward each other in something less than controlled violence. Collisions are numerous. Casualties occur . . . some minor . . . some not. The troops retreat . . . regroup . . . and plan the next skirmish.

They clash . . . retreat . . . clash . . . retreat. The drama proceeds. Ground is won and lost. Battle fatigue sets in, casualties increase.

The prearranged cease fire finally arrives; a Tet New Year in a Saturday war. No one knows who will benefit the most from the cease fire . . . perhaps only the fans . . . and the vendors.

The generals use the cease fire to brief the troops on imminent strategy. The generals exercise all of their charisma; it is necessary to convince the troops of the ultimate importance of the battle. The generals don't actually take part in the fight . . . they direct it. It's an old tradition to hold generals responsible for victory.

The folks in the stands and back home use the cease fire to reminisce about past moments of glory and speculate on the forthcoming battle. They are vociferous and confident of victory; thoughts of defeat are imm diately shunned. And yet the thoughts of being hum ated before the enemy is on everyone's mind. As t battle is renewed both fans and players know the will be no negotiated peace. One army will be conquere the other victorious. The drama proceeds . . . clash . retreat . . . clash . . . retreat.

As the battle draws to a close the burden of defe begins to appear on the faces of the losing troops. T culmination of the battle is signaled. The victor tacitly honored by the conquered. The fans are ecsta in victory . . . or disconsolate in defeat. "We kil them!" and "How can we go on?" are the functio phrases of the postlude litany. The game is Alpha a Omega, if not for the fans at least for the players; th vocation demands that of them. . . .

> "Oh Lord, the hatred that fills the stadium frightens me. I am unable to understand such demonic exercises in a world already filled with an abundance of despair. Please offer me light. Amen."

The above prayer is a response to what some ha come to despise: the similarity of sports and war. be sure those who view sports in such a light are small minority. They are labeled un-American, subv sive, uncompetitive and cowardly by their critics. the number of those who question the similarity sports and war is growing; their question deser answers.

Is there a gospel response to the question? I, for o believe that Jesus offers us some clues on how spo should be. In fact, in light of Jesus a whole new conc tion of sports is demanded. Needless to say a re-exami tion of sports may be a bitter and traumatic task fo society as permeated with sports (and war) as is ou

Coaches, players and fans place primary emphasis winning games rather than on team cooperation as end in itself. Victory is the goal and the rest is of li consequence. The people of Israel present a stunn contrast to our "win mania." They seem to be a sin larly unsuccessful people; during 3,200 years of ex ence barely 100 years are marked with greatness. the Old Testament seems at least as concerned w the development of cooperation within Israel as with failure to "win" its freedom. Similarly it seems evid that Christ spoke of loving and caring for our neighb far more often than he spoke of fighting enemies. make cooperation secondary to victory is to wors competition and power and ignore love.

Throughout history, victory and power have b attained by organization. In athletics this takes form of regimentation. Man's perennial quest for f

g and creating order in the world seems to manifest self on our athletic fields. Our intolerance for diver-ty in the human community seems satiated by the anufactured homogeneity of the players. Even the oaches' demand that their players have identical short air styles and wear team blazers seems contrary to ie Christian celebration of the uniqueness of each dividual. Paul said: "By the grace of God I am what am." Surely even the most "open-minded" coaches ould be disgraced by the diversity of Jesus' rag-tag unch of disciples. Ironically, the early church shunned ie conformity game. It did not built its strength on ie uniformity of its members, but rather on the cele-ration of their diversity in Jesus Christ.

Most athletic fans enjoy the security of the simple ules which govern athletic contests. Needless to say here is no such comparable simplicity in the world in hich we live. Even the Ten Commandments, once nought to be the rules of the game of life, have exposed s to more complexity in moral decision making than e had anticipated. We have found the world far more omplex than simple.

In the midst of the most complex time in our nation's story, we are witnessing a phenomenal growth of our hletic institutions. Sports has become the national nversation, complete with its own peculiar grammar nd vocabulary. It has absorbed our passions in its ntasy world of winners and losers. Sports has proved mpatible with our view of the world as a dichotomy winners and losers. In fact, we seem to retreat into orts in order to deny the complexity and ambiguity at marks the political, social, and religious issues our time. . . . The Lord's creation has become far o complex and traumatic to be the stuff of daily con-rsation; in a word, the world has become too hot to ndle. Hence, in our need for simplicity and neutrality e have found respite and security in the irrelevant ama of sports. We are fascinated by the sports world's urgies of win and lose. Tragically our fascination has come a fixation, and we are unable to move in those eas of our personal and national life where all the ues are painted gray.

There are other costs. Perhaps the most serious is at as a nation we have attempted to define the world terms of a global athletic contest. We boast of our defeated history of war and count the bodies of the emy dead as if we were tallying touchdowns. The tragedy of viewing the world through win/lose per-ective of sports is that we are unable to make peace th those we have defined as opponents. There is win, lose, but no middle ground. Is it any wonder that etnam has become such an enigma?

Perhaps the most tragic about the sport mindset is inability to see injustice as an ultimate determining tor in the "game of life." While Old Testament proph-rail, we deny the injustice that is all around us. fter all," we say to each other, "the breaks even out l the best team wins." That Christ was crucified as advocate of love, that non-whites endure the injustice racism, that a Third World farmer will not be blessed the fruit of his labor no matter how hard he works, ms cause enough to doubt that "the breaks even ." Yet the sport mindset, holding to the belief that ry man has an equal opportunity to make the team, ms to dismiss flukes of injustice as if they were minor gambling scandals or unfortunate exceptions in professional sports. Injustice is simply unlikely and not in concert with the spirit of the game. Since injustice is undefinable in the context of the game it remains undefined in the world; injustice cannot exist in the world because it does not exist in the game. Unfortunately the world lives and grows in injustice . . . and the breaks don't even out.

We have both the hope and the right to expect that the Christian will bring different gifts to the world of sports. . . . The Christian ought to be about the business of functioning as lover and giver. . . . The call is to care for the world. . . . And there is no room in the style of the caretaker for the win/lose irrelevancies of the sport world. . . . Caretaking is not a business of making victory but rather making life more human and blessed.

Liberation from the win/lose mythos allows one to venture into new and risky arenas for care without the baggage of a "record to protect." For the Christian, life can become a celebration of the complexity without the paranoia that comes from the fear of losing. Christ called his disciples to care where the rewards were not apparent. To have "scheduled the easy ones" to protect a record would have denied the world their blessing of care. Instead life can become a carnival in which the Christian's win/lose record becomes secondary to the people and arenas of care.

But what then becomes of athletics? Do sports have a place in the Christian community? Or are sports so divisive and dehumanizing that they are without worth? Indeed not. I believe that we can anticipate a conversion in the spirit that will produce a new vision of what sports can be.

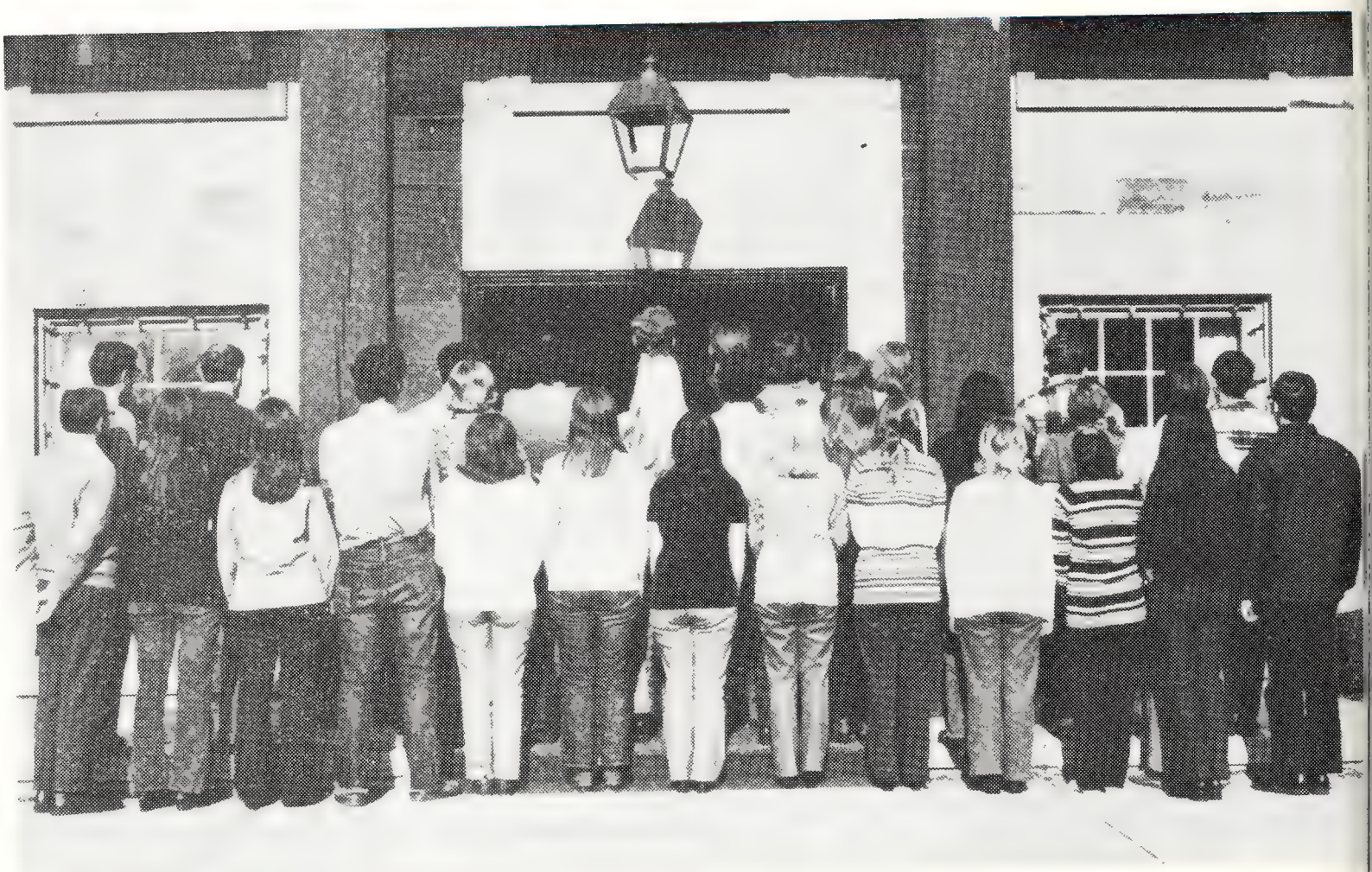
Perhaps the new man will be able to pray a new prayer with peace and hope:

> "Dear Lord: I was at the game today. I don't even remember who won. In fact I think we all won. It was a circus, a festival, and a communion all in one. I saw things I had never seen before. They made me smile.
>
> "The teams admitted the irrelevance of territory by changing ends at halftime. Players helped each other up after collisions. They smiled at each other when passes were completed. Black arms throw to white hands. It was an event and not a contest.
>
> "Even the fans seemed involved. They yelled and laughed and cared as if the outcome were in their hands. But they knew it wasn't and did not pretend when the outcome was reached. Somehow they know it was a game for fun and not a contest for survival.
>
> "The athletes' graceful strides and precisioned moves made the game a living work of art. The freedom of their movement seemed both a celebration and a prayer of thanks for life.
>
> "The crowd partook of the event in the spirit of love. The fans shared their bread and wine just for the joy of sharing. And when the game was over, Lord, there was peace . . . continued peace.
>
> "Thank you for the game, Lord, for its parable of life, for its celebration of your creation. Peace. Amen."

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WAYNESBORO, PENNSYLVANIA

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NOTES and COMMENTS



DEDICATION ANNOUNCEMENT

An open invitation is being given to all to attend e dedication service for the new facilities of the Jeffe Brethren Church, Goshen, Indiana, May 21, 1 Services will begin at 2:30 p.m. Dr. Charles Munso The Ashland Theological Seminary will be the dec tory speaker.

CORRECTION

In the April 8, 1972 issue of THE BRETHI EVANGELIST the article in the Board of Chris Education section entitled "NEW CASSETTES AV ABLE" the price of the Old Testament Venture St and the New Testament Venture Stories was erroneo printed at $3.95 per cassette. This should have $4.95, which is the price quoted in G/L order b and catalog.

By the Way

THOU SHALT . . . THOU SHALT NOT . . .

RECENTLY, in glancing over some news releases from the NAE Convention in St. Louis held in pril I noticed some headings such as: "It was the best times, it was the worst of times, it was the age of sdom, it was the age of foolishness. . . ." This was introduction of a message given by Dr. Cecil B. night, second general overseer of the Church of God, eveland, Tennessee as he used the words of Charles ckens' "A Tale of Two Cities" to describe the world day.

Rev. A. H. Orthner, superintendent, Canadian Midwest strict of the Christian & Missionary Alliance in gina, Saskatchewan, as he addressed a combined ncheon meeting at the Convention stated: "When you ar teenagers say, 'My parents are beautiful,' that's vival!"

Dr. Robert N. Thompson, a member of Canada's rliment, and also a speaker at the NAE Convention ntributed these remarks: "Politicians in their legis- ures pass laws in the name of the common good thout too much concern about how it affects the ividual."

This last statement leads me to believe that there ems to be a lot going on in the way of creating ordin- ces, making rules and regulations, enacting legislation t put new laws on the books, evaluate old laws and ange them if necessary, make amendments to existing tions and articles of constitutions, etc., etc., etc.

Perhaps this would be a good time to yell: "STOP IE PRESSES!" in the process of getting all these ngs down on paper and refer to the original laws t were written upon stone by the finger of God, e Ten Commandments.

These commandments were terms of the covenant ich God made with His chosen people; and in this spect were to be distinguished from the elaborate stem of laws which we refer to as Mosaic, and per- ps those which we have today which are frantically ing to outnumber the myriads of laws found in the rlier books of the Old Testament.

Just as it was in those days, it is today in that the ny laws made were primarily made to achieve a en end, while the Ten Commandments as a whole a statement of principles to continue for all time.

To show the extreme contrast between man made vs and that which God handed down to Moses on unt Sinai, it might be pointed out that a very unique thod was used to deliver these commandments (Ex. 19, 20). Deuteronomy 33:2 tells us that even the gels were implicated in this act. Aforementioned was fact that they were written on stone by His own ger, and we are told that writing on stone signifies perpetuity of the law written upon it.

t would seem to this writer that since the Ten Com- ndments contain all the essential principles of the moral law, that this obviously would nullify the need for the constant legislation of new law after new law. This is most evident if we also take into consideration that our Lord and Saviour Jesus Christ held it as the perfect code.

As Jesus in His disputes with the Pharisees did the opposite and exalted the Ten Commandments and cast the minor laws into the background, so did the apostle Paul in protracted discussions concerning the law by giving examples taken from these commandments and by explaining what they clearly forbade or required.

The validity of the Commandments is evidenced in their foundation and source. The principles of this law have their standing in the character of God. "I AM . . . THOU SHALT." This is the connecting link. They are as majestic in their unchangeability because as God is, so is the law. They therefore cannot even conceivably be changed without changing the character of Jehovah Himself.

The fact that God has placed the law of His own character on man is proof that man is capable of the divine. Expressing as it does man's true nature, to vary from its requirements is to fall beneath the dignity of true manhood. In this sense the Ten Commandments may well be identified with the eternal law of nature.

It has been said that many of our younger generation are turned off on segments of our society and culture because of the many "Do this" and "Don't do that"s. What they may not realize is that the Ten Commandments were handed down for a specific reason. They too are a series of Do's and Don'ts. If man would not have fallen into sin while in the garden of Eden, these may never have been handed down to mankind.

If men were not inclined to worship something other than God, the first commandment would not be needed. If man had no murder in his heart, the sixth would not be necessary, etc.

One might say that if man wants to get away from all the statuatory requirements made of him which may only restrain and regulate his actions and therefore be rather negative in nature, he might set his sights on higher things such as the two great laws which are summarized thusly: "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL AND WITH ALL THY STRENGTH, AND WITH ALL THY MIND; AND THY NEIGHBOR AS THYSELF."

Because man is not perfect, these two laws are naturally the hardest to obey, yet, as God continues to shower mankind with His unending grace, it does not mean that man cannot strive toward that goal with the help of Almighty God to be able to say along with Paul: "FOR THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS HATH MADE ME FREE FROM THE LAW OF SIN AND DEATH" (Romans 8:2). (G.S.)

SISTERHOOD

YOU'VE GOT A FRIEND



by Norma Grumblin

Hi Girls,

This isn't Sherry Barnhart writing to you this month, it's Norma Grumbling. I'm your National S.M.M. treasurer, and a junior at Ashland College. Sherry has been in Europe with the Ashland College choir tour for three weeks, so I'm filling in with an article while she's away.

I thought I'd like to share with you some of my feelings about a song that Carole King wrote and James Taylor made popular not too long ago. It's called "You've Got A Friend." The first verse goes like this:

When you're down and troubled
And you need a helping hand
And nothing, no nothing is going right,
Close your eyes and think of me
And soon I will be there
To brighten up even your darkest night.



Now did you ever think of the words of that song as applying to Jesus? I really think they do. God's Word assures us that when we call for Him, He'll be there. This wonderful assurance begins at the moment of our salvation and never stops.

Listen to the words of the chorus:

You just call out my name,
And you know wherever I am,
I'll come runnin'
To see you again.
Winter, spring, summer, or fall,
All you gotta do is call
And I'll be there.
You've got a friend.

Although I never quite pictured Christ as "runnin anywhere, the thought is still the same—anytime have separated ourselves from Him, He will be with as soon as we call.

Do you know what it means to have Jesus any ti we call him? It means we have an answer for all problems. Whenever there's a certain teacher that just **can't** get along with, Jesus will give us patie and understanding, 'cause maybe he had a teacher j like that. When we're absolutely crazy about this g at school, Jesus will help us know how to act aro him and what to say, 'cause maybe he kind of liked of the girls who lived across the road from the carpen shop once upon a time. When we have this big has with our parents, Jesus can still keep love in our hea 'cause his folks didn't always understand him eith Jesus lived through the same problems that we ha The only difference was that he knew all the answe Well, he never said that he was going to keep th answers a secret. He said "Seek and ye shall find." Carole King said, "All you gotta' do is call."

Girls, if you know Jesus, "You've Got A Friend."

World Religious News in Review

000 WOMEN IN SPORTS RENA PRAYER RALLY EAR MRS. BILLY GRAHAM

Los Angeles (EP) — Some 6,000 outhern California women, partici-ating in the February 24 Great ommission Prayer Crusade at the ports Arena, were challenged by Irs. Billy Graham to pray like loses and to enjoy the fruits of an ffective Christian life.

Directing the colorful rally was Irs William R. Bright, wife of the resident of Campus Crusade for hrist under whose auspices the rge effort was conducted.

Ethel Waters figuratively em-raced her "chillun" and sang with usto a medley of gospel songs. haring the platform also were Jim oberts of the Lawrence Welk show, ampus Crusade's vocal ensemble The Great Commission Company," nd Dr. Theodore Raedeke, director the "Key '73" simultaneous evan-elistic effort to begin next year.

The prayer rally, Vonette Bright xplained, was a cooperative effort mobilize the women of America pray for the needs of the country specifically for a moral and spirit-al awakening, as well as for individ-al and local needs. "A prayer leader appointed in each city who in turn lects 20 prayer captains who re-uit another 20 women apiece to rve as prayer hostesses," she said.

The prayer efforts, Mrs. Bright id, would back up both Explo '72, Dallas student rally expected to raw 100,000 people June 12-17, 1972 nd Key '73.

Dr. Raedeke told the gathered omen Key '73 would "call a con-nent to Christ." It will be under-ken in six phases beginning with is coming Thanksgiving season:) "Calling our continent to repen-nce, reflection and prayer, (2) alling our continent to the Word,) Calling our continent to the surrection, (4) Calling our con-nent to new life, (5) Calling our ntinent to proclamation, and (6) alling our continent to commitment.

A "good number" of sign-up cards were collected by Campus Crusade workers who will expedite the administration of prayer cells.

"We don't want this to be an exclusive Campus Crusade effort," Mrs. Bright explained. "It's just that we have staff members in 450 areas of the United States and can introduce the program to lay leaders in all parts of the nation."

In calling the women to stem the tide of immorality Mrs. Bright reminded them that 19 of 21 civilizations fell from within through moral decadence.

FATHER "KIDNAPS" DAUGHTER IN COMMUNE

New York (EP) — Sandy Wenderoth, the daughter of a business man here, went to Los Angeles on a casual trip but became so deeply involved in a Jesus commune that her family feared for her sanity.

In a special interview arranged by Religious News Service here, the 19-year-old girl told how phone calls from home seemed as if they were coming from Satan . . . that her family was doing the devil's work.

Only after the transcontinental phone calls failed to pursuade Sandy to return home did her father fly to the house operated in Saugus, California by the Susan Alamo Christian Foundation and actually push her into a small foreign car. He was thus able to pry his daughter loose from the austere "senior Christian" counselor always at her side and take Sandy back home with him where the nightmare is over.

The girl had been a "rather devout Roman Catholic" in younger years but had been under certain strains concerning her college education. She became easy prey for street Christians in Hollywood who taught that the world would end soon and that believers should spend their time in nothing but to pass our leaflets and attempt to save souls.

NEWSPAPER WITH ONLY GOOD NEWS FOLDS

Sacramento (EP) — After 16 months of publishing, a newspaper which printed only good news went out of business.

Publisher Bill Bailey said the bad news of its own demise would not appear in The Good News Paper, halted by creditors who didn't look on the bright side of things.

OPPORTUNITIES FOR MISSIONS IN BANGLADESH SEEN AS 'INCREDIBLE'

Chicago (EP) — A medical missionary in Bangladesh and the director of Medical Assistance Program told an interviewer on Radio Station WMBI that the openness to the Gospel in the world's newest country "is an incredible thing in the history of missions."

Dr. J. Raymond Knighton and missionary Viggo Olsen, M.D., told interviewer Tedd Seelye they were received well on a recent trip to Bangladesh, and that officials offered full cooperation with American relief efforts to help returning refugees and victims of the recent war of liberation from Pakistan.

Dr. Knighton said he presented to Sheikh Mujibur Rahman an engraved copy of The Living Bible provided by its originator, Ken Taylor.

The men said there are 10 million refugees who ran away from the military regime over into India who are now returning—sometimes to burned out houses and blown-up bridges. "We have a tremendous need to get these people underneath a roof in this next three-month period," Dr. Olsen said, "before the June rainy season begins."

The missionary said the Foundation for Airborne Relief—an evangelical Christian organization—flew a thousand missions into Biafra and has offered its services to MAP.

The men said they were amazed at the opening for the Gospel now. "Much of their own faith has been undermined by what has happened," Dr. Knighton said. "They're floundering and looking for something."

The men introduced a program they call "WEEP," the letters standing for, "Will Everyone Everywhere Pray?"

(continued on next page)

BERKELEY FREE CHURCH CLOSED

Berkeley, Calif. (EP) — The Berkeley Free Church, a haven for street people and wandering hippies since 1967, has closed its doors and shut down its street community services indefinitely.

The Rev. Ray Jennings, one of the church's trustees, who is a member of Berkeley's First Baptist Church, said after a week of partial operation the church closed completely.

Vandalism contributed to the suspension of services, according to the Rev. Richard York, an Episcopal priest and pastor of the church. He also confirmed reports that a number of obscene scrawls accusing him of being a "pig" had appeared on interior walls.

Mr. Jennings said the pastor "feels he couldn't get his work done anymore."

Shortly before the church closed Pastor York dismissed the Free Church's administrative assistant, David Howard.

The Free Church, at 2315 College Avenue, was founded by Berkeley churches of six denominations as an ecumenical project of the Episcopal Church.

CITES REVIVAL IN ETHIOPIA

Sioux Falls, S.D. (EP) — A report of "amazing working by the Holy Spirit in Ethiopia" was recounted here for Reformed Church women by missionary Arlene Schuiteman, R.N.

The nurse said that spiritual renewal, much like that reportedly going on in Argentina and Indonesia, is happening in Ethiopia—especially in the areas of Mettu, Dembi, Dollo and Gore. In the last-named area, Miss Schuiteman said, missionaries had worked for many years with no results, finally closing the doors of their mission in Gore.

In 1968, she said, another man reopened the mission building as a hostel for boys attending a government school there. Since that time there has been a tremendous moving of the Holy Spirit, including tongues-speaking and many conversions.

The missionary noted that there has been a Church in Ethiopia since Philip the Evangelist won Queen Candace's treasurer to Christ in the first century. Called the "Ethiopian Orthodox Church," it has long since become cold and formalistic.

The nurse went to Ethiopia from Sudan from which African nation she had been expelled earlier. Many of the Sudanese refugees, she reported, fled during the 15-year war that has taken a heavy toll in lives, property and suffering.

She closed her report with Psalm 68:31, "Ethiopia shall soon stretch out her hands unto God." It's happening, she said, in our generation.

ASTRONAUT CALLS CHRISTIANITY HIS NEW MISSION

Van Nuys, Calif. (EP) — "I want to tell everyone in the world that Jesus Christ and God were there."

Those were the words of Astronaut James B. Irwin, one of the first men to ride a dune buggy over the unexplored surface of the moon.

Irwin, who feels that his greatest mission is evangelism, spoke to several thousand people at two morning services of the First Baptist Church here. He is one of two astronauts to land on the lunar surface during the Apollo 15 mission last summer.

The 42-year-old airman, invited by the pastor, Dr. Harold L. Fickett Jr., was described by his host as "one who is really turned on to the Savior and willing to testify to his faith in Jesus Christ."

Irwin, a member of the Nassau Bay Baptist Church of Houston, presented to the congregation a color photograph of the Apollo 15 landing team on the surface of the moon. He added his "personal testimony that God was there."

Jim Irwin said he accepted Christ during a Baptist revival in Florida at the age of 11. Throughout the training for his lunar mission "it was preparation in body, mind and spirit," he said. "My daily prayer was that God would help me get ready."

He described the beauty of earth as his craft circled before blasting away for the moon. "The next time I looked down I could see the southeastern part of the United States — Florida, Cuba, the Bahamas with their clear waters," he recalled.

"A couple of hours later we could see continents, the whole earth in the beauty of color . . . the brown Sahara, the blue oceans, the white clouds. The earth reminded all of us of a very fragile Christmas tree ornament, surrounded by the blac ness of space."

"The thing that really stirred m soul, however, was the fact that felt God's presence (on the moo closer than I had ever felt it before the young man testified.

He said he asked for God's he and "help was granted immediatel I asked for guidance, and guidan came, as when we miraculous found and retrieved the 'Genes rock,' " said by geologists to be pe haps the oldest bit of matter ev inspected closely by man.

He said he felt the informati gained on the flight would bless a of mankind.

WORLD RELIEF COMMISSION AIDS IRAN EARTHQUAKE VICTIMS

Valley Forge, Pa. (EP) — $2,0 for relief goods was dispatched emergency aid by World Reli Commission here on the day devastating earthquake hit the Mi dle East, April 10.

The aid was announced by Co mission director Everett Graffam the 30th annual convention in S Louis which opened the followi day for the National Association Evangelicals (NAE). World Reli Commission is the overseas reli arm of NAE.

The relief funds were sent to Ir where some 5,000 people died wh an earthquake and ensuing tremo completely leveled or heavily da aged 45 villages.

The Commission showed NAE co ventioners its new film "A Chance Live," a sound-color production sho ing life at Hoa Khanh Childre Hospital, WRC's largest project Vietnam.





YC CONVENTION INFORMATION

s was suggested in the last issue of BCE News, the ational BYC Convention has been subjected to the rutiny of the BYC Council and some changes have en proposed. This communication on the subject percedes **all** earlier information and we urge you to ss the word on noted changes along to the appro- iate persons.

LECTION OF DELEGATES

nimum age for delegates is completion of the 7th ade in 1972. Each local BYC will be allowed **one** junior gh or high school age delegate for every eight (8) gistered BYC members or any part thereof. In addi- n, registered college age persons (through 22) may gister as at-large delegates. All registered National C Council members will receive at-large delegate edentials.

EGISTRATION PROCEDURES

ly those groups whose membership has been regis- ed with the National BCE Office are eligible to send legates to the National BYC Convention. All potential legates must be registered with the BCE Office **by y 30, 1972.** About June 1, the appropriate number of nior high/high school delegate credentials will be sent the local church by the BCE Office. Upon receipt of se credentials, the local group is encouraged to elect ir delegates. Registered college students will receive large credentials upon request (they will be sent to ir home address) until August 1.

LEGATE REQUIREMENTS

legates having completed grades 7-12 must have an ult sponsor (LIMIT: 6 youth/sponsor!). Delegates st live in convention facilities unless living with fami- or sponsor in approved housing. Commuters living at me are excepted. All delegates will be required to ide by the rules of conduct adopted by the National C Council and the Board of Christian Education. The C Constitution will be the standard for conduct of business. Delegates shall participate in **all** program activities—except in special cases when clearance is received from convention officials. Report forms will be given to each delegate for a report to his local group. Christian conduct will be expected; deviations may result in dismissal from the convention. Delegates must wear name tags to all business meetings.

Any National BYC Council member has the authority to issue a warning to a delegate or alternate and notify his sponsor for breaking these rules. Council members will have the responsibility of checking on repeated absences by delegates. In extreme cases, delegates who are habitually absent may be sent home.

CHECK-IN

Upon arrival at the dormitory, the following procedures will be in effect:

(1) All youth (ages 9-22) will be required to go to the BYC registration table in the dormitory lounge **before** checking into their room.

(2) At this table, each person will:
- (A) Pay the $5.00 registration fee after showing his valid 1972 BYC Membership Card.
- (B) Have his sponsor sign the receipt — IN PERSON!
- (C) Present the receipt to the dormitory desk for room assignment. Note: No rooms will be assigned to persons under 18 years unless a sponsor has signed the receipt.

NON-DELEGATES

Youth who are not delegates representing their local group may attend any part of the Convention **except** business sessions if they are registered as members of the National Brethren Youth Crusader organization. The same behavior is expected of non-delegates as delegates.

NATIONAL BYC MEMBERSHIP REGISTRATION PROCEDURES

Membership in National BYC lasts from September 1 through August each year. There are several advantages to registering: (1) it provides the BCE with a mailing list for direct communication with local youth and college students; (2) it assists **in a very small way** in the costs of operating a national youth ministry, just as do the dues paid to the national and district organizations of Brotherhood and Sisterhood, WMS, and Laymen; (3) it gives local groups and college students a sense of being a part of the larger movement and lessens the isolationist or "inward only" attitude; and (4) only individuals registered prior to May 30, 1972 are eligible for participation in the National BYC Convention.

Local BYC groups wishing to register should submit for each member: (1) name, (2) address, (3) college address—where applicable, (4) year in school, (5) group (junior, junior high, senior, combined), and (6) one dollar.

College students who have not registered with their local BYC may register by submitting the same information.

Membership cards will be issued as soon as possible.

EVANGELIST

The following BYC groups are registered with the BCE Office:

Central District:
Lanark, Milledgeville, Waterloo

Florida:
Sarasota

Northern Indiana District:
Ardmore, Bryan, County Line
Elkhart First, Jefferson, Milford
Nappanee, New Paris, South Bend
Warsaw

Southern Indiana District:
Burlington, Center Chapel, College Corner
Loree, Flora, North Manchester
Oakville, Roann, Roanoke
Wabash

Midwest District:
Derby

Miami Valley (Ohio) District:
Columbus, Gretna, New Lebanon
Pleasant Hill, West Alexandria

Northeast Ohio District:
Ashland First (Park Street), Smithville

Northern California District:
None

Pennsylvania District:
Berlin, Brush Valley, Cameron
Fairless Hills-Levittown, Highland, Johnstown Second
Johnstown Third, Pittsburgh, Valley
Vinco

Southeast District:
Chandon, Maurertown, Washington

Southwest District:
Tucson

Total No. Churches Registered (4/1/72) 46
Total No. Churches Not Registered (4/1/72) 74
Total No. National BYC Members (4/1/72) 1012
If your group desires a voice, register now!

NEWS FROM YOUTH GROUPS

Report From Lanark Jr. BYC (October-March)

We started our year in October with election of officers. They are as follows: President—Marty Wineland, Vice-President—Teri King, Treasurer—Debbie Geisz, Secretary—Craig Vietmeyer.

During the month of November we sponsored a family film night at church. We also packed Thanksgiving plates for 17 shut-ins and delivered them.

December brought Christmas, we had a caroling party and invited the Senior BYC to join us.

In January our church had mission studies, at the church, each Sunday night during the month. We, Jr. and Sr. BYC, served refreshments after one of the meetings. Our first meeting in February we had one of our State Troopers as a guest speaker. Our second meeting was a bowling party.

This is March and we are getting ready for an Easter Bake Sale. We hold our meetings the first and third Sunday of each month. Our advisors are Mrs. Elmer Merbath and Mrs. Ronald Peek.

News From Vinco

During the last few months the intermediate BY group of the Vinco Brethren Church has been doi some interesting things. With the help from our a visors, Mr. and Mrs. Crouse and Mr. and Mrs. Auran we've been able to go to a hockey game, sell tickets have a skating party, make fruit baskets for the sh ins and sick people of our church, and just recently h a pie-cake social. Our latest project is called "Penni for Pete." This is a project which our members bri in pennies to help a mission in Kentucky.

There are sixteen members of our group, but we always looking for more. We're an active group a plan to do more things in the future.

Our elected officers for this year are: President Mickele Baker, Vice-President—Randy Hagerick, Sec tary—Peggy Gillespie, Asst. Secretary—Betty Goug nour, Treasurer—Jeffrey Hagerick, and Asst. Treasur —Matthew Hagerick.

Peggy Gillespie

News From Wayne Heights Seniors

Greetings to Brethren Youth all over the Brotherhoo This is our first year as a strictly Senior BYC. In pa years we have had just one BYC group for all ages, b last fall our Youth Board approved the idea of havi one youth organization for the young people from thi grade through sixth grade, and another organizati for those youth who were in grades seven throu twelve. This division of the different age levels h made it possible for each group to plan meetings, acti ties, etc., in keeping with their own abilities, interes etc. It has also brought about an increase in attendan for whereas before the combined group had an avera attendance of about fifteen, we now have a combin average attendance of thirty.

Our Sunday evening meetings are varied. During t past several months we have had some outsi speakers; we have enjoyed some exciting games Bible Baseball, "Bible 'You Don't Say'," Bible Olympi we have had some interesting discussions brought on our "Question Box" programs. The members of t youth group take turns being program leader from we to week. Right now we are busy working on our Pub Service program, and especially on the playlet whi we are going to present, "When the Money Talked."

We also have our times of fun. Early in the Fall had an old-fashioned hay-ride (a horse-drawn hay rack we have gone roller skating; a couple of weeks ago spent a Saturday morning and afternoon touring a hiking around Gettysburg Battlefield—and enjoyed picnic lunch there. We have had Hallowe'en parti Christmas exchanges, etc.

Several times this year we have conducted pap drives, the proceeds of these work efforts going towa some of our local youth projects. On our most rece paper drive we collected two and a half tons of pape We also held a bake sale in the shopping center a sh distance from the church, which brought in about $75.

During this BYC year we have contributed $175 our church's Emergency Fund; have paid for the stalling of a new electrical circuit for our church orga have given food baskets at Thanksgiving and Christm to a number of the aged and shutin members of t church and community, and we are considering seve other projects in the very near future.

Last Sunday a number of our members helped the astor in our Easter Sunrise Service. Within the next onth or so we will be having our Youth Banquet—ponsored by the Youth Board of the church—and es-ecially honoring those of our Sunday School and church ho will be graduating from high school this spring. Vith the coming of nice weather we are hoping to spend n evening or so each week playing volleyball, etc., on ie church lot, and possibly enjoying a campfire and einer roast on occasion. Mr. Rennert Stevens and Rev. ates are serving as our advisors this year.

Spaghetti Supper

The Senior Youth Group of Ardmore had a money aking project February 11, 1972. We had a Spaghetti upper from 5:00 p.m.—8:00 p.m. in the church social oom. The menu was spaghetti, tossed salad, bread, two nds of butter (regular and garlic), all kinds of des-rts, coffee, milk and punch. It was a free will dona-on. All the Sr. Youth as possible helped by serving, llecting dirty dishes and washing dishes. Ladies of ie church were very helpful with the cooking. They ere Mrs. Betty Boggs, Mrs. Phyllis Vandermark and Mrs. Kring. We made approximately $79.00. Our decorations were built around the Valentine theme. We all enjoyed the work and fun because it was for our Lord.

News From the Berlin BYC

The Junior and Senior Youth Groups in the Berlin Brethren Church have been meeting twice a month this year. The girls and boys have been taking charge of many of the meetings and we've been having good attendance.

Our activities have included skating parties in October and January, a taste supper in November, Christmas caroling in December, and a swimming party in February.

Mr. and Mrs. Wm. Shultz presented a wonderful slide program of their trip to the Holy Land this past summer to our groups at one of the February meetings.

We are now looking forward to Easter and spring, and the planning of a sunrise service and a public program.

Karen Wiltrout
Jr. Youth Advisor

ORDINATION OF
JUAN CARLOS MIRANDA



JUAN CARLOS MIRANDA was ordained to the Brethren Ministry in the First Brethren Church, hland, Ohio, April 16, 1972. Ministers officiating in te service were: Rev. George Solomon, Pastor of the rst Brethren Church; Dr. Charles Munson, Professor of Ashland Theological Seminary; Dr. Joseph R. Shultz, Dean of Ashland Theological Seminary; Rev. M. Virgil Ingraham, General Secretary of the Missionary Board of the Brethren Church and Rev. H. Raymond Aspinall, Missionary on furlough from Argentina.

Juan was born May 20, 1933 in Rosario, Argentina and was baptized April 4, 1947 in the Brethren Church of Rosario.

He received his primary and secondary education in Rosario and graduated from the Buenos Aires Bible Institute following two years of pre-medical school.

In 1957 he came to the United States with his wife and two children. He graduated from Olivet Nazarene College, Kankakee, Illinois in 1960 and took graduate work at Trinity University, San Antonio, Texas. At this time, while doing mission work in Texas among the Mexican-Americans, and in conjunction with The Nazarene Church, he was ordained by that church. This was followed by enrollment at Nazarene Theological Seminary in Kansas City, Missouri. He is presently working toward a June graduation from Ashland Theological Seminary with a Master of Divinity degree.

He has served as a pastor, a high school and Bible school teacher as well as working in the business world.

In December 1953 he married Maria J. Fiorenza of Rosario, Argentina. They have five children, Adriana, Gustavo, Samuel, Michael and Yvonne.

They plan to return to Argentina in June to teach at the Eden Bible Institute.

MISSIONARY NEWS

CHINA TOMORROW

The entire contents covering the subject of China are taken from ASIA PULSE edition of the EVANGELICAL MISSIONS INFORMATION SERVICE, Volume III, No. 1 of February 1972.

EDITOR'S NOTE: President Nixon's visit to Peking February 21-28 urgently brings into focus the possibility of the door to China reopening to the Gospel soon and the role, if any, of western missions and missionaries in the evangelization of this the largest nation in the world. In this issue of ASIA PULSE, three knowledgeable men speak out of their experience and convictions.

MOSES CHOW

Born in Chekiang, China, Mr. Chow has been a missionary in both Indonesia and Japan and is now co-director of Ambassadors for Christ in Washington, D.C.

"Western Christians and missionary leaders can make vital contributions to Christian Chinese by sharing with them their knowledge, skills, and experience . . ."

WHEN PRESIDENT RICHARD NIXON announced he would accept an invitation to visit the China mainland, I was in Asia in the midst of evangelistic and missionary conferences. In Asia we were experiencing typhoons, each called by a girl's name. But I felt that the storm blowing when Mr. Nixon's announcement burst forth should have been named "Richard"! Usually typhoon watchers can predict a storm's coming, speed, and direction. But this one, although expected eventually by political forecaster, came with sudden force. . . . Certainly it caught Asia off guard. And the eye of the storm hit Taiwan the hardest.

Many people, even some Christian workers, are speculating that this is a sign of the opening of the door to China for Christian missions. According to TIME magazine, September 6, 1971, there are "certain missionary groups mulling a return to China." The article reported that one mission is suggesting mobilizing a thousand three-man missionary squads for the eventual evangelization of China, their motto being, "Let us be ready to be there first!" The magazine refers to other groups naively declaring that when Mao Tze-tung dies, the government will topple, and the "would-be saints will go marching in to be greeted by millions of Chinese eager for conversion. . . ."

So far I personally do not see any concrete evidence that Mainland China is opening to the Gospel in the former traditional sense of foreign missions. Favorab diplomacy, ease of travel, and friendly relations do n necessarily mean openness to Gospel witness. The "goo old days" may never come back again, even if atheist governments reform or anti-Western leaders chang The tide may flow back to the shore, but the water w not be the same. . . .

Some well-meaning but misguided Christians do n sense the difference between a simple faith in God obey the Great Commission and a simple-mindedness satisfy themselves by "being there first." Their oppo tunism may lead them to fall into Satan's traps. The innocence to think that millions will welcome them wi outstretched hands is not only nearsighted, but dange ous thinking. Even if there is suddenly total religio freedom in China, we must not overlook the lessons history. Unless we allow ourselves to be revolutioniz by God in our missionary strategy, others will revol tionize us. . . . The Holy Spirit . . . will teach us ne ways to share Christ in contemporary times. We mu pray and study the Word of God, open to His Spiri teaching. We must seek God's pattern in our best unde standing of the situation and the resources in han Then we must reckon on "the God of the impossible. . .

I believe the basic strategy is to have **men of pray** ready to evangelize China . . . So Yan-Pui, a writ from Singapore, reports: ". . . In the last two yea I've discovered a new and powerful undercurrent prayer among overseas Chinese. . . . Those attendi this prayer meeting for China . . . not only pray, b study the situation in China . . . trying to understa how to preach the Gospel to those growing up in atheistic, materialistic society. This is not just a cal sweet fellowship, but an active, serious workshop people with a vision and a commission. . . ."

Christian Chinese should work hand in hand with a other Christians, both Western and Asian. Weste Christians and missionary leaders can make vital co tributions to Christian Chinese by sharing with the their knowledge, skills and experience. . . . We Chr tian Chinese should learn from those who have go before, benefiting from their successes and failures missionary service. In this preparation stage, we shou equip ourselves, taking full advantage of the ment educational, physical, financial, and, above all, spiritu resources wherever God has planted us. . . . Wh China opens, not only will Christian Chinese have t

rivilege of "reconciling our kinsmen to the King of ings," but many other Asian Christians will also have een prepared. So when God's time comes, they will narch together to share the Good News in China. This vill give a new image to Chinese on the mainland. . . .

As disciples of Christ, we should be open to allow God's revolutionary changes even in our career expectations, to make room for God's possible call to return o China. Like Nehemiah, we should be willing to suffer vith our own people in a disaster land and help rebuild . We should be well armed in our technical abilities nd academic training, at the same time sharpened in ur spiritual understanding and knowledge of the Word f God. . . . When China opens, it will be a golden pportunity for both overseas Christian Chinese and Mainland Christians together to rebuild China, both in material and spiritual way. . . . When China opens or the Gospel, and even now, overseas Christian Chinese should throw all of their professional capabilies and financial abilities toward this great task of vangelizing their own people.

Preparation should go full speed ahead to train in he use of mass media, such as literature, radio, and V, to communicate the Gospel on the China mainland. is encouraging that in some Southeast Asian cities hristian Chinese writers already are being trained to roduce relevant materials which will communicate the ospel to communist-oriented readers.

"Typhoon Richard" might just blow over. On the other and, in God's divine plan, it just might bring on the atter rain" to allow a mighty harvest on China's soil.

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ESLIE LYALL

ith a background of twenty-plus years in China under e China Inland Mission, Mr. Lyall has made it his usiness to know what has been going on in China durg his years on OMF's home staff in London.

Renewed fellowship with the church in China fter . . . twenty or more years . . . will reuire humility, understanding, and patience on oth sides."

ERTAINLY RELIGION has been hard hit (in China): Tantric Buddhism in Tibet may be in its ath agony . . . Mahayana Buddhism never had a rong grip on China's masses and has probably gone rever. Taoism and its superstitions are surely dead. nfucianism was never a religion in the true sense the word. So what is left except a heart hunger for mething beyond the material? But is a new generation Chinese, educated in Marxist-Leninist-Maoist philosoy and taught to distrust a religion always associated th foreign imperialism, likely ever again to give a tening ear to Christianity? (Note: The author dissses this and other related questions fully in his recent perback RED SKY AT NIGHT, published in the U.S. Moody Press, Chicago, 1970.)

The chief hope lies in the nucleus of Christian believs in China now. A revival in the universities between 47 and 1950 brought many students to a living faith in God. Those former students are now in their forties, the potential leaders of a new generation of Christians. They have lived through all the experiences of the revolution . . . and only they can take the lead in a new advance to present the Gospel to the Chinese of the mainland.

Overseas Chinese, who, by living abroad, have escaped the experience of revolution, will find themselves strangely out of touch with thought and life in the China of today. Any plans they may have for re-evangelizing China will have to be submitted to the church in China first of all. The church which has suffered will have more to teach than overseas Chinese can possibly offer. Renewed fellowship with the church in China after a time lapse of twenty or more years will be of the first priority, and it will require humility, understanding, and patience on both sides. But Chinese Christians **must** be the first to return.

And what about those who are not Chinese? . . . Clearly Westerners must walk warily. They must try to see themselves as the Chinese see them; they need to study Chinese psychology—and that takes a lifetime! —and they must endeavor to understand the real situation in China.

Brash adventurism by Americans and Europeans would severely embarrass the Christians in China and do untold damage to the cause of Christ. This is not the time for grandiose and spectacular schemes to be given maximum publicity with the hope of attracting maximum donations. To exploit a China situation in the sensational way that similar situations elsewhere have been exploited would be fatal. What is called for now is quiet, unheralded, informal, and, above all, prayerful consultation, and a constant waiting on God to understand His purposes as they unfold little by little.

No one who discerns the moving of the Spirit in this generation contemplates the return to China of "foreign missions" in the old familiar pattern. . . . If the church in China wants the aid of overseas Christians, it will be for her to ask for it, and it will be for overseas Christians to work with the church or not at all.

China may one day welcome foreign lecturers, scientists, medical personnel, English teachers, musicians, artists, and research students as well as businessmen. If so, how many Christians will be among them? Are any people in these categories preparing for this possibility? And if they go to China, will they link up with the local Churches in China (always supposing that the churches have their liberty restored in accordance with the UN Charter) and exercise their Christian ministry in and through those churches? This is the most likely way, perhaps the only way, in which foreigners will at first be tolerated in China.

This year of 1972 is not 1939, when foreigners forced their way into China at gunpoint; nor is it 1946, when foreigners returned to China right after the war, more or less expecting to restore the misguided paternal **status quo** of the pre-war period. The approach to China in 1972, 1973, or whenever will be totally different. God knows what He will do, and He will reveal His will to the wise. The wise will avoid highly publicized schemes, however well-meaning, and will quietly and cooperatively seek to discover that will.

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RAYMOND BUKER, JR.

With keen insights and some 18 years missionary experience, Mr. Buker shares the burden of Chinese Christians and their faith that the door to China will open soon.

"God has given these Chinese brethren a real faith that SOMEDAY CHINA IS GOING TO OPEN. The question is not IF China opens . . . but WHEN China opens."

In an unscheduled noon prayer meeting during the Congress on Evangelism in Singapore, God manifested His presence and power in a wonderful way. It was called spontaneously for the purpose of praying for China. The participants were mostly Chinese. Weeping was profuse. Their faith that China will soon be open to the Gospel was unshaken. Their reasons:

REASON NO. 1: **The long-suffering of God.** This is found in II Peter 3:9. With the signs of the second coming of Christ being fulfilled in many parts of the world, the question comes: Why hasn't Jesus come to this earth? The answer: **"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."**

China today has 800 million people. Population-wise the largest nation in all the world. One-fourth of the population of the world! And one-half the population of Asia. These Chinese Christians do not believe that the God of justice, love, and mercy will leave China, this largest nation of the world, without another chance to repent.

REASON NO. 2: **The burden of Christians everywhere.** God has burdened Christians everywhere to pray for China in these days. This is particularly true of the Chinese themselves. If you could have heard these Chinese brethren praying in that noon prayer meeting, you would have known that that burden was from the Holy Spirit. And God does not burden people to pray unless He intends to answer their prayers. Years ago God raised up groups of people—Chinese, missionaries, Taiwanese—to begin praying for the doors of China to open to the Gospel of Christ.

As they prayed, God began to answer. The falling out between China and Russia, the loss of Communist influence in Africa seemed to be a direct answer to their prayers.

REASON NO. 3: **The providential preparation of China.** Just as God used the non-Christian nations of the world to prepare the way for the first coming of Jesus Christ, in an amazingly similar way God is using atheistic, Communist nations today to prepare China for the coming of the Gospel. How did God prepare the world for the coming of Jesus Christ?

The answer is found in the words placed above His head on the cross: JESUS OF NAZARETH, THE KING OF THE JEWS. It was written in three different languages: Hebrew, Greek and Latin. These languages represent the three nations that God used to prepare the world for the coming of Christ.

THE FIRST LANGUAGE WAS **HEBREW.** It wa the language of the Jewish people. God used the Jewis nation to prepare the world **religiously** for the comin of Jesus Christ. When Jesus came to this world, th religion of the world was mainly **polytheistic.** Throug the Jewish nation God prepared the world for a **mon theistic** concept of Himself.

In a very similar way God has used the Communis nation of China to prepare the way for the coming o the Gospel. Religion in China had a very tight grip upo the people. The religious systems of China centered i closely-knit family ties and family ancestor worshi This family system exercised tremendous famil pressures. It was very difficult for people to come t Christ as a result. For in most cases it meant a con plete breakaway from the family. This was a majo obstacle to the Gospel of Christ in China.

But when the Communists came in, they completel destroyed the religious systems and in so doing a majo obstacle to the Gospel of Christ.

THE SECOND LANGUAGE WAS **GREEK.** It wa the language of the people of Greece. God used Greec to prepare the world **linguistically** for the coming o Jesus Christ. The Greek empire under Alexander toc over an immense area of land in 334 B.C. Alexander th Great decreed that in the whole kingdom that he ha captured, there would be **one official language.** It wa Greek. But it was not just Greek, it was **Koine** Gree Koine Greek was the language of the common peopl In 283 B.C. the Old Testament was translated into th language of the people—Koine Greek. We call it th Septuagent version of the Old Testament.

What is the implication? The single common languag spoken at the time of Jesus' first coming facilitated th spread of the Gospel throughout the then-known worl The Septuagent version of the Old Testament wa available in the common language of the people. Th tower of Babel had put road blocks in the way of th spread of the Gospel. But God did away with the road blocks during the time of Alexander the Great b making the Koine Greek the common language of th world of His day.

In a similar way God has used the Communists prepare China **linguistically** for the coming of th Gospel. Before the Communists came there were man many languages all over China. And many dialects the Chinese language. Under the communists th **Mandarin language** became the official language for a of China. The complicated Chinese alphabet was simp fied into a phonetic alphabet. As a result it becam much easier to learn the Chinese language. Then became a decree that every single person under 30 ha to learn to read, write and speak Mandarin, just many of the older people had already learned to rea write and speak it. The translation of the Bible into th Mandarin language has prepared the way for th spread of the Gospel throughout China.

THE THIRD LANGUAGE WAS **LATIN.** It is th language of the Roman empire. By capturing this va area much larger than once dominated by the Greek the new Roman empire brought political unificati to the world. It became the largest empire that the wor had ever known up to that time. It stretched from Ir to England and from Turkey to Ethiopia. God used th Roman empire to prepare the world **politically** for th coming of Jesus Christ.

The early apostles were able to travel freely from one land to another—North Africa, Egypt, Arabia, Turkey, Greece, Rome, Spain, etc. They had no need for passports, no need for residential permits and no need for visas.

God used the Roman empire to prepare the highways and the method of transportation which facilitated so greatly the spread of the Gospel. The Romans built excellent roads. In fact you can go into Italy today and walk on the very roads built back in the Roman empire. They prepared the ship lanes from country to country.

In a similar way God has used the Communist regime to prepare China **politically** for the coming of Jesus Christ. Before the Communists came in, missionaries who were there could only go into the interior of China a short ways by road or railway. Then the roads and railways stopped and the rest of the trip into the interior had to be made by wheelbarrow, horse or on foot.

But the Communists came in. They unified the country. They built roads and railroads way back into the interior provinces.

And when China opens again to the Gospel, travel into the interior will be greatly facilitated. Even the Himalayan Mountains—twice the size of the highest mountains in existence in the United States—have been conquered. It was a tremendous engineering feat that the Communists were able to accomplish.

The faith of those Godly Chinese who met to pray during the Congress on Evangelism in Singapore was greatly strengthened as they realized how God has prepared the way for the spread of the Gospel in the CHINA OF TOMORROW. Who knows but that President Nixon's visit to China may be the key which will open the doors of tomorrow to the Gospel.

A MARCH 30th HAPPENING



The Aspinall's arrival at Cleveland-Hopkins Airport, l. to r., Kathy, Marilyn, Claudia, Ray and Mark.

THAT THURSDAY of March 30, 1972 was an exciting day to welcome the Aspinall family back to the tates after their four years on the Argentine field. It rings great joy to them to be with their families again -their family by relationship and with the family of rethren who have supported and prayed for them these ast four years.

The Aspinalls are already scheduled for deputation and will appear at the Indiana District Conference as well as the Ohio District Conference. Their deputation schedule will be limited to the summer months, for this fall Ray will go into a study program for his Masters Degree.

Presently they are making their home in the Smithville Church area and you can correspond with them at the following address:

Reverend and Mrs. H. Raymond Aspinall
c/o Clarence A. King
418 E. Chestnut
Orrville, Ohio 44667

The past four years Ray has been teaching at the Eden Bible Institute and taken the extension course to the Brethren in their home cities. Ray was also pastor of the Soldini Church. Marilyn taught classes as well as doing accounting for the institute. She was active in the Soldini Church as President of the Woman's Society and secretary to the church. She was also treasurer of the national woman's work and taught one afternoon a week at the Kindergarten.

The Aspinalls feel they have had a healthy, happy and most fulfilling year in their work. We are thankful for their lives and their outreach.

FORD'S BETTER IDEA — A GOOD ONE

ATLANTA, Georgia—Seven television stations, which have included one-minute inspirational messages as an integral part of their local news program, report highly favorable viewer reaction. The one year test period has completely sold the flagship station on the pioneer project which features evangelist Leighton Ford.

"Often when I'd finished the newscast I felt the mood was so negative that people needed something to lift their spirits," states Doug Bell of WSOC-TV in Charlotte, North Carolina.

Bell, now program director at the station, was then anchorman on the evening local news program.

A consulting firm surveyed the viewing area and discovered that, next to news and weather, the most desired feature was a message of inspirational value.

Looking back, Bell recalls that he and the staff were skeptical about including a feature of this type.

"But we decided," he says, "to give it a try and so we approached Leighton Ford, the well-known spiritual leader and associate of Billy Graham and asked him to work with us."

The new "eyewitness" news format made its debut on the Charlotte station in August of 1970. An importar segment of the rennovated show was "Insight," a on minute comment by Ford on some topic of current o human interest.

The Nielsen ratings for the newscast during the sprin months of 1971 showed increases from 29 to 44 per cer over the same period of the previous year in the numbe of viewing households.

A station sampling of the reactions of viewers of a ages indicated overwhelming approval of the idea, th time spot, and the length of Leighton Ford's comment The margin of approval was from 89 to 93 per cent.

"Those in the industry will recognize how phenomena such positive response is," states Bell.

Encouraged by the extremely favourable test respons the Billy Graham Evangelistic Association is syndicatin "Insight" and is offering it as a public service to tel vision stations.

As of April 1972 the following stations now sho "Insight" as a vital segment of the evening local new which is often regarded as the basic yardstick for loc ratings:

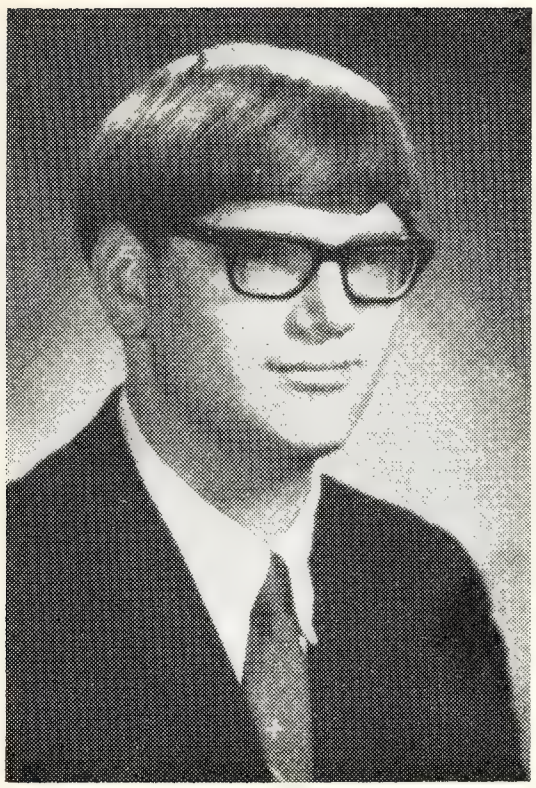
WSOC-TV, Channel 9	(NBC)	Charlotte, North Carolina
WITN-TV, Channel 7	(ABC)	Washington, North Carolina
W-TWO-TV, Channel 2	(NBC)	Terre Haute, Indiana
WMBD-TV, Channel 31	(CBS)	Peoria, Illinois
WKPT-TV, Channel 19	(ABC)	Kingsport, Tennessee
WBBJ-TV, Channel 7	(ABC)	Jackson, Tennessee
WBIR-TV, Channel 10	(CBS)	Knoxville, Tennessee
WTVM-TV, Channel 9	(ABC & NBC)	Columbus, Georgia
WHEC-TV, Channel 10	(CBS)	Rochester, New York
WJIM-TV, Channel 6	(CBS)	Lansing, Michigan
WSEE-TV, Channel 35	(CBS)	Erie, Pennsylvania
WCPO-TV, Channel 9	(CBS)	Cincinnati, Ohio

Commenting on the success of the venture, Leighton Ford simply observes, "With things as bad as they are, the good news sounds better than ever!"



MOTIVATED MEN

by Candi Baker



REX McCONAHAY

REX W. McCONAHAY is a 24 year old Middler at Ashland Theological Seminary majoring in History. He is from the Smithville Brethren Church in Smithville, Ohio and has been a member there for 15 years. A 1965 graduate of Smithville High School, Rex was active in the speech club, basketball, choir and band. He attended Ashland College and participated in the band, Alpha Theta, gospel team, choir and various other clubs. At Ashland Theological Seminary, he is the student government vice president. Rex enjoys youth work, camping and music.

He is married to the former Barbara Jones a member at the Smithville Brethren Church. Bobbi, as known by her friends is a special education teacher in the Ashland City Schools. She enjoys working with children and animals. Rex will graduate in May of 1974 and has indefinite plans.

EDWARD J. HALES To Hold STEWARDSHIP WORKSHOP

THE REVEREND EDWARD J. HALES, Director of Field Services for the National Association of vangelicals, will be conducting a Stewardship Workhop on Tuesday afternoon August 15 at The General onference. Mr. Hales formerly served with the Baptist eneral Conference where he was commonly known as Mr. Stewardship." He has also served as pastor, radio inister, and has designed several well-known Stewardip programs. He serves as vice-chairman of the ewardship Commission of NAE and is a featured peaker in workshops across the nation. Mr. Hales is member of the editorial board of the interdenominaonal stewardship newsletter SALT and serves as chairan of the Christian Stewardship Council which brings gether stewardship development and executive leaders om the evangelical denominations, missions and schools the country.

He has written and produced a number of stewardship aterials, including a book, Building The Budget for e Local Church. His program, "Let Love Guide You," being used by churches of more than a dozen denomations to cultivate financial giving.

At the General Conference in August he will be AE's official representative and will be speaking on veral occasions to be announced.



Rev. E. J. Hales

THE WAYNE HEIGHTS BRETHREN CHURCH



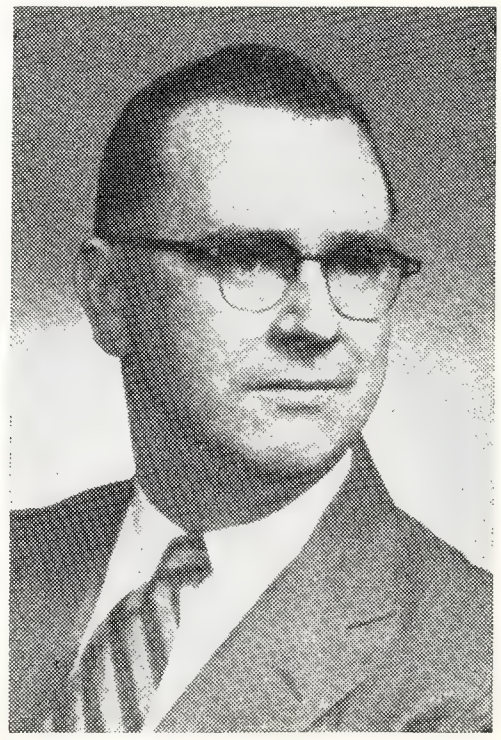
The present Wayne Heights Brethren Church



Wayne Heights Parsonage

History—While the Wayne Heights Brethren Church is a relatively new congregation, a number of the members of the congregation have been associated with the Brethren Church for many years. In the late 1930's and early 1940's a group of members of the First Brethren Church of Waynesboro, Pennsylvania were disfellowshipped by that congregation because they chose to remain loyal and faithful to the Brethren Church when the majority of the members of the congregation chose to join the National Fellowship of Brethren (Grace) Churches. For a number of years these loyal Brethren met in a hall overlooking the town square. Rev. D. C. White, who pastored the St. James Brethren Church from 1939 to 1946, served the Waynesboro Brethren on a part-time basis for several years. When it became necessary for this arrangement to cease there seemed to be little hope or future for the small group, and for the next four or five years no regular services were held. The only thing that held this band of loyal Brethren together was the Women's Missionary Society which continued to meet monthly in the homes of the various ladies.

In the spring of 1950 Mrs. Verda Hess, a member of the loyal group of Brethren, offered to give some lots which she owned at Wayne Heights upon which a Brethren Church might be built. This offer was taken up by the Brethren who solicited the interest of the Pennsylvania Mission Board, who, in turn, visited and studied the situation. It was felt by the Board that this manifestation of faith should be encouraged, and Rev. Percy Miller and Rev. N. V. Leatherman were instructed to visit and conduct services with these folks if at all possible once a month. This these pastors did, and also encouraged the folks by making a financial canvas among them to ascertain their ability to build a new church on the site proposed. When it was discovere that the Brethren could, and would, give at least $5,0 the Pennsylvania District Mission Board appealed t the General Missionary Board of the Brethren Churc for $10,000 along with certain pastoral support. Th assistance was granted. Rev. N. V. Leatherman was the called to serve these people as pastor, and on Septembe 23, 1951 he began his ministry in this new Brethre work. With these foundations laid, the group took th name of the Wayne Heights Brethren Church.



Rev. Henry Bates
Pastor



GROUNDBREAKING — NOVEMBER 18, 1951

Left to right — Mr. Ennis Pfoutz, Mr. George Cashman, Unidentified brother, Rev. N. V. Leatherman, Mrs. Hazel Leatherman, Mr. Charles Gift, Mr. Omar Sprankle, Rev. Dyoll Belote, Mr. Roy Martin, Mr. Frank Miller.

For the first five Sundays, services were held in the ome of one of the members, and then on Sunday, ctober 28, 1951, the congregation moved into the rtable chapel which had been purchased by National rethren Youth and had been set up by the Missionary oard on the ground given by Sister Hess. The late Rev. M. Riddle, then secretary of the Missionary Board, as the speaker on this big occasion. Three weeks later, n November 18, 1951, ground was broken for a permant church building, with Rev. Dyoll Belote as the guest eaker. (See photo.) On May 3, 1953, the new Wayne eights Brethren Church on Strickler Avenue was ficially dedicated with Rev. Clayton Berkshire bringing e morning and evening messages, and Rev. Riddle inging the dedicatory message in the afternoon. At the ne of the dedication of the new sanctuary there were members—and of this number 27 are currently sociated with the congregation, the other Brethren ving gone to be with the Lord.

Soon after assuming the pastorate of the Wayne eights Church Brother and Sister Leatherman built very comfortable and comodious home on the property joining the church's parking lot. After the congregan had paid off the indebtedness on the church buildg they entered into an agreement with the Leatherans to purchase this home for a permanent parsonage, d within a few years were able to pay off this obligtion too. Then in 1966 a large plot of land across the reet from the church was purchased for development o additional parking, and for possible future pansion.

Following the sudden death of Brother Leatherman, Rev. Richard Allison was called to become pastor of the church. He served from June of 1961 until August of 1963. From August 1963 until June 1967 Rev. Marlin McCann led the congregation. Rev. John Mills assumed the pastorate in October of 1968 and continued until July 1970. On January 11, 1971, Rev. Henry Bates, who had frequently assisted the congregation as District Evangelist for a number of years, became the new and present pastor.

The Community—The Wayne Heights Brethren Church is located at 120 Strickler Avenue in the village of Wayne Heights, a steadily growing suburb of Waynesboro—the southernmost city in Pennsylvania. The village of Wayne Heights is across the Antietim Creek and approximately one mile east of Waynesboro proper. The church itself is situated on one of the highest elevations in the area, and affords a beautiful view of the community as well as the nearby mountains. The lighted steeple of the church is easily seen from a distance in any direction.

When the Wayne Heights Church was built there were very few homes in the area, most of the surroundings being farmland. During the approximately twenty years since the building of the church and parsonage many new streets have been laid out and paved, and all of these streets are fully lined with good substantial homes. Also within less than a quarter of a mile in several directions other housing developments have grown up, and continue to grow up. Yet in the midst of

this growth, and surrounding the area are many beautiful and productive farms and orchards. Though not an incorporated municipality, Wayne Heights enjoys a wonderful water supply, good street lighting, adequate police and fire protection, etc. In November of this year (1971) a beautiful large shopping mall was opened within a block or two of the church. The great majority of the folks in Wayne Heights, and in the Wayne Heights Church, are engaged in industry for a livelihood. Several tool and machine shops, shoe factories and other industries in Waynesboro and Hagerstown employ the majority of workers in this area.

The Present Church Program—The Wayne Heights Brethren Church offers its members, and others of the community, a full and well-rounded program. A completely graded Sunday School, staffed with a fine corps of teachers and officers, affords every opportunity for the study of God's Word on every age level. Bi-monthly meetings of the Board of Christian Education and the teaching staff, plus teacher training programs, help to keep the Sunday School progressive in its methods yet still conservative and evangelical in its message. Since the arrival of the present pastor on the field the congregation has the opportunity of worshipping and fellowshipping together at year-round Sunday morning, Sunday evening and Mid-Week services. The services of the church are enhanced each week through the efforts of an adult choir and a junior choir, and by other special musicial features from time to time.

The adults of the congregation have additional opportunities for fellowshipping, working, studying, etc. through two W.M.S. groups and through a Laymen's Organization. The Youth Board of the church endeavors to provide a program of spiritual and social enrichment for the young people through the weekly meetings of two B.Y.C. groups; monthly social and benevolent programs, special banquets, recognition services, etc. from time to time throughout the year; Camp Peniel; and Vacation Bible School. A Children's Bible Hour is also conducted each Wednesday evening (during the Praye Meeting service) thus giving the young folks anothe opportunity to study, pray and learn together. A newl organized Church Program Planning Committee seek to coordinate the entire church program by presentin to the church and her auxiliaries a year-round schedul of activities, service, special program, etc. A ten-pag monthly parish paper, "The Wayne Heights Highlights helps to keep the members and friends of the churc informed of coming events, items of interest, etc.

The present membership of the congregation is 13 including a number of non-resident members. This co stituency is quite evenly divided as far as age is co cerned. On any given Sunday one will find about a many children and youth present as there are adults. recently appointed Missionary Commission is seekin to make the folks of the church more missionary min ed, and have gotten off to a good start in this directio by sponsoring a three-day Missionary Conference, "Supplies for Kumars" program, etc.



Moderator — Sam Anderson (left)
S.S. Superintendent —
Jeff Duffey (right)



The members of the Wayne Heights Official Boa (see photo) are: (Front Row, Left to Right) Jac Warren, Chairman of Trustee Board; Mrs. Verda Hes Member at Large; Mrs. Lorraine Schildt, Secretar Mrs. Mary Lecron, President of W.M.S. No. 1, (Bac Row, Left to Right) Kenneth Pugh, Financial Secretar Fred Hammonds Jr., Trustee; Tim Eigenbrode, Preside of Brethren Youth (Seniors); John Schildt, Truste John Schlegel, Vice-Moderator; Judy Stevens, Treasure Mrs. Elizabeth Sachs, Deacon. (Not Pictured) Dani Krocker, Deacon; Sam Anderson, Moderator; Mrs. Jan Anderson, W.M.S. No. 2; Gene Sprenkle and Hen Woodring, Trustees; Vera Laughlin, Member at Larg Jeff Duffy, Sunday School Superintendent.

Through the past thirty years or so the Brethren Wayne Heights have sailed through some rough wate They have suffered some set-backs and some heart-ache But we believe that a new day is dawning here on th hill, and, with the Holy Spirit directing us, we loo forward to a period of enlarged outreach, greater ha mony, and a real passion for souls.

BOOK REVIEWS



Sands, Audrey Lee: SINGLE AND SATISFIED. Wheaton, Ill.: Tyndale House Publishers, 1971 ($1.45). This little book deals with the single missionary on the field, and especially the single woman. Many of the problems which the single missionary faces on the field are discussed in a candid manner in this book. All subjects from former romances, to living with another person of the same sex on the field, to the possibility of future companionship are discussed in the book.

Every young man or woman who is considering the mission field should read this book before entering the field.

Reviewed by Rev. Spencer Gentle, pastor of Papago Park Brethren Church, Tempe, Arizona, former editor of "The Brethren Evangelist."

MAJOR POSTAL INCREASES ALARM CHRISTIAN PRESS

WASHINGTON, D.C. (EP) — The U.S. Postal Service oposal to increase non-profit second class rates by 1.3 per cent has been upheld in the recent decision the Postal Rate Commission's Chief Hearing Examer, Seymour Wenner. The decision includes the prosed imposition of a 1½ cent surcharge on each magine mailed in addition to the escalation of the perund rates on the editorial and advertising portions of blications. The full increase in the rate structure uld be implemented over a 10-year period, if the aminer's decision is upheld by the full membership the Postal Rate Commission. Rates for non-profit lk rates are unchanged.

Representatives of the Evangelical Press Association, e Associated Church Press and Catholic Press Associon met here following the announcement of the cision and instructed their attorney, Charles Emmet cey, to file briefs on exceptions to the Hearing aminer's findings.

Oral arguments before the Commission have been heduled for March 15. Under the 1970 Postal Reorgantion Act, the full Commission has the authority to crease, decrease or revise any of the recommendations de by the Hearing Examiner. Thereafter the Comssion makes its recommendations to the Postal Service ard of Governors who finally authorize new postal es. Whether religious press pleas for rate clemency, especially on the punitive 1½ cent surcharge, will avail remains to be seen.

In the brief on appeal, the religious press group has pointed out several of the Examiner's recommendations which were felt to be contradictory or in error:

(1) The Examiner castigated the Postal Service for "untested beliefs" about the economics of its operations. However, his decision upholding increases in non-profit rates did not take his own skepticism regarding the Postal Service accounting philosophy into consideration.

(2) The Examiner pointed out that non-profit rates are to be set by law at a level **not to exceed** their "attributable costs" (which makes these cost a **ceiling**) but then allowed these non-profit rates to make the attributable costs a **floor**. "Institutional costs" are not to be considered in setting non-profit rates.

(3) The law mandates eight standards against which to measure new rate structures, yet, the religious group argues, seven of these criteria were ignored in the decision.

Should the full Postal Rate Commission and Postal Service Board of Governors sustain the Examiner's decision, the religious press may take further court action.

(By Russell T. Hitt, Editor, Eternity magazine, postal representative for the Evangelical Press Association.)

NAE CONVENTION NEWS



WILKERSON BLASTS ESTABLISHED CHURCHES,

"THE HOLY GHOST HAS INTERRUPTED ITS PROGRAM"

ST. LOUIS, MO.—Three hundred jean-clad young folks sat at his feet while another 1,800 people listened amusingly, sympathetically, and perhaps somewhat questioningly as the "skinny preacher" from **Cross and Switchblade** fame described some Holy Ghost movements that are sweeping the ecclesiastical world off its feet.

The happening was an annual convention of the National Association of Evangelicals. And the capacity crowd were from virtually every segment of Christianity —ministers, laymen, local church-goers, hippie types, college choir members, Pentecostals, Baptist, Mennonites, Presbyterians, Methodist and a whole range of missionary movements and Bible college representatives. But at least half were under twenty-one.

What David Wilkerson had to say was that the Holy Spirit is now interrupting the entire program of the organized church. All the channels of the established church are temporarily blacked out—and Jesus is now coming across every channel.

"The established churches are more interested in their own little programs than in miracles," he charged "it has always been that way. If it isn't in the constitution and bylaws of the church, it is not recognized or accepted.

"Jesus has interrupted our church program. He has called this generation to himself. He is healing its sickness, touching thousands. Instantly they stand up straight, free from drugs, free from hate, free from fear, free from prejudice. They are praising and thanking God.

"You would think the church and its leadership wou rejoice in this miracle," he exclaimed. "But No! 'I just not the way it's done (church leaders would say Miracle or no miracle, we have our rules. . . .'

"Listen to the established critics," Wilkerson sa (They say), 'If those kids are really Jesus people, them prove it. Get them into the barber shop. Tha the only way I'll believe it. . . . And how about all tho Catholics who claim Holy Ghost miracles in their live Why don't they leave the Catholic church like we di How can they still be Catholic and charismatic at t same time?'

"The Holy Ghost has interrupted the program of t organized ecumenical movement. He stole their thunc and started a love movement! Established church spent millions to promote unity. They've held conf ences all around the world. They have published mou tains of memos, and they still are disunited and s arguing over details. But suddenly, there came a Ho Ghost interruption. Jesus kids started their own und ground ecumenical movement, without a committ without red tape.

"While certain denominations sent thousands dollars to defend Angela Davis, they (Jesus kids) lo her better by praying for her conversion. While (deno inations) fund and support radicals, young Jesus peo now infiltrate them and get them to Jesus! While c tain liberal spokesmen sit in isolated offices dreami up more compromises to appease the kids, the k themselves have already adopted the Holy Ghost's co of morals. I predict they will no longer have a heari Jesus people are praying for them."

Wilkerson said that the Holy Ghost is even interrupting all the preaching.

"Some of our preaching today needs an interruption," he declared. "It is pompous, wordy, and often hypocritical."

Jesus' resurrection power is raising thousands of young people from the "dead," Wilkerson said. His description of the Jesus Movement was paralleled with the miracle recorded in the Bible about Lazarus being raised from the dead. He said that this Lazarus is the newly resurrected Jesus person of today.

"He was sick, and he died. He was sealed in the stinking tomb of satanism, addiction, rebellion, hate. But once again, Christ in perfect Holy Ghost timing has appeared to roll away the stones. Resurrection power is bursting forth in every spiritual graveyard. Here is where you and I, as observers to this miracle, enter the picture.

"No true follower of Christ can deny the resurrection power when they see it. No one can honestly deny miracles are happening in the neo-charismatic and Jesus movements. But we don't seem to know how to react to that strange looking creature walking toward us fresh out of the grave!

"If certain ministers had been there, I know exactly what they'd be saying: 'I won't believe it 'til I see him out of those rags and sitting in a synagogue Sunday morning.' Or, 'I suspect that in spite of all he says about being born again, there's nothing but corruption under the surface.' Or, 'Let's not get too excited by this apparent miracle. Let's wait a while. Let him prove himself. The miracle won't be complete until he's back at work and a producing citizen.'

"The words of Jesus came blasting down through all the ages: 'Unwrap him and let him go!' Jesus does the resurrecting, we do the unwrapping. Blessed are the unwrappers!"

Wilkerson went on in unbroken, rapid-fire sentences to describe how to unwrap a resurrected corpse.

"You begin by dealing with your own personal fears and prejudices," he challenged. He included as objects of these fears and prejudices addicts, junkies, harlots, militants, runaways and other types of people.

"It was prejudice in the church that drove these kids out of it and into the tombs, and only a complete reversal will bring them back.

"For years, now," Wilkerson boldly charged, "Catholics have been calling Protestants heretics, and we have called them blind, idol worshippers, and called their Pope the anti-Christ. There has been an iron curtain of hate, mistrust, and fear.

"For years Pentecostals have been treated like holy-roller bumkins who jabbered in tongues down by the railroad tracks. Now the charismatic movement has moved uptown. Catholics, Presbyterians, Episcopalians are speaking in tongues. Spirit-filled priests are ad bobbing the mass and turning them into praise services!

"The Holy Spirit is trying to bring about a true ecumenical movement, making us one in the Spirit. But the prejudice is still there."

Wilkerson pointed out that he doesn't approve of the emphasis on tongues-speaking, nor does he approve of the criticism of such charismatic movements. Nor does he understand these new phenomena, he said.

"To deny that God is in this new movement is to discount a worldwide miracle.

"I don't understand the black rage of certain black ministers who now blame all white men for past evils and who now preach an un-Christlike militarism. But I can love everybody and start by trusting the Holy Spirit to be at work in them, too."

The young minister in the Assemblies of God Church who founded Teen Challenge in New York City while preaching on the streets, in borrowed churches and in the hideouts of addicts, said that Christians can "unwrap resurrected dead by two-handed involvement, on the scene.

"You take a sharp instrument," he said, "—God's Word. You use that instrument to unravel every last piece of grave linen. And in Christ's name you love him for the miracle he is.

"Quit trying schemes, methods and programs to reach the resurrected. Pray that God will choose you to step forward without fear and prejudice to unwrap this Lazarus generation."

Following his speech, Wilkerson urged the young people sitting before him on the floor to mix with the crowd to express their love to one another. They immediately obeyed as though they were suddenly awakened from a trance, to mingle with other guests, including the heads of about 30 denominations and organizations, to virtually step across a generation gap.



ST. LOUIS, MO.—The pastor of Florida's Key Biscayne Presbyterian Church where President Richard Nixon attends when in that area, told about 150 officials and guests at a dinner of the National Association of Evangelicals here last night that a generation of leadership may develop in the evangelical church "that knows not God" unless given the opportunity to acquire "soul faith" along with experience.

The Reverend John Huffman, the 31-year-old Presbyterian U.S. pastor who ministers occasionally to one of the most powerful men in the world, told members of NAE's Board of Administration that at least six dangers lurk before the NAE leadership:

—The danger of passing on an inherited religion to young leaders . . .

—The danger of a defective Christian education which institutionalizes faith . . .

—A lack of confidence in the Bible as a source of daily guidance and inspiration . . .

—Fear of change . . . and,

—The danger of being so busy with the Lord's work that they neglect their own families.

Gently chiding the over-40 leaders of the three-million member national association of some 38,000 churches, Huffman said there is a danger of "handing down a neatly packaged product to youthful leaders,"

(continued on next page)

expecting them to carry on the ministries of a large, national evangelical fellowship without experiencing the difficulties and challenges that are necessary to leadership development.

"We've allowed our faith to be institutionalized," Huffman said, "to the point where we often neglect soul faith."

Evangelicals must look beyond yesterday's accomplishments, he challenged, and intensify their efforts in today's changing world. Huffman referred to the major spiritual movements of the day, such as the Jesus Movement, as examples of how flexible Christians ought to be in presenting the Gospel of Christianity.

Huffman's remarks to the 140-member governing board of NAE capped a business session which set in motion the 30th anniversary convention of the national body at Chase-Park Plaza Hotel. The three-day rally got under way Tuesday morning with a presidential address and ends Thursday evening with an anniversary dinner.

"As your outgoing president," he said, "I plead wi you to remember that God is the Spirit of Truth a of Holiness. Do not forsake the authority of God's Wo and the demands it makes upon us."

"The temptation will persist to choose 'might power' " he asserted. "Hear again the Word of the Lor 'Not by might, nor by power, but by my Spirit.' "

Armerding said that what the NAE believes abo the Bible will affect all of its various ministries, partic larly in education and social concerns. He admonish the leaders representing some 38,000 churches to co tinually recognize that God is the Spirit of witness, a that every biblically sound effort to announce the "go news of salvation" ought to have the strong suppo of NAE.

Armerding concluded his address with the remind that God is the Spirit of wisdom, and for NAE effectively minister to this world, evangelicals must uncommonly perceptive of the Spirit's illumination. G is also the Spirit of unity and of power, Armerdi challenged, and evangelicals must rely upon His u erring wisdom to guide in every area of Christian li to bring into a spiritual oneness all segments of Bib believing' Christians.

NAE

NAE ENDORSES CAPITAL PUNISHMENT

ST. LOUIS, MO.—The president of the National Association of Evangelicals said today that when organized Christianity depends upon the state rather than the Spirit to achieve its goals, it limits itself to human might and power which too often has tended to be repressive.

Dr. Hudson T. Armerding, addressing about 700 people in the opening session of NAE's 30th Anniversary Convention here today, called on evangelicals to exercise sensitivity and insight in distinguishing between that which is prompted by the Holy Spirit and that which is simply might or power.

"From the Word of God," he reminded delegates and visitors, "we know that 'by my spirit' (theme of the convention) succinctly describes for us how the Lord of history has so significantly shaped human affairs."

Surveying human history and illustrating how political power repeatedly has tended toward control of man's religious activities, Armerding warned evangelicals against allowing the spiritual dimension of man to be taken over by the secular forces that are increasingly shaping American life.

ST. LOUIS, MO.—The ultimate penalty of capi punishment should be retained for premeditated capi crimes, the National Association of Evangelicals sa this week.

The resolution was passed with no floor debate duri the NAE's annual convention here. Hearings on all t resolutions, which included the use of alcohol a tobacco on airlines flights, responsibility to the agi prayer in national life, higher education, parental rig in education, prisoners of war, religious freedom arou the world, and discernment in missionary giving we held prior to considerations by the general body.

"The gravity of any crime is measured by the pena it incurs," the resolution on capital punishment re "We know how seriously God regards sin because has declared, 'The soul that sinneth, it shall die.' E even God does not forgive without appropriate pena for our redemption.

"The place of forgiveness and rehabilitation of t criminal must not be minimized by those who are c cerned with the administration of justice. Howev concern for the criminal should not be confused w proper consideration for justice. Nothing should be d that undermines the value of life itself, or the serio ness of a crime that results in the loss of life.

"If no crime is considered serious enough to warra capital punishment, then the gravity of the m

trocious crime is diminished accordingly. It follows hen that the attitude of criminals will be affected. 'rom the biblical perspective, if capital punishment is liminated, the value of human life is reduced and the espect for life is correspondingly eroded."

On the matter of alcohol on airlines, the NAE said hat "alcoholic beverages on commercial airplanes hould be considered a menace to the safety of air ravel, a violation of the several laws which forbid ffering alcoholic beverages for sale in the presence f minors, and an intolerable affront to the non-imbiding assengers." The body subsequently encourages Con- ress to enact appropriate legislation which will pre- lude the offering of alcoholic beverages aboard irlines.

Smoking on airlines also received condemnation from he national association serving some 38,000 churches.

"The airlines should have statutory authority to pro- ide for the safety and welfare of those who do not vish to be subjected to the discomfort and danger of obacco smoke." Again, the body urges Congress to ass legislation requiring the Secretary of Transporta- ion to establish regulations for protecting non-smoking reas in all public carriers operating in interstate ommerce.

In other resolutions, the NAE reaffirmed its advocacy f suitable legislation by the Congress that will trengthen the present Constitutional provision for the ree exercise of religion in national life. The paper aid "that recent court actions reveal a continuing bias gainst free exercise of religion as provided by the onstitution of the United States."

"The church has a special responsibility to older eople which must not be neglected," another resolution ead. "In our preoccupation with the youth of our day e may be in danger of forgetting our senior citizens.

"The NAE recommends that appropriate commis- ons and committees be established by denominations at the local church level to determine the peculiar roblems of the aging. Suitable arrangements should e made to help meet the spiritual, economic, health nd social needs of our senior citizens."

The NAE passed another resolution supporting the oncept for tax credit for gifts to institutions of higher arning.

"Every taxpayer," the resolution said, "would be ermitted to give to the college of his choice; for xample 10 per cent of what he owes the federal overnment for income tax, or $100, whichever is naller. Most of the bills would also allow corporations give up to $5,000 under a similar formula. In no case uld such tax credit for gifts be applied toward a udent's tuition."

In a statement on prisoners of war, NAE urges the sumption and continuation of meaningful and sincere gotiations for the exchange of all POWs.

"The National Association of Evangelicals deplores e cruel and inhumane punishment North Vietnam s inflicted upon both the prisoners and their families ignoring the Geneva Convention," delegates said, nd) "commends the efforts of the President to restore ace in South Asia and to obtain the release of the OWs. . . . We ask all Christians to pray fervently at God will intervene and bring about the early release all Americans being held prisoner in North Vietnam."

Two other resolutions were passed, one supporting parental rights in education under programs of aid to education for all children, and another supporting religious freedom around the world.

Concerning President Richard Nixon's visit to the Soviet Union, the religious freedom resolution said, "As we pray for the success of his visit, we also hope that he may have opportunity to convey the moral and humanitarian concern of Americans over the plight of Jews in the Soviet Union, and of other deprived religious groups and nationalities."

MORALITY MUST BE CHOSEN, EDUCATOR TELLS WOMEN

ST. LOUIS, MO.—Getting teenagers to follow the rules of the church because "I said so," because it has always been done, or because "it was good enough for Paul and Silas" is going to kill it with the young people right away, a college professor told a group of women here this week.

"Morality must include an individual's awareness of what he is giving his loyalty to," said Mrs. Billie Davis, professor at the University of Miami, in a seminar of the Women's Fellowship at an annual convention of the National Association of Evangelicals.

"You cannot have people devoted to a cause unless they can see how that cause affects them individually," she explained. "Teaching a person to believe something depends upon that person's will to accept it. We, as Christians, ought to understand that, more than we do. The only way we can get a person to accept the Christian faith for himself is to make him aware of what is available.

"This is what we have failed to do many times with our young people. We have not made them fully aware of how they are individually affected—or how it is **relevant,** as they say."

Mrs. Davis said that teenagers call the adults' practice of religion phony because no one has told them the "why." They rebel against adults who teach them to become puppets of themselves. But they would welcome older Christians who would help them become responsible moral creatures.

"Sometimes the church has kept God in a box," she said. We reverence eccelesiastical vestiges that have lost their meaning. We have imposed religious requirements that have lost their relevancy. Symbols have taken the place of reality. Let us give every person—young or old—the privilege of following God for himself."

In later discussions, members of the women's group broached subjects from situation ethics and the new morality to the length of teenager's hair and the Christian requirements of cleanliness. "The one principle you can apply to all these questions," Mrs. Davis summed up, "is **'Be honest.'** Young people won't reject us if we admit we are wrong. They are more likely to reject us if we don't'!"

CHEEP ADVICE



Gossip is letting the cat out of the bag a claw at a time.

Mrs. E. D. Plessinger

Memories are the frosting on the cake of experiences.

Bob Hope

If you tell a man there are 300 billion stars in the universe, he'll believe you. But if you hang a **"wet paint"** sign on a bench, he has to touch it to be sure.

"Idle Christians are the raw materials of which backsliders are made."

"While the word is yet unspoken, you are master of it; when it is once spoken, it is master of you."

Jesus said that He would be in the midst of two or three gathered in His name, but this does not mean that our Lord does not like to have a larger crowd.

It doesn't matter to hungry people which side of the bread is buttered. They are only interested in eating both sides.

"He who lends to the poor, gets his interest from God."

"The men who try to do something and fail are infinitely better than those who try to do nothing and succeed."

Lloyd James

LAFF-A-LITTLE

Wives, don't get up in the morning with a grouch! Get up about 15 minutes before he does.

"I hear you have a boy in college. Is he going to become a doctor, an engineer, or a lawyer?"

The slow, quizzical answer was: "That I do not know. Right now the big question is: Is he going to become a sophomore?"

A neighbor dropped in at the young newlyweds' house and found the bride in tears.

"What's wrong, Mary?" she asked.

"I made a cake for John" said the unhappy bride, "and I put it in the refrigerator an hour ago—and there isn't a bit of frosting on it."

The average husband is one who lays down the law to his wife and then accepts all the ammendments.

The motor of an airplane conked out, and the pilot had to parachute out. On the way down he passed a little old woman going up.

"Lady," he called out, "on your way up, have you passed an airplane on the way down?"

"Why, no," she replied, "on your way down, have you passed a gas stove that was on the way up?"

Man: "We've got a puncture."

Wife: "You should have been more careful, Dear. Remember, the filling-station operator told us to watch out for the fork in the road!"

Puzzled wife to angry husband: "What's the matter? Monday you liked beans, Tuesday you liked beans and Wednesday you liked beans. Now all of a sudden on Thursday you don't like beans!"

news ... from the Brethren

arasota, Fla. On April 23 Rev. Douglas Hine of the Bible Literature International was the guest speaker. The Laymen had as their guest speaker at the Laymen's Public Service Dr. Paul Hartford.

ayton, Ohio (Hillcrest). Revival services were held April 23-28, with Rev. J. D. Hamel as special speaker. There was Gospel magic for children, and special music. Paul Abney was the song leader.

/est Alexandria, Ohio. The Youth of the West Alexandria church held revival services with Jim and Treasure Gilmer and their "Regeneration" singing group. The Youth have been very active in many areas.

ew Lebanon, Ohio. On April 23 Juan Carlos Miranda was the speaker for the services. A carry-in dinner was held at noon to become better acquainted with the Miranda family.



MEMBERSHIP GROWTH

Stockton, Calif.—3 by baptism

Weddings



McKINNEY - STOGSDILL. Guy Scott McKinney, son of Mr. and Mrs. Robert McKinney, and Gwen Joy Stogsdill, daughter of Rev. and Mrs. Clarence Stogsdill, pastor of the First Brethren Church of Tucson, Arizona, were united in marriage at the altar of the Tucson Brethren Church in an afternoon ceremony, Saturday, January 29, 1972. The pastor/father of the bride gave her hand in the ceremony.

Both the bride and the groom were members of the Tucson Brethren Church, having grown up together in the Sunday School and youth groups. The couple now live in Colorado Springs, where Scott is serving in the Air Force, a medic at the hospital at the Air Force Academy.

Goldenaires

Mr. and Mrs. George Whittle celebrated their 71st Wedding Anniversary March 16, 1972. They attend the Sarasota First Brethren Church.

Memorials



SHOCKEY. Mrs. John (Nettie) Shockey, 81, died April 10, 1972. She was a charter member of the Wayne Heights Brethren Church and was very active in the work of the church. Funeral services were conducted by Rev. Henry Bates and Rev. John Mills at the Grove Funeral Home in Waynesboro. Interment was in the Green Hill Cemetery.

* * *

BEAL. Dale L. Beal, 74, of 35 Geary Road, Mansfield, Ohio passed away March 11, 1972. Services were conducted by Rev. Kenneth Sullivan, pastor of the Walcrest Brethren Church where Mr. Beal was a member. Burial was in Mansfield Memorial Park.

Mrs. E. D. Nelson

* * *

BLOCHER. John H. Blocher, 83, a faithful member of The Main Street Brethren Church, Meyersdale, Pennsylvania, for many years, was called to be with his Lord March 25, 1972. Funeral services were conducted by his pastor, Rev. Robert Hoffman. Interment was in the Union Cemetery in Meyersdale.

Miss Miriam Bird

* * *

STOGSDILL. Mr. Simeon L. Stogsdill, 80, father of Rev. Clarence Stogsdill, Tucson, Arizona and Rev. Claude Stogsdill, Warsaw, Indiana, passed away March 12, 1972. He was a member of the Cerro Gordo Brethren Church. Funeral services were conducted by the pastor, Rev. William Livingston.

Mrs. Elaine Dresback

(continued on next page)

COLLEGE CORNER LAYMEN SPREAD THE WORD

THE LAYMEN of the College Corner Church, last summer felt a need for camp-ground services at the Mississinewa Reservoir.

Dave Manning accepted the responsibility for getting permissions from the state to hold services, and he brought the message each Sunday morning. Dave has definitely felt the call to the Ministry and has since filled the pulpits in many of our Brethren churches. He is willing to serve as the Lord leads.

Each Saturday evening we would pass announcements through the camp ground. The Lord blessed us with a piano for the simple price of moving it out of a house. At this time we were again blessed with a young piano player, Kenneth Miller, who is now the president of our Senior Youth. This piano was haule back and forth each Sunday morning on a trailer whic was barely big enough for the piano, let alone th player!

Through these services a quartet was organized whic is now known as the Five-in-Hand. It consists of Ji and Sheri Weese, and Charlie and Shirley Martin. The brought special music to all of our services along wit Dave Manning, Jr., and others from our church. No they are traveling to different churches and are willin to go as the Lord calls.

We are hoping through our experiences that othe churches may feel the need to spread God's Word ou side the church doors. Many blessings were receive by those participating in these services.

MARION, INDIANA

GREETINGS from the Marion First Brethren Church. This is one of our newest churches. It will be five years old this fall. The only other Brethren Church here in Marion is a Church of The Brethren.

We are located in the northern part of this growing city of 40,000 plus, at 1003 North Western Avenue, about one-half mile south of the intersection of State Roads 9, 37, and 15. Rev. Frederick Snyder was the first pastor who because of health reasons was compelled to relinguish the work in January 1971. He did a fine foundation work. The undersigned took over as interim pastor in March, 1971. Rev. G. Bright Hanna began in January of this present year. He has received a call by the church and is serving as regular pastor. We believe he will serve as a faithful and steady pastor. He has purchased a home about a mile from the church and hopes to move by May 1. The church will be making the payments on this property as part of his salary.

The Indiana and National Mission Boards have been a wonderful help. They are to be commended for their patience and help in many ways. We appreciate them. Financially, the members and friends are doing a real task of love by far more than tithing. We have no rich members, only in the Lord. Attendance is low, but steady and beginning to increase. One of our young married families with four little girls are either in or on their way to Haiti to engage in missionary work, Mr. and Mrs. Terry Winterrowd. We pray God's care and guidance for them. Brother Floyd Mullinix from Wabash has been working at Lost Creek, Kentucky most of this winter. A missionary minded-church cannot help but prosper spiritually. We seek as a church by faithfulness, patience, love for one-another, and persistence to succeed under God. It is our desire to reach souls for Christ and to teach and preach the whole and unadulterated Word of God.

The undersigned since "retiring" in the fall of 1966, has held four interim pastorates, Oakville, Wabash, Milford, and Marion. He has conducted or helped in nearly 50 funerals and filled the pulpits of several other churches. Brethren, remember the Marion Church in your prayers. We expect to see eventually a thriving church here.

Arthur H. Tinkel

BRYAN, OHIO

MORE SHOWERS OF BLESSINGS!

THE SPIRIT has continued to move in the Brya Brethren Church. Many received the blessings the Holy Spirit during the special services March 18-2 There were 41 decisions for Christ including the 30 wh came for salvation. (Others accepted Christ and mad decisions to unite in fellowship with the church private conversions.) The Evangelist, Pastor Rona Merrill of the Bethel Baptist Church, Savannah, Ohi is a forceful and dynamic preacher of God's Word. (H believes it!)

The music brought by the Merrills and the Beth Baptist Choir was outstanding. The piano playing Mrs. Merrill added considerably to the services alon with the vocal numbers by the entire family (Rev. ar Mrs. and children Ronda and Randy.)

The attendances for the seven services were 187, 18 115, 135, 148 and 342 for an average of 177. The Frid night attendance of 342 was the largest for a sing service since Dedication Day in April of 1970. At th service there were 32 area churches represented. Co tinuing results of revival is evidenced in church atte dance and changed lives.

Rev. M. W. Dodds

Modern-Day Beatitudes

"Blessed is the man whose calendar contains pray meeting night. Blessed is the man who can hear alarm clock on Sunday as well as on Monday. Bless is the man who counts one hour in worship no long than two hours of TV. Blessed is the church who members are not pessimistic. Blessed is the man wh loves the church with his pocket-book as well as wi his heart. Blessed is the man who loves his chur enough to sing its praises to others."

from bulletin of Gratis First Brethren Church

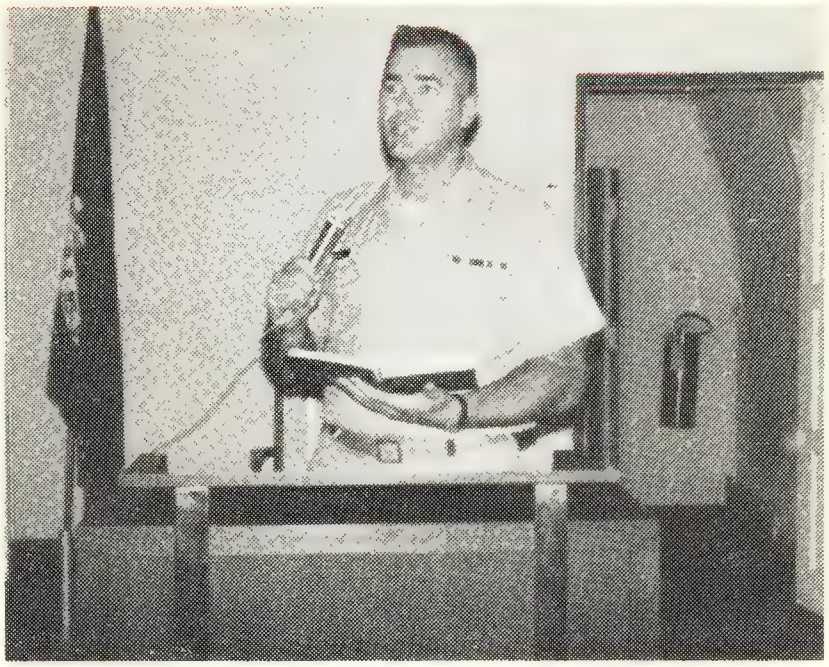
A NAVY CHAPLAIN OFF-DUTY

This article was received by The Brethren Publishing Company from the JOINT PUBLIC FFAIRS OFFICE Marine Air Station and 1st. Marine Aircraft Wing FPO Seattle, Washington 3764.

Chaplain Tom Schultz has contributed many rticles for publication in THE BRETHREN VANGELIST, and the latest correspondence om him contained news that for some time now has been ministering in Da Nang, Vietnam, most constantly under enemy fire. He is minstering for Christ under very trying conditions, nd we ask that your prayers for him be included your petitions to our Heavenly Father. Pray so for his family, Pat and their three sons who e presently residing at 524 Adeline, Vandalia, hio 45377.

Correspondence to Chaplain Schultz can be ddressed:

Lt. Thomas A. Schultz, CHC, USNR
First Marine Aircraft Wing
MABS 15, MAG 15 Chaplain, VMFA 232 DET
Da Nang, Republic of Vietnam
FPO San Francisco 96602



WHAT DOES a Navy Chaplain do with his off-duty hours?

n the case of Navy Lieutenant Tom Schultz, a aplain assigned to Marine Aircraft Group-15 of the Marine Aircraft Wing in Iwakuni, Japan, he does -duty what he does on duty—he ministers.

Schultz, 36, a Dayton, Ohio native, is the pastor of Iwakuni Evangelistic Center, a non-denominational urch founded by Missions to Japan, Inc., and together h a group of Marine volunteers runs the church ring his off-duty hours.

As if the church didn't keep him busy enough, he is o vice-president of the Japanese American Cultural endship Association (JACFA), an organization deined to promote cultural exchange and friendship ween the American servicemen and the Japanese idents of Iwakuni.

Under the direction of Lt. Schultz, the Iwakuni Evanistic Church sponsors many activities participated in both American servicemen and the Japanese.

The activities run the gamut from cooking classes Bible study classes that also double as English classes the Japanese church members.

Although pastor of this church for less than a year, Lt. Schultz has seen the congregation grow considerably. Schultz attributes the growth to his youthful volunteer church workers. "I'm delighted with the number of college-age young people who are coming to help," he says. "They're fantastic."

Working with young people is the thing that Chaplain Schultz thrives on, and is a contributing factor in the success of the Iwakuni Evangelistic Church.

Tom Schultz is no stranger to the problems that young people face in the world today. Prior to entering the Navy, he was a school counselor for the Dayton, Ohio public school system and during his tenure there, kept an eye on the problems of the "now" generation as they developed. "The young men and women serving our country are among the reasons I came back into the military," Schultz says.

Concurrent with his public school work Schultz was pastor to the Ft. McKinley Church of the Brethren in Dayton. But during this time he was still trying to reach the youth.

"In a civilian church you don't find a great number of young people," he said. "The congregation is made up mainly of families and older people. In the military, the church services consist primarily of young men who are in church because they feel they have a definite need to be there. This is what I find so exciting about being a chaplain."

Getting involved is the by-word with Chaplain Schultz. Whether on the flight line of one of the squadrons of

(*continued on next page*)

Marine Aircraft Group-15 helping a young Marine solve a personal problem, or at one of his many church activities, Lt. Schultz believes in getting involved with the young people of today.

"Some people say that the youth of today are part of the worst generation ever—I don't. The young men in the military are more aware of the things around them than ever before. They are becoming more and more aware of God and Christ everyday. They are feeling a stronger need for God and Christ everyday. They are seeking their own answers to questions about God and Christ. The young man in the military today is the finest we've ever had and the generations to come will be better."

With men like Lieutenant Tom Schultz to guide the spiritual needs of the men in the military, there is no doubt that they will be better.



OPEN MY EYES, THAT I MAY SEE

IT SEEMS that lately almost every medium of communication has been used to its fullest extent to describe how the world is being tarnished by pollution. Air pollution, water pollution, this kind of pollution, that kind of pollution, etc., etc.

It also seems most paradoxical that the means of cleanliness is one of the culprits that causes pollution, a detergent. Also chemicals that are to eliminate air pollution in an internal combustion engine are still contributing their share to air pollution.

If we would perhaps divert the tunnel-visioned view we have on pollution a bit we might come up with some better answers to the problem. I came across a small literary gem the other day which might be just the ideal way to look at a brighter and more colorful view of the Universe. It is entitled A CREED FOR TODAY

I will try to discover some new beauty every day.

I will watch for oportunities to see the sunrise and the sunset, and from some special vantage point whenever possible.

I will look for beautiful birds, flowers, and trees a see how many I can learn to call by name.

I will examine snow flakes under a magnifying gla when there is opportunity.

I will watch for rainbows in the sky, for eclipses the sun and moon.

I will look often at the stars and learn the names the most important ones.

I will listen for the "music of the universe"—wat flowing over rocks, trees bending in the wind, raindro pattering on the roof.

I will take advantage of every opportunity to he great music and see great paintings.

I will watch for lovely poems and choice bits of pro and when I find something that I particularly want make a part of myself, I will commit it to memory.

I WILL REMEMBER ALWAYS THAT GOD SPEA TO ME THROUGH THE BEAUTIFUL AND WI TRY TO UNDERSTAND HIS MESSAGE.



THEN THEY DID — NOW THEY DON'T

She married him because he was such a "dominating ıan"; she divorced him because he was such a "dom-ıating male."

He married her because she was so "fragile and etite"; he divorced her because she was so "weak and elpless."

She married him because "he knows how to provide good living"; she divorced him because "all he thinks bout is business."

He married her because "she reminds me of my ıother"; he divorced her because "she's getting more ke her mother every day."

She married him because he was "gay and romantic"; ıe divorced him because he was "shiftless and fun-ving."

He married her because she was "steady and sensi-le"; he divorced her because she was "boring and dull."

She married him because he was "the life of the arty"; she divorced him because "he never wants to me home from a party."

—Prairie Messenger

DO IT!

People remember 10 per cent of what they hear
50 per cent of what they see
70 per cent of what they say
90 per cent of what they do

HERE IS A RECIPE FOR CHILD RAISING

1 cup Proverbs 22:6
2 tablespoons Proverbs 19:18
Dash Proverbs 23:13
Pinch Ephesians 6:4
1 teaspoon Proverbs 3:5
½ cup Titus 2:3-7

Mix all the ingredients, add a pound of persistence, one cup of love, and whip until right consistence.

This recipe is recommended by the Creator of mankind.

from the College Corner News

POETRY CORNER

LORD, IT BELONGS NOT TO MY CARE

Lord, it belongs not to my care,
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.

If life be long I will be glad,
That I may long obey;
If short—yet why should I be sad
To soar to endless day?

Christ leads me through no darker rooms
Than He went through before;
He that unto God's kingdom comes,
Must enter by this door.

Come, Lord, when grace has made me meet
Thy blessed face to see;
For if Thy work on earth be sweet,
What will Thy glory be!

Then I shall end my sad complaints,
And weary, sinful days;
And join with the triumphant saints,
To sing Jehovah's praise.

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him.

—Richard Baxter

MY GARDEN

By Haile Chisholm

While cruel wars distress the world,
Blasting the hopes of youth and age,
I drop seeds beneath the sod,
Unmindful of the warrior's rage.

While kings and captains plot and plan
To overthrow and slay the foe,
I stir the slumbering soil, to coax
To quickened life, with spade and hoe.

The seeds I cover with the mold
Are not disturbed by gods of war:
They wait in patience God's full time,
Nor tremble at the cannons' roar.

I plant the garden in the hope
Of benefit to hungry men.
Wars crush the world in loss and pain,
My garden brings new life again.

from Nega Filings

I SOUGHT MY SOUL

I sought my soul,
But my soul I could not see;
I sought my God,
But my God eluded me;
I sought my brother,
And I found all three.

Author unknown

PASTORS' CONFERENCE

PROGRAM PERSONALITIES



VOCAL ENSEMBLE

Back Row: David Plank, Director, Ca Goudy, Mrs. Robert Pollock, Lowell Fran Allen Reinhardt.

Front Row: Mrs. Lester Gigax, Mrs. All Reinhardt, Mrs. D. L. Bollinger, Mrs. C. Oehlenschlager.



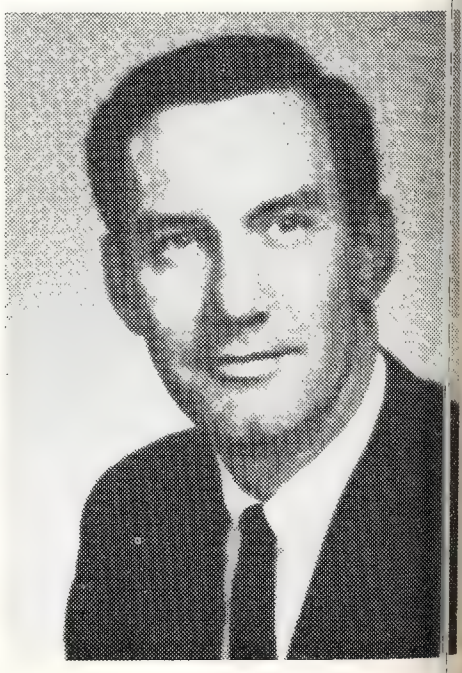
Dale RuLon

OPENING DEVOTIONS

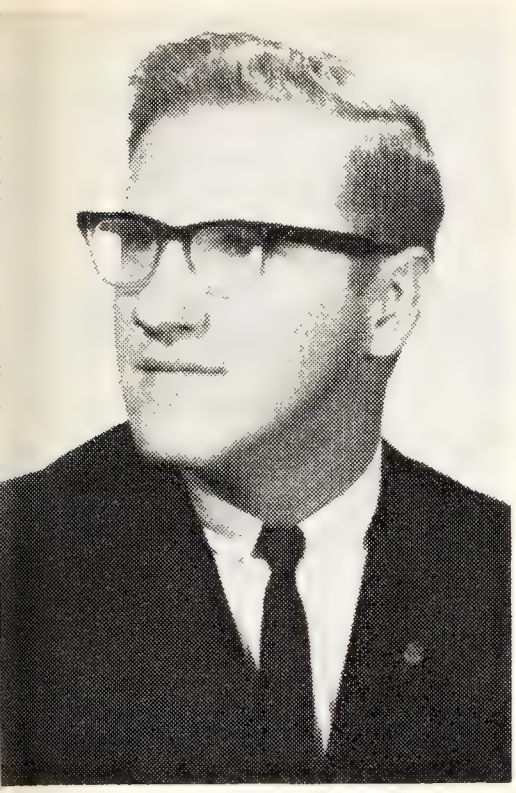


Julia Flora

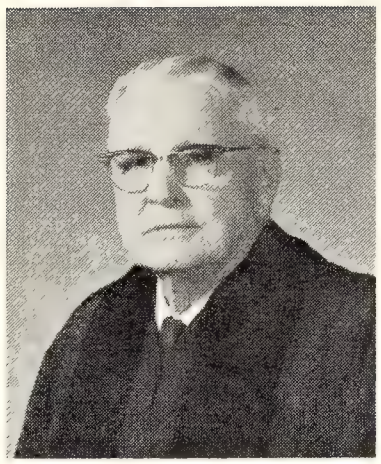
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Doyle Masters



Rev. William Walk
SONG LEADER



Dr. A. T. Ronk
TRIUNE HOLY COMMUNION

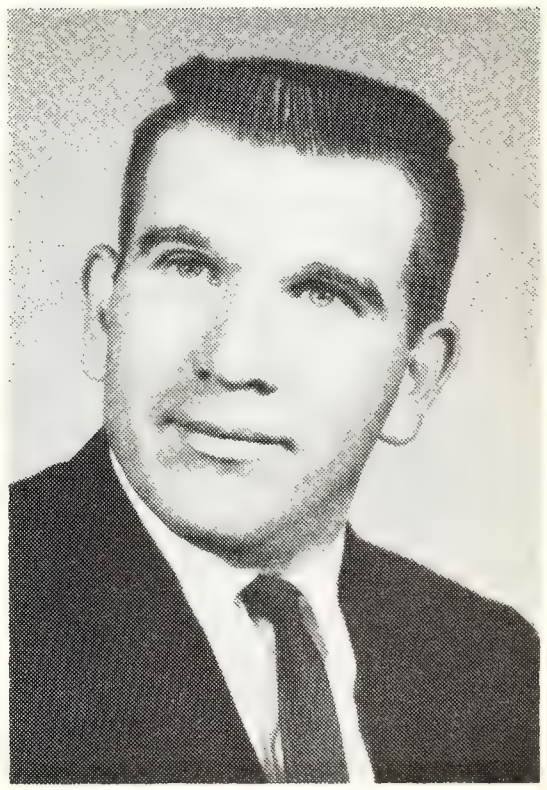


Rev. W. St. Clair Benshoff
PIANIST



Rev. & Mrs. Jerald Radcliff
RECREATIONAL DIRECTORS

Rev. John Brownsberger
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Rev. M. W. Dodds

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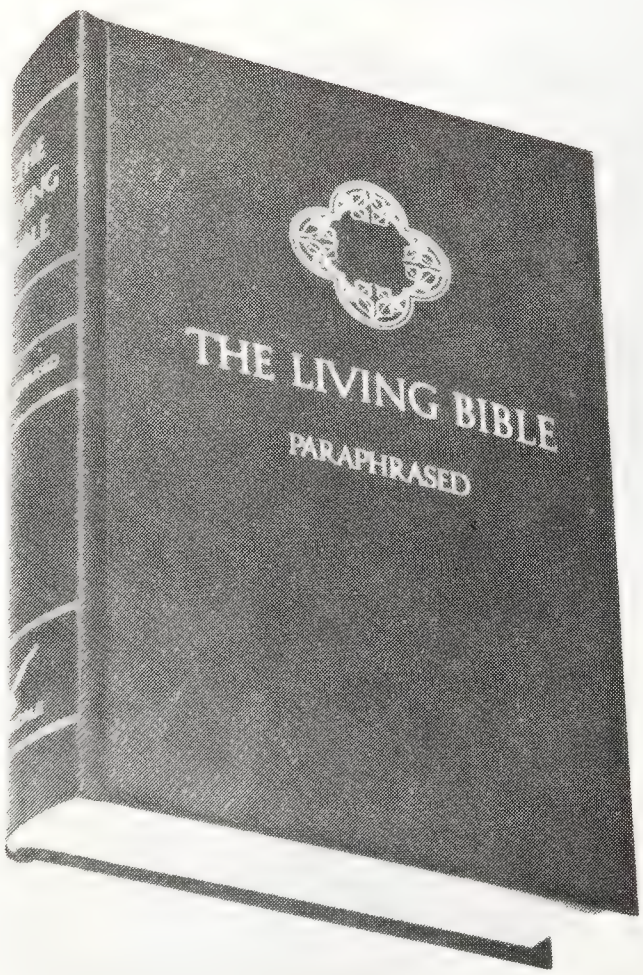
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—Billy Graham



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EVANGELIST



Know Your Brethren Churches

FIRST BRETHREN CHURCH

NORTH MANCHESTER, INDIANA

Vol. XCIV May 20, 1972 No. 10

The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

This issue is dedicated to the MINISTERIAL STUDENT AID FUND and is featured on pages 4, 5 and 6.

A timely article by Rev. John Hoffman entitled "Our God and Country" is found on Pages 28 and 29. Too often we center our thoughts on specific ideas or themes at one particular time of the year when in reality we should be concerned about these matters constantly. Although this address was given some time ago, the contents are still relevant, and with Decoration Day and the Fourth of July right around the corner they may be doubly so.



Since phase two has gone into effect, it seems t everyone is climbing on the faster moving "Cost Living" bandwagon. In order to keep from being undated by the crashing waves of inflation, Brethren Publishing Company had to check its sup of life preservers. The result was that a new type safeguard would have to be resorted to, and the desc tion of it can be found by turning to page twenty-f of this issue of THE BRETHREN EVANGELIST.

By the Way

THE LOST SHEEP

THE OTHER EVENING we watched and listened to a panel discussion on television. The panel was ade up of a college professor, a minister and two llege students, coeds.

The topic for discussion was to determine what if ything is a slow changing religion doing in a fast anging world.

The discussion got off to a fairly good start in that ost of the panel were in agreement that the institu-nalized church per se is not really coming close to rforming its function which is to reach lost souls.

What was of deep concern to this writer was the fact at one of the students without any eqivocation what-ever boldly announced her atheistic attitude and what emed to her more easily understood, the idea of olution.

Another matter of concern was this young lady's titude of being completely independent upon herself r her existence, for her own accomplishments, for r own success. At this point I wondered a bit about w many of us realize that we cannot really be dependent.

From where I stand it seems to me that the whole heme of the Universe, down to the creatures and all her life which occupies portions of the universe must pend upon something for its very existence, and in e end everything has to depend upon God who eated it.

Let us think about this for a moment. From the ment of birth, and one might even go back further an that, man, animal or vegetable life starts to depend someone or something in order to sustain that life. baby upon its mother, be it man or animal. Vegetable e upon the sun and rain. And man and the vegetable ngdom depend upon each other for oxygen and carbon oxide.

It seems to me that many people along with this ung lady accept the exposition of Genesis and our viour's birth and second coming as being nothing re than fairy tales. In other words, the Missourian itude of "show me" prevails.

Science to a great extent has always relied on theory t if it cannot be proven, it cannot be accepted. Yet, at e same time one of the basic, if not the most impor-t elements that man depends upon, especially in his hnological developments is electricity which cannot broken up as the atom, cannot be put in any specific egory consisting of certain components because they e undesignated and unspecified. The fact that this one ment cannot be proven or substantially explained s not hindered the progress of civilization.

Although the panel discussion came close to turning out as a debate between atheism coupled with evolution versus Christianity, there were a few comments interjected from the various members of the panel which dwelt on the subject to have been discussed.

The age old story of hypocrisy in the church was brought up as usual, and perhaps it is one of the main reasons for the church not adding more horse-power in an attempt to catch up with a fast moving world. But one does not necessarily have to confine hypocrisy to the church alone and use it as an excuse to stay away from what is commonly referred to as religion. In practically every avenue of life in our present day society we can see exemplified the old saying: "Your actions speak so loud, I can't hear what you are saying."

We are all familiar with the fable of the tortoise and the hare, and at the present rate that the church (institution) is travelling to deserve the name, slow moving religion, it never will catch up, let alone pass the hare regardless of how much he stops to rest or lolligag around.

One observation made by this writer which could shed a bit of light on why the slow moving religion is not keeping up with a fast changing world was how this one student declared her belief without hesitation and regardless of who or how many people may have been watching this particular program.

Whereas we who profess to be Bible believing Christians are very lackadaisical when it comes to carrying out the duties we assumed when claiming Christ as our Saviour. Is it because we skip over some portions of the Scriptures when we read them, or are some of these portions simply ignored? Especially the verse we find recorded in Acts 1:8 "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."



This I believe is what Christ meant when He spoke about the lost sheep. If the church must go beyond the confines of the physical building's walls to accelerate its speed to conform with this fast changing world, it had better get busy overhauling the engine or install a new one with more, not horse power, but the power of the Holy Spirit. (G. S.)

MINISTERIAL STUDENT AID IS VITAL to the BRETHREN CHURCH



by Virgil Meyer

THERE is an urgent need for the Church to raise more money for Ministerial Student Aid. Costs of education continue to climb. In addition, the last year's job market for students here in Ashland has been quite limited. It seems quite apparent that any thinking churchman would realize that there is a direct relationship between Ministerial Student Aid and the mission effort on the part of the Church preaching the Gospel.

We have made every effort here at Ashland College and Seminary to strengthen the training program so that we can unequivocally state that we provide our Brethren students the best training ever.

Given the demands of the ministry in the complex world in which we live, we not only need good training but the most able young people whom we rear in the Brethren Church. Here at Ashland we have accepted the responsibility to prepare young men for the many different kinds of ministry which are available in our complex society—whether it be the pulpit ministry, foreign mission field, military chaplaincy, hospital chaplain, campus ministry, or college and semin teaching.

We have as fine young people as can be fou anywhere on earth. The cost of education has g up and up and up. They need our financial h and we should share in their costs by invest in their future. In order to get some idea of h we are doing, we might look at the following ures. We have sixteen full-time pre-semin students. These are students who are taking f hours of college work, which will prepare th to enter the Seminary. When we understand t tuition, board and room for one year was $3,5 the total costs for the sixteen students $52,800. Our total giving for Ministerial Stud Aid the last school year was $11,306. In addit to the above total, we must remember that we fifteen Brethren students in the Seminary. fees there were $750, which amounts to $11,2 This does not include their living expenses apartment rent, food and clothing.

We would urge you to prayerfully look at th figures carefully and then share generously.

"FIRST THINGS FIRST"

Matthew 6:33

MINISTERIAL STUDENT AID MEANS PEOPLE

These are some of the people who will be helped by your gifts to MINISTERIAL STUDENT AID, and in addition to these there are 15 Brethren men who are studying at the Seminary. They are able and committed young people. The Brethren Church last year give $10,315.12 but there is a need for considerable increase in aid.

The National Ministerial Association has assumed the responsibility of receiving an offering in the denomination for MINISTERIAL STUDENT AID. The committee which administers this aid is; Dean Joseph R. Shultz, Rev. George Solomon, treasurer; Bradley Weidenhamer; and Virgil Meyer, chairman.



Left to right: Gerald Peck, Falls City; Dale Stoffer, Canton; Mike Radcliff, Milford; Paul Deardurff, Gretna; Rick Voorhees, Flora; Richard Craver, Pittsburgh; Ken Van Duyne, Tiosa; Steve Swihart, Sarasota; Roscoe Keller, Jones Mills, Pa.; Randy Smith, Jefferson; Bruck Ronk, Ashland (Park Street).

Pre-Seminary students who were not present for the picture are: John Crawford, Vandergrift; Weston Ellis, Winding Waters; Harry Jones, Pittsburgh; John C. Shultz, Berlin; Ron Waters, Gretna.

Ashland Theological Seminary

THE MAN IN THE PULPIT

The man in this pulpit is Richard Craver, who is from Pittsburgh and is the son-in-law of Rev. Henry Bates. Maxine, his wife, is the Assistant Librarian at Ashland Theological Seminary. They have a little girl by the name of Michelle who has had to have many operations and still faces many additional ones because of a birth defect.

Before Michelle's birth her father had committed himself to studying for the ministry. Richard is now a junior at Ashland College and has four years of training ahead of him. Next year we will hope to give him some assistance through MINISTERIAL STUDENT AID.

We could put each pre-seminary and seminary student in that pulpit and then put a big question mark above it. Each one has a story. Every one has a need. Many times it is financial, but many other times it is emotional, social or spiritual.

They are all, together with us, a part of the total ministry of the Brethren Church. When you look at the picture above, imagine one of the pre-seminary or seminary students in that pulpit whom you know personally, and ask yourself, "What is his problem?"

We know that a very great concern is the problem of getting enough money to finish the training. We urge you to prayerfully consider your committal to the MINISTERIAL STUDENT AID FUND.

JUNE IS MINISTERIAL STUDENT AID MONTH



MOTIVATED MEN

by Candi Bo

JACK OXENRIDER

JACK OXENRIDER, 24, is a Middler at Ashland Theological Seminary majoring in Christian Education. He is from the Bryan, Ohio Brethren Church and has been a member there for 15 years.

He attended St. Francis College and graduated from the Fort Wayne Bible College in Indiana where he was active in Campus Crusade for Christ and Inter-varsity sports.

Jack's wife, Dodi, is from the Ebamjer Mennonite Church in Bluffton, Ohio. She is a teacher and the president of the Sem-wives at Ashland Theological Seminary.

Jack is presently working at the Thrifty Mart in Ashland and as a youth director at the Park Avenue Baptist Church in Mansfield, Ohio. He is one of the organizers of the Ashland Power and Light Company, a coffee house group ministry to the youth of the Ashland-Mansfield area. Jack plans to work with youth and college-age people in a teaching ministry after he graduates in June of 1973.



THE EIGHTY-NINTH CONFERENCE

of the

OHIO CONFERENCE OF BRETHREN CHURCHES

CAMP BETHANY

JUNE 22-24, 1972



eme: "First Things First"

xts: ". . . lay up for yourself treasures in heaven"
Matthew 6:20-21
". . . thou shalt love the Lord thy God"
Matthew 22:37-38

Conference Musicians

nists John Farlow
Carol Swihart

ng Leaders Paul Shank
William Walk
Bradley Weidenhamer

Conference Organization

Moderator Ronald Waters
Moderator-elect Charles Munson
Secretary Joan Ronk
Assistant Secretary Charlene Rowser
Treasurer Thomas Stoffer
Assistant Treasurer Lois Byler
Statistician Eleanor Bolton
Statutory Agent Elton Whitted

PROGRAM

Thursday—June 22

1:00 Registration: Housing

5:30- 6:30 Fellowship Dinner

6:30 Registration: Delegates and Housing

7:30 Spirit of God, Descend Upon My Heart
Invocation—Ronald Waters
Greetings—Ronald Waters, Moderator
The Ohio Conference
Sing Praises to the Lord
Give ear to my words, O Lord—
Virgil Barnhart, Gratis
Special Music—
Bill and Sharon Walk, Gratis
Message, "Those Steepled Boxes"
Charles Munson, Moderator-elect
Rejoice in the Lord
Benediction

9:30-10:15 Extra-dimensional Chats

10:30 Campfire (planned by Youth)
I will both lay me down in peace, and sleep.

Friday morning—June 23

6:30 My voice shalt thou hear in the morning, O Lord

7:00- 7:45 Breakfast

8:15 Registration: Delegates and Housing

8:45- 9:15 A Time of Devotion
Make a Joyful Noise unto the Lord
Special Music—West Alexandria trio
Devotional Study, "How to Give Away Your Faith" Herbert Gilmer, West Alexandria

9:15-10:00 Sing Praises
Message, "The Good or The Better"
Ronald Waters, Moderator

10:00-10:30 Mid-morning Break
Conference Briefing Sessions
Registration: Delegates and Housing

10:30-12:00 Come now, let us reason together
Prayer
Announcements
Report of the Credential Committee
Organization of 1972 Conference
Reading of Recommendations from the Executive Committee
Election of the Committee on Committees
Election of the Nominating Committee
Election of the Board members
Acceptance of Reports
Treasurer—Thomas Stoffer
Statistician—Eleanor Bolton
A Time of Sharing District Interests
Board of Christian Education
Board of Evangelists
Ministerial Examining Board
Board of Trustees
Report of the Election of the Committee on Committees
Report of the Election of the Nominating Committee
Report of the Election of the Board members

12:00 Lunch

Friday afternoon—June 23

1:00- 1:30 Registration: Delegates and Housing

1:30- 2:30 Woman's Missionary Society, Laymen-Ministerium

2:30- 4:00 Come now, let us reason together
Prayer
Announcements
Reading of the Minutes
Report of the Credential Committee
Action on Recommendations of the Executive Committee
Action on Executive Committee's Recommendations from the Moderator's Address
Report of Special Committees
Constitution Committee
Selection of Delegates at Large to General Conference
A Time of Sharing Missions
Mission Board

4:00 Committee and Board Meetings

5:30 Dinner

Friday evening—June 23

7:30 I Will Praise Thee, O Lord
Joy to the World
Consider my meditation—
The Singing Youth, New Lebanon
Special Music—The Singing Youth, New Lebanon
Message, "God's Priorities"
Owen H. Alderfer, Professor of Church History, Ashland Theological Seminary
Rejoice in the Lord
Benediction

9:30-10:15 Extra-dimensional Chats

10:30 Campfire
I laid me down and slept.

Saturday morning—June 24

6:30 In the morning will I direct my prayer unto Thee, and will look up.

7:00- 7:45 Breakfast

8:15 Registration: Delegates

8:45- 9:45 Woman's Missionary Society, Sisterhood Laymen, Ministerium

9:45-10:00 Mid-morning Break

10:00-10:30 A Time of Devotion
Make a joyful noise unto the Lord
Special Music—Annette Carter and Geneva Berkshire, Dayton
Devotional Study—John T. Byler, Canton

10:30-12:00 Come now, and let us reason together
Prayer
Announcements
Reading of the Minutes
Report of the Credential Committee
Election of Officers

Election of Committee Members
Selection of Time and Place of 1973 Conference
Printing of Minutes and Distribution
Unfinished Business
Report of the Election of Officers
Report of the Election of Committee Members
Final Reading of the Minutes
Adoption of the Minutes as the Offical Record of this Conference Meeting
Installation of Officers
Adjournment
30 Missionary Luncheon
Ray Aspinall

AUXILIARIES

Woman's Missionary Society

Friday—1:30

lcome and Announcements
votional Period
cussion Groups sharing ideas on
Joyful Ways of Putting First Things First"
endship Circle and Benediction

Saturday—8:45

votional Period and Project Offering
or Camp Bethany
ction of Officers
ject for 1973
cussion Group Reports,
Joyful Ways of Putting First Things First"
endship Circle and Benediction

Ministerium

Friday—1:30

combined meeting with the Laymen in charge f the program.

Saturday—8:45

votions—William Walk
ction of Officers
siness

Brethren Youth

Board of Christian Education—
Carol Gilbert assisted by Doug Denbow

Thursday evening

5:30 Fellowship Dinner*
6:30 Registration: Delegates and Housing
7:30 Group singing at Cedar Lodge Fireplace
8:00 "'OUR FRONT PORCH' and How We Got It Together" Steve Moutoux, Black River Senior
8:30 Refresh and group singing (planning for campfire)
9:00 "Getting Your Thing Together—and In God's Order"
10:30 Campfire (youth leading all)*

Friday all day

7:00- 7:45 Breakfast*
8:45 Creating Devotion Where the Action Is
9:00 "Analyzing the Goals—Long and Short Range" Doug Denbow, Institute of Church Dynamics
9:30 Practical Application of Leadership Principles
10:00 "Calendaring the Holy Spirit" Doug Denbow
10:30 Swimming (individual counseling)
12:00 Lunch (ministry to elderly and children)
12:30 Eat
1:30 Split for Loudonville Canoe Livery
5:30 Bag Dinner in Loudonville with Albion kids in "OUR FRONT PORCH"
7:00 Split for theater
7:30 "OUR FRONT PORCH" Production and Ministry
9:30 Split for Camp Bethany
10:30 Campfire*

Saturday

7:00- 7:45 Breakfast*
8:30 Reflections and Visions in Devotion
9:00 Sisterhood
Practical Planning Session (a working model for Chiefs)
Practical Work Session (a working model for Indians)
10:30 Recreation and Packing (individual counseling)
12:30 Missionary Luncheon*

* Joint youth and adult functions; all others are separate.

"FIRST THINGS FIRST"

Matthew 6:33

news ... from the Brethren

Waterloo, Iowa. On Good Friday the Waterloo Brethren hosted the area Evangelical Churches in a special service. The Youth Choir under the direction of Mrs. Robert Shafer presented their Easter Cantata "The Glory of Easter." Easter Sunrise services included special numbers by the Senior and Junior Choirs.

Udell, Iowa. Mr. John Lewis, pastor from the Gospel Chapel in Centerville has been filling the pulpit on Sunday morning. Special Holy Week services were held with Mr. David Manning as guest speaker. Mr. Manning is from the College Corner Brethren Church.

Cedar Falls, Nebr. A carry-in dinner was held for the Garnold Hoskins family. They came from the Waterloo Church in 1968 as short-term missionaries and are now returning to Waterloo. Four members of the church enjoyed the Lay School of Theology with Dean Shultz and Dr. Munson.

Bellefontaine, Ohio The Gretna Brethren Church were fortunate in securing Rev. Ray Aspinall for services on May 21. A carry-in meal was held at noon.

Milledgeville, Ill. Sunday, April 23 the Youth and Laymen took charge of services while the pastor was in Fremont, Ohio. The Laymen presented the morning program and the Youth the evening program. Both were wonderful services. Pastor Black completed a Pastoral Counselling Seminar sponsored by the Sinnissippi Mental Health Center.

Lanark, Ill. Rev. and Mrs. Paul Steiner were in Canton, Ohio for a week of revival services April 16-21. Mr. Randy Best will be speaking at the church June 4.

Ashland, Ohio (Park Street) On Youth Sunday, May 7, the Sr. High Youth conducted the service with Douglas Denbow as guest speaker. The Madrigal Singers from the Junior High School performed in the evening service.

Nappanee, Ind. The Nappanee and Goshen, Indiana choirs will present "So Send I You" at the District Conference on June 4.

Goshen, Ind. Sunday evening, April 30, a "Night of Music" was enjoyed. Lee Stiver, his son Dave, and Mr. and Mrs. Darrell Siers presented the program. There were solos, duets, and group singing. Mr. Siers, a professional ventriloquist, added a touch of laughter.

Shipshewana, Ind. Evangelist Russ Gordon of Ft. Scott, Kansas is scheduled to bring the inspirational addresses during the District Conference.

Hagerstown, Md. Mr. Rex McConahay, a seminary student at Ashland Theological Seminary, will act as summer associate pastor for The First Brethren Church.

New Lebanon, Ohio. The "Singing Youth" have a new name. The group is now known as "J. C. and Company." They sang Sunday evening April 30.

Central District. Mr. and Mrs. Rand Best, Lost Creek, Kentucky w be working in the Central Distri Camp for the week of June 4-10. Central District Conference w be July 21 and 22 at Lanar Illinois.

New Arrivals

Mr. and Mrs. Gerald Barr a the proud parents of a boy bo May 4, 1972. The baby weighted pounds and 2 ounces at birt Gerald will be graduating fro Ashland Theological Seminary May.

Goldenaires

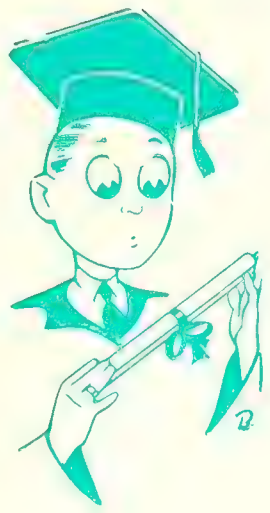
Mr. and Mrs. Garber Wright ce brater their 58th Anniversary April 15, 1972. They are fro Andrews, Indiana.

MEMBERSHIP GROWTH

North Manchester, Ind.—
4 by baptism
Lanark, Ill.—11 by baptism
7 by letter
New Lebanon, Ohio—10 by baptis
Stockton, Calif.—2 by baptism
1 by transfer of letter

CHARGE TO GRADUATES

(The following address, condensed, by Dr. Eric A. Walker, President of The Pennsylvania State University, was delivered on September 11, 1969, to the members of this graduating class.)



Ladies and gentlemen of the graduating class and those who got advanced degrees. Let me extend to each of you my personal congratulations and those of the entire University on the degree you have earned today.

This ceremony marks the completion of an important phase of your life. It is an occasion in which all who know you can share in your sense of pride and accomplishment. But no one has more pride in your accomplishment than the older generation. But I am not going to tell that older generation how bright you are. Nor am I going to say we have made a mess of things and you—the younger ones—are the hope of mankind. I would like to reverse that process. For if you of the graduating class will look over into the bleachers to your left or right, I will reintroduce you to representatives of some of the most remarkable people ever to walk the earth. People you might want to thank on this graduation day. These are people you already know—your parents and grandparents. And, if you will bear with me for five minutes, I think you will agree that a remarkable people they are indeed. Let me tell you about them.

Not long ago an educator from Northwestern University by the name of Bergen Evans, a radio performer known to your parents, got together some facts about these two generations — your parents and grandparents. I'd like to share some of these facts with you.

These—your parents and grandparents—are the people who within just five decades—1919-1969—have by their work increased your life expectancy by approximately fifty per cent—who while cutting the working day by a third, have more than doubled per capita output.

These are the people who have given you a healthier world than they found. And because of this, you no longer have to fear epidemics of flu, typhus, diphteria, smallpox, scarlet fever, measles or mumps that they knew in their youth. And the dreaded polio is no longer a medical factor, while TB is almost unheard of.

Let me remind you that these remarkable people have lived through history's greatest depression. Many of these people know what it is to be poor, what it is to be hungry and cold. And because of this, they determined that it would not happen to you, that you would have a better life, you would have good food to eat, milk to drink, vitamins to nourish you, a warm home, better schools and greater opportunities to succeed than they had.

Because they gave you the best, you are the tallest, healthiest, brightest, and probably best looking generation to inhabit the land.

And because they were materialistic, you will work fewer hours, learn more, have more leisure time, travel to more distant places, and have more of a chance to follow your life's ambition.

These are also the people who fought man's grisliest war. They are the people who defeated the tyranny of Hitler, and who when it was all over, had the compassion to spend billions of dollars to help their former enemies rebuild their homelands. And these are the people who had the sense to begin the United Nations.

They built thousands of high schools, trained and hired tens of thousands of better teachers, and at the same time made higher education a very real possibility for millions of youngsters—where once it was only the dream of a wealthy few.

While they have done all these things, they have had some failures. But they—these generations—made more progress by the sweat of their brows than in any previous era, and don't you forget it. And, if your generation can make as much progress in as many areas as these two generations have, you should be able to solve a good many of the world's remaining ills.

It is my hope, and I know the hope of these two generations, that you find the answers to many of the problems that plague mankind.

But it won't be easy. And you won't do it by negative thoughts nor by tearing down or belittling. You may and can do it by hard work, humility, hope, and faith in mankind. Try it.

Good-bye and good luck to all of you.

MISSIONARY NEWS



HOLY WEEK AT BRETHREN HOUSE

WE AT BRETHREN HOUSE have vividly experienced the events of Holy Week. Before we began this series, we gave a pre-test with questions relating to Palm Sunday, Crucifixion, and Resurrection, in order to determine the knowledge and understanding of the children about this week of Christ's life. We discovered the children had very little awareness of the events and even less understanding of the terms commonly used to describe them.

During the week leading up to Palm Sunday the children made individual pictures of the Palm Sunday scene with live palm branches easily provided in Florida. Many also worked on a nine-foot mural as well, depicting that day on a large scale. This mural then became the worship focus for our Saturday Church School. In order to make the event real we reenacted the entire day following a narration from Scripture. The children began in the kitchen in a group and processed through Bethany, Bethphage, and finally to Jerusalem, passing signs throughout the house to tell them where they were in their journey. We ended the day with joyous shouts of **Hosanna** as palm branches were laid throughout the house.

Sunday morning in our Adult worship experience we again walked the road to Jerusalem. As we entered, a piece of brown paper, spread across four tables, was laid out with signposts of the cities along the way. We were all to become involved in drawing and depicting the scene of Palm Sunday. Everyone without fail, said "Oh, I can't draw." Yet everyone did participate and the scene took on many unique features as each one got involved. The scene had such varying things as a stable for donkeys, with one missing, where they got th donkey for Jesus, houses with people on stairs ar looking out of windows, a temple, rather ornately deco ated by one of our youngest children, branches ar clothes all along the road. The donkey's footprin showed the journey from the stable to the place whe Jesus was riding in the center of the picture. After time together in group worship the adults were the directed to some personal activities of meditation, e pression and sharing while the children returned to th mural and worked quietly. We all indeed remembere and shared in the triumphant coming of the King.

As the weeks followed, the children were engaged making a fold-out book with one page each for th events of the Holy Week. This was done to cement th sequence of time and to reinforce the fact that eve though momentous in themselves, they actually toc place within the space of one week of Christ's life.

On Wednesday and Thursday of Holy Week, the bac porch was the setting for the Lord's supper. At th communion table each place had a yellow paper pla marked with the name of a disciple and one for Jesu In the center, was the cup, a tray for the bread and food plate. At the side was a basin and towel. Ov the door was the label "The Upper Room" and the ch dren were invited, not more than twelve at a time, visit the Upper Room. The doors were then closed shut out distractions, and Pastor Lersch talked abo the observance of communion as Jesus experienced during the Last Supper. The children listened attentive and responded respectfully. This was done several tim over a two-day period, and it is estimated that eighty

more children experienced this event. Several opportunities for feedback suggest that this was a meaningful experience for them.

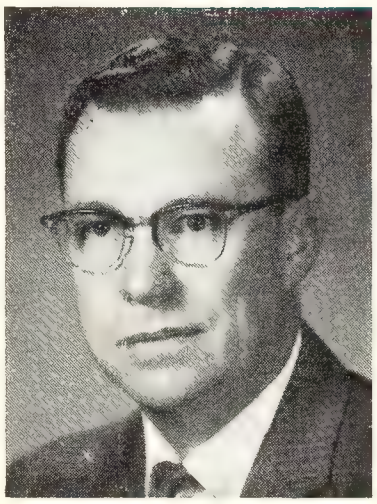
On Saturday morning between Good Friday and Easter, the children arrived to find a five-foot square tomb before them with a large gray (cardboard) stone over the front. During the worship period, Pastor Lersch reviewed the events of Good Friday and Saturday, and then with narration from the Scripture, the children acted out the events of Easter morning.

It has been rewarding to hear many of the children respond quickly and enthusiastically to questions about what happened during Holy Week. In giving the same test again as a Post-test we found that there was, in many cases, a significant gain of understanding. It is hard to determine the results of such an experience, but we feel many lives were deeply influenced and effected by coming face to face with the reality of Jesus' life, death and resurrection.

Bonnie Munson
Brethren House
St. Petersburg, Florida

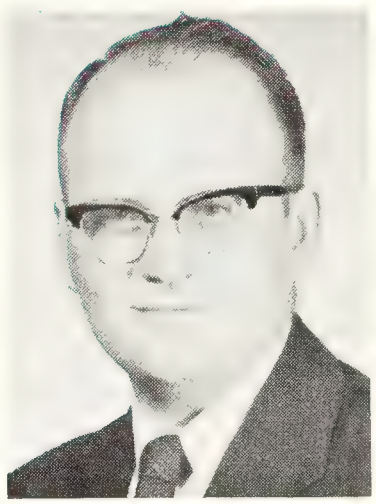


BRETHREN MISSION BOARD REPRESENTED ON NATIONAL ORGANIZATIONS



Virgil Ingraham

Rev. M. Virgil Ingraham, General Secretary of the Missionary Board of the Brethren Church has been a member of the board of the Evangelical Foreign Mission Association (EFMA) since 1970, and as a part of this responsibility he has also been serving on the board of the subsidiary affiliate the Evangelical Missionary Information Service (EMIS). During the annual meeting of the EFMA (in conjunction with the convention of the National Association of Evangelicals in St. Louis), Rev. Ingraham was elected Treasurer of the EFMA which places him on the Executive Committee of this organization.



John Rowsey

During the annual meeting of the Evangelical Home Missions Association (EHMA) in St. Louis, action was taken giving power to the Executive Committee to pursue the merger of the EHMA with the Evangelism Commission of the NAE (National Association of Evangelicals) in the light of the common and similar goals of these two commissions. Mr. John Rowsey, Associate Secretary of the Missionary Board of the Brethren Church was named Secretary of the EHMA during this meeting, therefore serving on the Executive Committee.

NEW WORKERS FOR ARGENTINE

BIBLE INSTITUTE



Setting apart of Juan Carlos Miranda to the Brethren Ministry

IN A SERVICE ON APRIL 16, Juan Carlos Miranda was set apart for the Gospel ministry in the Brethren Church (see **Brethren Evangelist** for May 6, 1972). Rev. Miranda and his wife Maria were born and grew up in Rosario, Argentina. They both were baptized into membership in the Brethren church of this city and were married in this church. They both graduated from the Buenos Aires Bible Institute and Juan Carlos served as assistant pastor in Brethren Churches in the area. After graduation they served Brethren pastorates in Victoria, Bombal, Bigand, and Villa Magueta for varying lengths of time.

In 1957 the family moved to the United States where Juan Carlos graduated from Olivet Nazarene College and took graduate work at Trinity University and the Nazarene Theological Seminary. He will graduate from Ashland Theological Seminary in June with a Master of Divinity degree.

While serving a Mexican-American church in Texas he was ordained by the Nazarene church and the Brethren church recognized that ordination in the service on April 16. We are happy that this very qualified minister will be returning to Argentina in July to serve as a professor at the Eden Bible Institute of the Brethren Church.

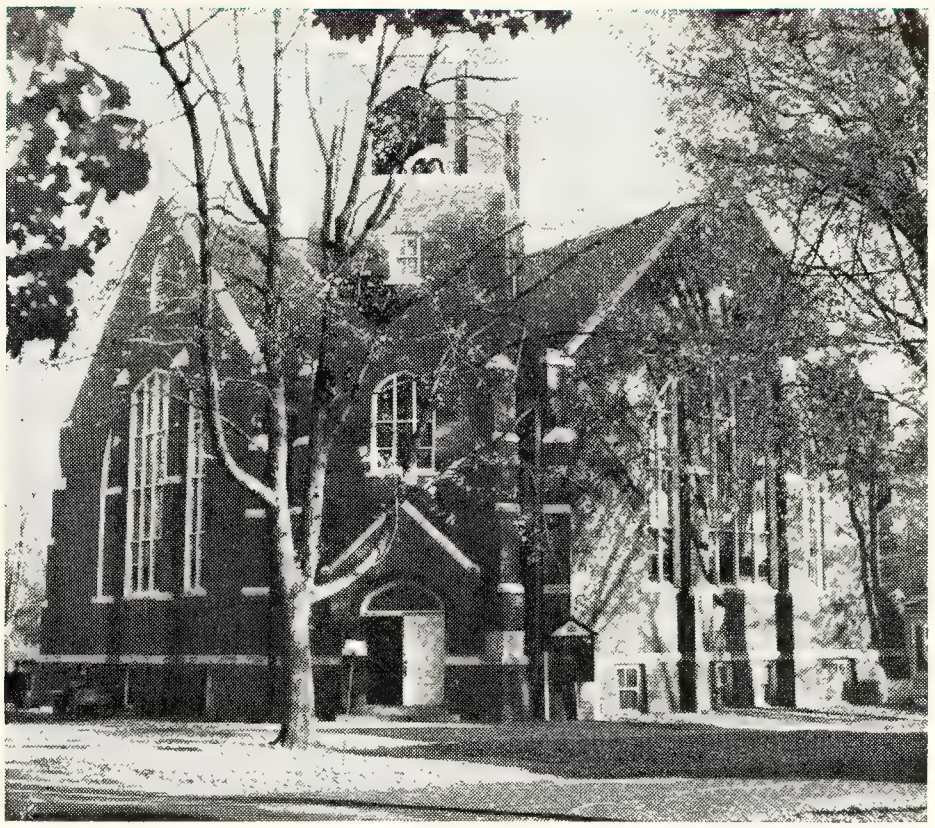


Consecration of Maria J. Miranda as wife of an Elder

During this same service of setting apart for minist in the Brethren Church, Maria J. Miranda was con crated as the wife of an elder of the Brethren Churc Her training and capabilities will also be used in t Eden Bible Institute when they return to their nati land with their five children: Adriana, Gustavo, Samu Michael, and Yvonne.

May God richly bless you, Juan Carlos and Maria, you continue to serve Him . . . again in Argentina.

HISTORY OF THE NORTH MANCHESTER, INDIANA CHURCH



The Town

THE TOWN OF NORTH MANCHESTER is a beautiful town with wide streets and many shade trees ning the sidewalks. It is a growing town. Originally, was strictly an agricultural community with scarcely y industries.

In 1895, the Church of the Brethren purchased the . B. Seminary which was located in Roanoke, Indiana. was moved to North Manchester and it became anchester College. Dr. Otho Winger became its esident in 1911.

The addition of the college brought more people, and e town began a slow growth which has made more pid strides in the past few years. The schools have nsolidated and expanded; the college has grown and e town is now also an industrial community. You will w find construction workers, builders, truckers, siness men and women, teachers, college professors d many retired folk living here.

A shopping center has been added west of town with w stores and many new homes also constructed in d near this area. Two homes for the aged—Timberest, Church of the Brethren home, and Estelle Peabody emorial Home, a Presbyterian church home. This was originally built by Mr. Tom Peabody of the Peabody Seating Company.

North Manchester and the surrounding community supports ten churches: Bible Baptist, Catholic, Church of the Brethren, First Brethren, German Baptist (Old Order), Lutheran, Nazarene, United Methodist, United Missionary, and United Church of Christ.

The Church

In looking through material for the early history, we find records very limited, but a short history prepared for the 1962 Homecoming by Mrs. J. R. Schutz found a few facts which were verified. The first deacons were Lawson Grossnickle, Israel Penrod and Dan Sala. John Domer was one of the first trustees. H. A. Switzer was the first Sunday School superintendent. Mr. and Mrs. F. P. Creager, Mr. and Mrs. Henry Wright, Mr. and Mrs. George Conrad, Mr. and Mrs. George Harshman, Mr. and Mrs. Union Ohmart were among the early deacons and deaconesses. John Domer and Mr. and Mrs. Sam Landis were trustees. Isaiah B. Wright was originally a member of the Church of the Brethren, but transferred his membership to this church, and married Nettie Misner, a charter member of this church. He became the first Elder, and served in this capacity until his death.

Pastors who have served this congregation are: Simon Bonebrake, William W. Summers, D. C. Christner, W. C. Perry, R. R. Teeter, J. M. Fox, W. H. Miller, L. O. Hubbard, George W. Rench, E. D. Burnworth, George Baer, J. L. Kimmel, Ben Flora, George Ronk, Charles A. Bame, J. Raymond Schutz, A. E. Thomas, Herbert H. Rowsey, Bert Hodge, D. Richard Wolfe, Henry G. Bates, Stanton Leland, and presently Woodrow A. Immel. (John Svaan and A. T. Ronk were interim pastors). During the early years of the church, many of the pastors served only a one-year term. Rev. Schutz gave the longest term of service—22 years.

At the present time, our deacons and deaconesses serving are Mr. and Mrs. Wayne Ruse, Mr. and Mrs. Ross Briner, Mr. and Mrs. Tom Burch, Mr. and Mrs. Alfred Carter, Mr. and Mrs. Frank Conrad, Mr. and Mrs. Harold Jackson, Dr. and Mrs. Lloyd Smith, Mrs. Charles Ambridge, Mrs. Ralph Frey, Mrs. Elmer Ebbinghouse, Mrs. Helen Hunter and Mrs. Arthur Arthur.

1883: The First Brethren Church of North Manchester, Indiana, was organized in 1883 with twenty-five charter members under the leadership of Elder John Nicholson.

1885: The first Communion was held in the barn of Simon Bonebrake who was the first pastor. For almost two years, services were held in the United Brethren Church, and in July 1885, when the U.B. congregation decided to build a new church, the First Brethren purchased the old building for $200 and moved it to the present location on the corner of Fifth and Sycamore streets. W. W. Summers, H. A. Switzer and D. F. Dice signed the note to buy the building. In 1904, a number of improvements were made on the church building, and from then on the congregation grew in number.

1907: In 1907, a revival meeting was held with Rev. I. D. Bowman as the evangelist which resulted in sixty-four converts!

1911: In January, 1911, at a business meeting, the first plans were made for building a new church edifice. By July, the congregation voted to go on with the building plans as soon as $6,000 was raised. This amount was raised in a few days time. James Early, of southern Indiana, was the architect and Ezra Frantz, a member of the congregation, was the contractor. This work was completed in 1912 at a cost of $9,100. Some labor was donated by church members. Regular wages for carpenters at that time ranged from $2.00 to $2.25 for a ten-hour day. Brick masons received 60¢ an hour. Mr. J. H. Weking made the form for the castings which were later made by the local foundry. The plowing for the sliding doors was done by hand. Some of the men employed were Curtis Gable, Dan Miller, Esta Miller, Jacob Bonewitz and Charlie Nichols. Rev. J. L. Kimmel was pastor at this time.

The old building was moved to the rear on Fifth Street, and used while the new church was being built. Later, it was sold for $40 to George Myers who dismantled it and used much of the lumber to build two houses on Fourth Street.

1914: In 1914, during the ministry of Rev. Benjamin Flora, another successful revival was held with Rev. Ashman as the evangelist. Forty-seven members were added to the church.

1921: Under the leadership of Rev. J. Raymond Schutz, in 1921 a constitution was adopted, and was



Rev. Woodrow A. Immel

revised in 1955 while Rev. D. Richard Wolfe was past
Currently, several changes have been adopted, and
printing is in process.

1927: The church voted to support a missionary
our South American field in 1927. Mr. and M
Romanengi (Eleanor Yoder), seniors in Ashland Colle
were considered and were invited to visit North M
chester to get acquainted with the congregation. M
Romanengi was the oldest daughter of Mr. and M
C. F. Yoder, our pioneer workers in the South Americ
field. These young talented people took the entire mo
ing worship service, and delighted the congregati
with their talks and music. On the next Sunday, t
church voted unanimously to extend to them a call
our representative.

The directory and yearbook of 1927 has the followi
paragraph: "The year has been a successful one fr
every point of view. The attendances have been lar
at both morning and evening services, and a splen
spirit has prevailed. The finances of the church ha
been cheerfully supplied without pressure. The missi
ary contributions of the church are now nearly as lar
as the budget for current expenses, and this is the b
sign of the spiritual life of the church." Rev. J. R
mond Schutz was pastor.

We observed our first Good Friday service in 19
By 1930, it was requested by the local Ministerial As
ciation that this service be held as a joint service for
churches of the community in the Lutheran Chur
because it was larger, and more centrally located, a
easier for the business people to attend.

Before the death of Rev. Schutz in 1945, plans h
been made for a building program which included
parsonage and an educational area. The Building Co
mittee consisted of Ernest Penrod, chairman, Sylv
Cripe, Charles Reiff, Walter Loucks and Wayne Ru



Seated l. to r.: Mrs. Helen Baker; Ellen Bundy; Joan Jackson.
Standing l. to r.: Helen Vandermark; Marlee Beck; Mary Lou Shutz, Supt.

The parsonage was built in 1946 at 404 North Wayne treet on a lot donated by Mrs. Rosa Harrell, and was irst occupied by Rev. Bert Hodge and family. However, ecause of rising costs of contruction, actual building of he educational plant was postponed, but in 1956 it culminated into a two-story addition adjoining the church n the east. It affords adequate facilities for a well rganized Sunday School, library, pastor's study, choir oom, nursery, rest rooms and so on. The cost was pproximately $60,000. The building committee at that me was Ross Briner, chairman, Dorsey Brandenburg, Vayne Ruse, Paul Frey and Oman Harris.

The indebtedness for the annex was paid off in 1965. n 1966, the lot and house adjacent to the church (south) as purchased of Charles G. Kennedy for $11,000. The ouse was razed, the lot cleaned off and a parking area as established which affords off-the-street parking for any cars. Much of this work was done by willing orkers, members of the congregation.

At a church business meeting in October 1971, the uestion came up as to the need for refurbishing the hurch sanctuary. The pews were the same hard pews nstalled when the church was built in 1911 and 1912, nd further repair seemed impractical. This problem as brought to the attention of the congregation the llowing Sunday and received unanimous approval, and he trustees were instructed to carry out these plans.

February, 1972, services were held in the basement f the church for two Sundays, so the sanctuary could e emptied of the old pews, the floors sanded and renished, and a general cleaning and refurbishing of he entire church. Services in the basement were rather owded, but the "to-getherness" was very pleasant. The eaning and polishing was accomplished by many mem- ers of the congregation.

The pews were installed the latter part of February and the dedication was held March 12, 1972. The cost of the entire project—padded pews, refinishing of floors, pads for pews in balcony, carpeting for stairways—amounted to a total of $8,500. This entire indebtedness was paid off when pews were installed. The committee appointed for this project included Sam Amberg, chairman, Mrs. Paul Wendel, Mrs. Dale Smith, Tom Burch and Harry Leffel.

In 1965, this congregation voted a Missionary Support program with a goal of $2,500 to be in support of Rev. Larry Bolinger and his family; this goal has increased to $5,000 in this year 1972—this amount having been specified for support of not only the Larry Bolingers but also Miss Becky Baker. The Bolingers are now serving in the foreign missionary field at Mbororo, Nigeria, West Africa, and Becky Baker is teaching at Riverside Christian Training School in Lost Creek, Kentucky. All are members of this congregation.

The North Manchester church has supported its college and seminary at Ashland, Ohio, both with its young people as students and seminarians, and also with its finances. In recent years, Dr. Lloyd Smith was called to serve as one of the College Board of trustees.

Regarding memorials, Mrs. Lois Wright Brown and Miss Ruby Wright sent a check for a memorial to their parents, Elder and Mrs. I. B. Wright. This was used to partially carpet the sanctuary and pulpit area. The chimes on the organ were given by Rev. and Mrs. Immel as a memorial for Rev. Immel's mother. The purchase of the new upholstered choir chairs are also one of the projects for which memorial funds have been used. The Memorial Fund has been established for those who wish to contribute funds in memory of a loved one; this fund is administered by the Board of Deacons.



An adult choir of around 25 voices enhances the worship services, and is under the able direction of Mrs. Don Schutz, In recent years, a junior choir has been organized with approximately 15 voices frequently rendering special music themselves, or in cooperation with the adult choir. Mrs. Immel is the organist and Mr. Scott Duffy the pianist. Their special duets are inspirational.

In the beginning, there was no musical instrument in the church. In a few years, however, a small organ was purchased. Later on, the Sisterhood of Mary and Martha became responsible for the purchase of the Hammond Organ in the sanctuary. This group laid by a fund for many years for this purpose, and furnished more than half of the purchase price. The committee of S.M.M. girls heading this project was composed of Pearl Creager, Grace Ebbinghouse, Ethel Grossnickle, Carrie Sausaman and Carrie Swank. The Volunteer Class purchased the grand piano in the sanctuary, and was responsible for the purchase of two pianos for the Sunday School rooms.

Early in the history of this church, Rev. J. M. Fox organized a society for children and young people called "The King's Children." This group was later called Christian Endeavor, and is now known as Brethren Youth. There are three Brethren Youth groups—Juniors, Junior Highs, and Senior Highs. There is also a Sisterhood of Mary and Martha (Juniors), and both a girl and boy scout group which meets in the Sunday School Annex. The church sponsors the Boy Scout Troop.

The church auxiliaries have had various projects through the years. Some of the most recent include the cook books as "Special Recipes of the Brethren"; the book contains favorite recipes of member and friends of the Hadassah Circle. Six thousand copies have been printed and sold, and are still selling locally and in various parts of the United States. W.M.S. (Group I) has made and sold more than 200 quarts of very tasty mincemeat annually. The J.O.Y. Circle began shortly before Thanksgiving to make their delicious pean brittle, and then worked at it one day each week un just before Christmas. This year they used 350 poun of peanuts and netted a profit of $538. With this, th are able to support an Indonesian orphan and help wi other projects as they arise. The men in the Win-Couple class have had a very profitable project with ju "junk." They have quite a system, it seems. They wat when furnaces or similar discards are being throv away or changed, and some of the men pick up t "junk" which is then taken to the home of one of t class members for storage. When they have a sufficie supply, it is then removed by other class members to place for recycling. The Two-By Two Class has be collecting old junk glass for recycling. They have tv tons of broken glass packed in barrels for shipping, a more is added each week.

The Brethren Church was formed in 1883 at Ashlar Ohio. The next year at Dayton it was named official and the following resolution was adopted: Resolve that our motto shall be the Bible, the whole Bible a nothing but the Bible. Rev. Woodrow Immel has be our pastor for over ten years, and they have been go years. Good years of Bible teaching and preaching, bas on the original resolution of the Brethren Church. Und his guidance, the church membership has grown to 4 persons. Each Sunday, the church is filled with me bers and friends for Christian fellowship and to hear t proclaming of the Gospel. May the Holy Spirit contin to work in our midst.

(Material compiled and written for this artic by Miss Marie Creager, a long-time faithful me ber of this congregation.)

The Brethren Layman

The
aymen's
Meeting
odger H. Geaslen

PROGRAM FOR JUNE

ALIBIS FOR PARKING TICKETS

VERY MONTH the city of Los Angeles collects fines for about 100,000 parking tickets! The chief of the ffic division reported on some of the alibis that come his desk from folks trying to beg off from paying fines. His list is a bit sad and a bit funny!

One woman wrote that the ticket had actually been en to her ex-husband who left it for her as "my are of the community property!"

One man wrote: "I've got problems—so if you will t overlook this one, so will I!" He said his wife had ked him out, dogs who once loved him had barked him, and cats who had once purred in his lap were asing him, and he added: "I feel rejected and lost."

The chief says he can't let them get away with their as for mercy. The court represents the law, and the has various ways of catching up with those who l to pay the fines.

There is a verse in Luke 14:18a which says: "They with one consent began to make excuse . . ." even en they were invited to a feast! One man was too sorbed with some new property he had bought other with some new oxen and a third man gave his fe as an excuse! Their thoughts all centered in themves and their own interests. They were indifferent an invitation to something good!

How like many people today who are so absorbed with mundane things that they have no interest in the blessings and joys they might receive if they would attend services where the Gospel is proclaimed. No time for the Lord or His invitation!

Law and mercy are opposites. The demands of the law must be met! Perhaps a person might be unable to pay his debt, but if someone stepped up and paid it for him, the case would soon be settled.

God's law is perfect and its demands must be met. If we place ourselves under the law, we are condemned, for we have all failed. Like the traffic violator, we are in debt and like him we may feel "rejected and lost." But here is where mercy steps in!

God can righteously justify us because Another has met our need! The Lord Jesus Christ knew our need, and He, himself, took the penalty we deserved when He ". . . bore our sins in His own body on the tree . . ." (I Peter 2:24a). Now, if we will but acknowledge our guilt and come to Him—instead of being rejected and lost—we will be forgiven and welcomed into God's family. An entire new life will open before us, and we will count it a joy to live for Him who loved us so much that He was willing to pay our debt on the Cross of Calvary when He died for our sins!

SISTERHOOD

DEVOTIONAL PROGRAM FOR JUI

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: GROWTH No. 1
Christian Growth
Junior: FIRST THINGS FIRST
Wash Each Others Feet

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

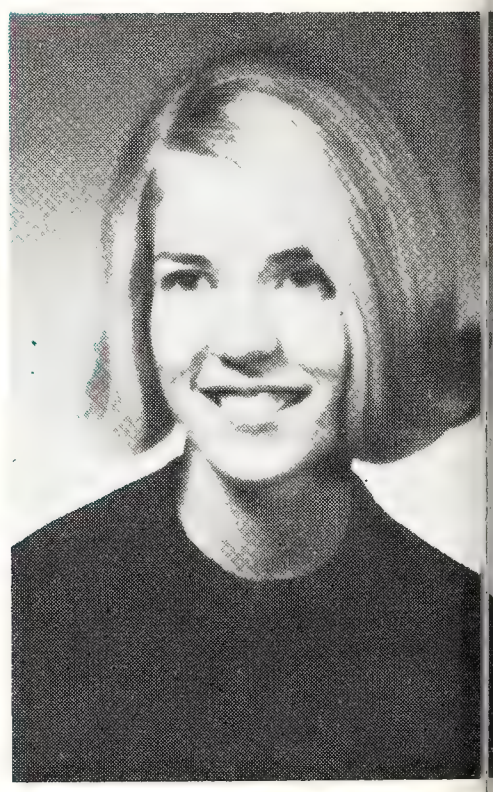
Song:
"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

CHRISTIAN GROWTH

We all
with unveiled face
reflecting
as a mirror
the glory of the Lord
are transformed
into the same image
from glory to glory
even as from the Lord
the spirit
(II Cor. 3:18).



by Evelyn Ingraham

Introduction statement asking questions:
How does one grow as a Christian?
What role does Jesus have in this growth?

1. List two or three possible ways we attempt to change our lives to conform to Jesus' life. Are they successful? Should we try?
2. In reference to the passage above who does the changing or transforming in one's life (see also II Cor. 3:5; John 15:4-7)?
 In physiology the verbs describing the processes of growth are in the passive. Growth is not voluntary; it takes place, it happens to us. We are changed (transformed)—we do not change ourselves. "You must be **born** again" (John 3:3) —we cannot **born** ourselves.
3. If we are transformed, if our life is changed by the glory of the Lord then what is our role in this process?
 What does "with unveiled face" mean (c.f. II Cor. 3:16, 17)?
4. What role does our behavior have in Christian growth?
 Sign on nearby wall: "Going to church doesn't make one a Christian anymore than going to a garage makes one a car!!!" Is this statement accurate? Why or Why not?

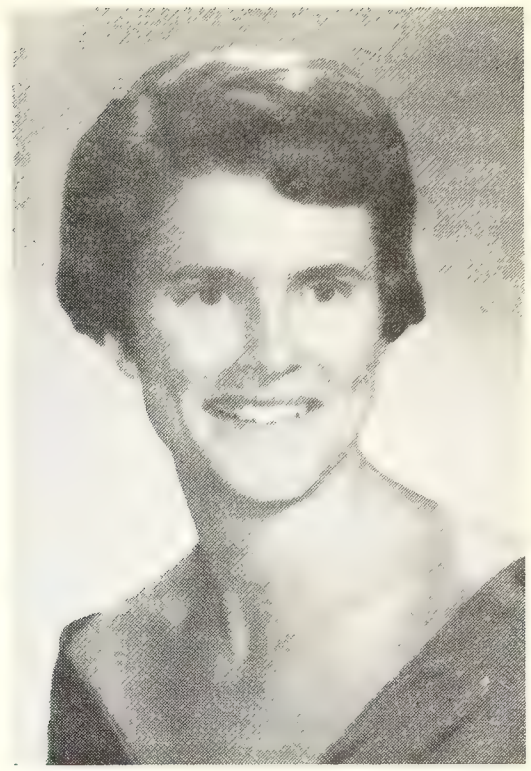
The "Looking glass self" is a sociological concept that states that we are what others think we are. We ref the opinion of those who are around us. Do we as dren of God have the responsibility to be in the prese of the Lord so that we can be changed into His ima How do we do this practically? List.

Project for this month:

Plant seeds; flower or vegetable. During this mo tend your plant. Record observations about your se particular growth. Compare findings to Christian (such as effect of soil, effect of watering, how much is needed . . . etc.).

UNIOR BIBLE STUDY

"FIRST THINGS FIRST"



by Mary Ellen Drushal

FIRST, WASH EACH OTHER'S FEET

". . . No slave is greater than his master; no essenger is greater than the one who sent him. Now ou know this truth; how happy you will be if you put into practice" (John 13:17 TEV)!

Twice each year in the Brethren Church, we observe oly Communion. We have a three-fold Communion: e feetwashing, the agape meal, and the eucharist. ome denominations do not have the feetwashing or e agape meal as a part of their communion, but if ou read from John 13; Luke 22; Mark 14; and Matthew , I think you will be convinced that feetwashing and e agape meal were very definitely a part of that first mmunion service.

As I read over those chapters, each writer reported the same evening, but each in his own style and out the things he felt were important regarding that ening. Each writer was an individual and was allowed be so even in the recording of the Scriptures.

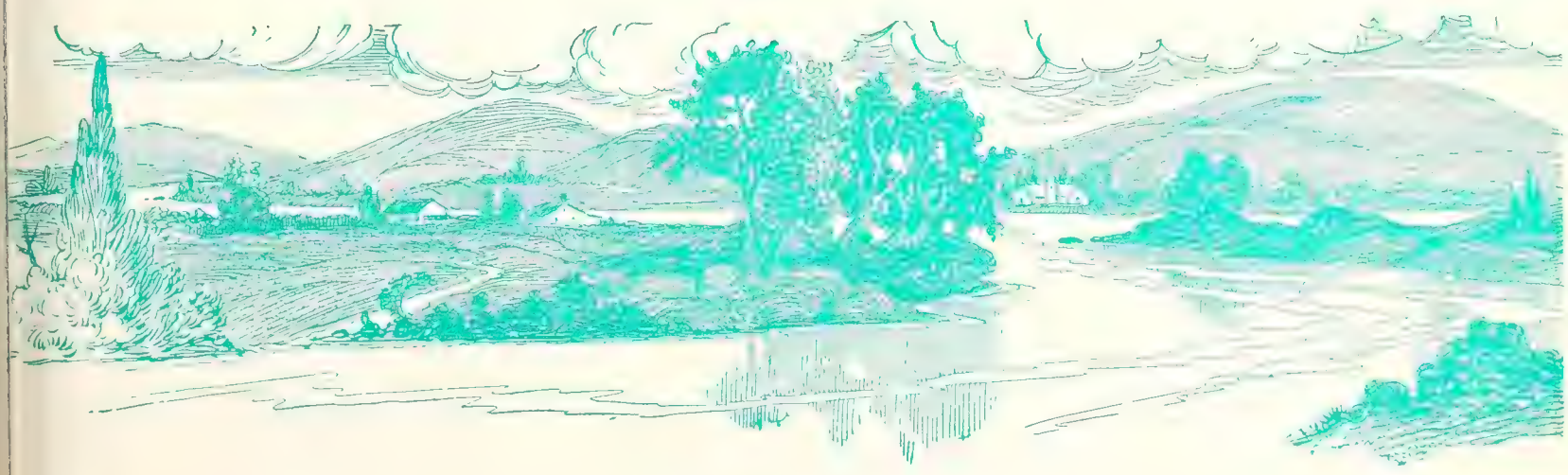
In John's account of the Last Supper, he included the t of Jesus washing the disciples' feet. The one disple who objected to having his feet washed by Jesus as Peter. Peter almost always seemed to be the spokesan for all the disciples, and he was appalled that his aster should perform such a menial task for him, so objected to this, but Jesus said, "If I do not wash ur feet, you will no longer be my disciple."

This statement shocked Peter very much, and after time he told Jesus that he was ready to die for Him. believe that Peter was very sincere when he said this, t even though he had been with Jesus from the benning of His ministry and had heard Him speak of s final days, Peter did not understand what was on Jesus at this time.

Jesus told Peter that he would deny Him, and I'm sure Peter must have chuckled under his breath. Peter was no coward, because in the garden when the Roman soldiers came to take Jesus away, Peter cut off the ear of one soldier because he was so angered toward them. And yet, that same night Peter did deny Christ as Jesus said he would.

". . . No slave is greater than his master; no messenger is greater than the one who sent him. Now you know this truth; how happy you will be if you put it into practice." When we wash anothers feet, we are essentially the master washing the feet of one of Christ's disciples or followers. So, in the spirit of self-denial and humility, we should approach the communion service.

I believe Jesus says to us as He did Peter, "If I do not wash your feet, you will no longer be my disciple." We should never miss communion and the opportunity to fulfill one of Christ's commandments.



FROM THE MAILBAG



The Brethren Evangelist, Editor
524 College Avenue
Ashland, Ohio 44805

Sir:

May I express to you my appreciation for some of the new features which have been added to the EVANGELIST. *I have especially appreciated the write ups on various Brethren Churches. I firmly believe the* EVANGELIST *must continue to experiment with new ideas and procedures.*

May I make a suggestion to you, your Editorial Board, and the Publication Board concerning one area of deep concern to me with the main direction which most of the articles proceed. Most of the articles are by nature very devotional. I do believe devotional articles are needed, but I believe the magazine is over-balanced at this point. I believe we need more articles centered on both doctrinal and contemporary issues.

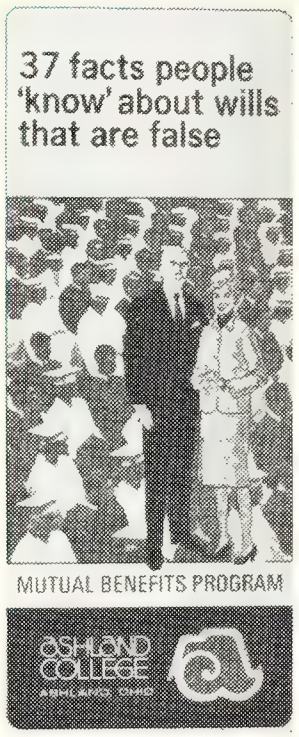
Allow me to give some illustrations. Some contemporary doctorinal issues relating to our denomination are the doctrines of baptism, of the church, of divorce and remarriage, of the peace issue, and of The Holy Spirit (especially as this doctrine relates to the gifts of the Holy Spirit and one specific gift of tongues). Other contemporary issues which are related to doctrine are such concerns as The Church and Social Involvement, Abortion, Modern Day Spiritualism, Civil D- obedience, Life or Death—Who Decides? T Race Issue, Christians and Our Sex-orient Society, Sex Education in the Schools, the Chur Crime Prevention and the Church, Modern Te- nology and the Church, Should Science Tamp with Human Genes?, and so on. A program study should be developed, writers given assig- ments (both pro and con), and the letters to t editor should be used for readers' reactions b pro and con. ALL LETTERS *to the editor should printed no matter how controversial they a. Only letters which attack personalities and n ideas should be kept out of the magazine. Su an approach would be true to our histo Brethren position of being open to new light a truth and believing that we can learn new tru from our brother spoken in love (Eph. 4:15 a John 16:13). I would suggest that a man such s Jerry Flora could write an article setting the rig attitude for such an adventure, and I believe have enough love for each other in the broth- hood to make this adventure profitable. Stud s as mentioned above could be used with ma groups and even sermons in a very creative u in our churches.*

Your in Christian Love,
John Brownsberger, Pastor

What do you KNOW about

Wills?

True	False	
☐	☑	Many people think—only rich people need wills.
☐	☑	Never more than two witnesses are required.
☐	☑	Laws governing wills are alike in all states.



You can get the RIGHT answers about wills—facts that may save your loved ones undue worry and expense—by just writing for your free copy of this enlightening booklet. No obligation.

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ASHLAND COLLEGE

ASHLAND, OHIO 44805

Please send me a free copy of the booklet "37 Facts People 'Know' About Wills That Are False."

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NEWS FROM ASHLAND COLLEGE

ASHLAND, Ohio, April 28—Peter P. Muirhead, who was appointed U. S. Deputy Commissioner of Education in December, 1970, has accepted the invitation to deliver the commencement address at the Ashland College graduation ceremonies on May 21.

Until his appointment, Muirhead had served since 1965 as Associate Commissioner for Higher Education and as Acting U. S. Commissioner of Education from January to May, 1969.

He began his educational career as a history teacher and prior to joining the Office of Education in 1958, served in a variety of teaching and administrative posts with the University of the State of New York and the New York State Education Department.

During his career in education Muirhead has received many honors and awards, including the Outstanding Service Award from the University of the State of New York in 1953 and 1957, the Superior Service Award from the Office of Education in 1964, the Department of Health, Education and Welfare Distinguished Service Medal in 1968, and the Secretary's Special Citation 1969. He has also received six honorary doctor awards.

He is a member of the American Society of Pub Administration, Foreign Policy Association, the Al andria (Va.) Council on Human Relations, Alexand Little Theatre, St. Andrews Society and the Univers of Rochester Alumni Association.

Muirhead received his B. S. degree from the St University of New York in 1934 and his M. A. deg from the University of Rochester in 1941.

He is married to the former Kathryn Mary Waterm and they have two children—Margaret Mary (Mrs. C ence Tyler) and David Norton.

Increased prices, freight charges, and trade term revisions from various suppliers have necessitated evaluation of our own trade policies. After careful consideration of the inflationary trends and in order to try to hold the line on prices in our Bookstores, The Brethren Publishing Company hereby submits its revised trade term policy. Copies of these terms will be sent to all customers and churches.

BRETHREN PUBLISHING COMPANY
TRADE TERMS
Effective June 1, 1972

1½ % Service Charge will be added at close of each month to past due balances.

Courtesy discounts where applicable will be forfeited on all accounts three months or more delinquent.

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Late charges on Sunday School order will be 10% with a maximum of $10.00. Guarantee of delivery on Sunday School material in time for beginning of quarter will not be made by THE BRETHREN PUBLISHING COMPANY on late orders.

NAE NOTES



The 30th Anniversary of the NAE in St. Louis was ghlighted by many significant messages, actions, ıd workshop sessions. Those attending from the ethren Church were: Howard and Pauline Winfield, yron Dodds, Glenn Grumbling, Kenneth Howard, rgil Ingraham, Donald Rowser, John Rowsey, Joseph ıultz, Ronald Ritchey and Smith Rose.



Rev. D. Rowser & Rev. S. F. Rose



Rev. Donald Rowser accepting plaque from Dr. H. Armerding

General Conference Moderator Donald Rowser received a 30th Anniversary Plaque for the Brethren Church which was presented by NAE's retiring president, Dr. Hudson Armerding who is president of Wheaton College. This plaque will be displayed in the Central Council office.

Virgil Ingraham was elected treasurer of the Evangelical Foreign Missions Association of the NAE.

John Rowsey is the new secretary of the NAE Home Missions Commission.

Myron Dodds received the 20-cup percolator offered to one of those who registered at the Church Growth Services booth at the convention. (This organization was formerly known as the Evangelical Church Building Corporation.)

AE AT 30, STIRRED BY CHALLENGES, EEKS SPIRIT-LED UNITY

HEATON, ILL.—Calls for a wider outreach and spirit-l unity marked the 30th Anniversary Convention of e National Association of Evangelicals in St. Louis, ., in mid-April, with explosive, possibly far-reaching allenges stirring the leadership of the country's lead-g evangelical forces.

Two speakers called for greater openness on the part evangelicals, expressing concern that more coopera-n among evangelical churches has not been evident.

At the closing banquet Thursday night, the Rev. Dr. Harold J. Ockenga, president of Gordon College and Gordon-Conwell Seminary near Boston, and a founding member of NAE, urged the association to seek a merger with the American Council of Christian Churches and to explore possible ties with leading denominations such as the Southern Baptist, the Lutheran Church-Missouri Synod and others that are not affiliated with NAE.

(continued on next page)

Ockenga stressed that this is a time of disillusionment, hunger and longing on the part of the masses for Christian leadership. There is a need, he said, for a broader movement that will include all evangelical groups.

Merger with the ACCC is possible, Ockenga said, "now that McIntyre (Carl McIntyre, formerly head of the ACCC and now an independent political-religious activist and head of the International Council of Christian Churches) has been discredited (by the ACCC) and I am out of the NAE leadership." He said that to accomplish the union, NAE "may have to come out more strongly" against the ecumenical movement as it relates to left-wing activities.

In contrast to action taken the same day by the national body, Ockenga also urged a leadership role for the association in KEY 73.

The action taken was a vote to table a resolution calling for NAE's "reaffirmation of its historic commitment to New Testament evangelism, (urging) member denominations and local churches to participate in KEY 73 and similar programs leading to local, national, and world evangelism in our day."

KEY 73 is a massive interdenominational evangelism campaign scheduled next year. At last year's convention, the NAE passed a resolution urging evangelism "in the spirit of KEY 73," and most delegates this year felt that an additional resolution was not needed.

Dr. Billy A. Melvin, executive director for the association, said the NAE by the nature of its structure does not have power to commit its member denominations to such a venture, and that he felt it was an issue the denominations would have to decide for themselves. He noted that several of the NAE member denominations had already decided to participate in KEY 73.

The resolution at issue was rejected after Harold Burdick, superintendent of the Eastern Conference of the Evangelical Church of North America, read before the delegates a newspaper account of a meeting in Atlanta in which the Roman Catholic bishops officially endorsed Catholic participation in KEY 73. He warned of confusion and identification with "good news which is not good news, and a Christ who is not scriptural."

An insurance executive and evangelical entrepreneur, Frank D. Nicodem, was named Layman of the Year during the convention. Nicodem, a layman and long-time officer in NAE was described as a "dynamic church layman and successful businessman who has sought ways to tie his business endeavors to the best interests of the church."

Bishop Myron F. Boyd, head of the Free Methodist Church in Winona Lake, Ind., was elected the new president of the association, replacing Dr. Hudson T. Armerding. First vice-president is Dr. G. Aiken Taylor, editor of the **Presbyterian Journal** in Asheville, N.C., and second vice-president is Dr. Nathan Bailey, president of the Christian and Missionary Alliance church. Dr. Cordas C. Burnett, secretary, and Frank Nicodem, treasurer, retain their respective posts.

The Christian Life is not an individualism with overtones of isolation, Dr. Clyde W. Taylor told the delegates on Wednesday morning, but a cooperation in fellowship because of a prior unity accomplished in the Spirit of God. Taylor, general director of NAE and international secretary of the World Evangelical Fellowship, deplo individualism which isolates the single person from environment.

"In the Gospel we get little support for individuali but rather a vibrant concern for the individual," he s

The convention was not without its worship empha despite the prolific amount of seminars (57 of the major assemblies, and business sessions. A morn prayer session and an afternoon Bible hour offered 1,500 delegates and visitors opportunities for spiri inspiration and fellowship. Leading the Bible hour the president of Moody Bible Institute, Dr. Geo Sweeting, who addressed audiences numbering up 500 on the subject of love.

"Under normal and natural human conditions," said, "you are not inclined to sacrifice and suffer others, but when you are dominated by the Holy Sp love and sacrifice spring spontaneously to your m and heart. You begin to see people in new ways. recognize selfishness in yourself and needs in oth that you never saw before. The natural man loves praise of the people around him, while the Spirit-fi person yearns for the praise of God."



Major issues affecting the church were attacked v an evident spirit of aggressiveness in some of seminars during the three-day meeting. In session the Evangelical Foreign Missions Association, the Peter Wagner reported that 2,737 missionaries re senting 142 missionary agencies working in 37 T World countries have significantly advanced w evangelization. The data was gathered by a team researchers of the Institute of World Missions at Fu Theological Seminary. Wagner called on missions ex tives to take steps to stimulate missionary activity the part of Third World churches related to their sions. He also called for the immediate developmen missionary courses in hundreds of Bible schools seminaries around the world.

Addressing the final session of the EFMA, Dr. Engstrom, vice president of World Vision Internatio said that western missions will not return to China, will westerners be in the vanguard of foreigners to there. The Asian giant, he said, will accept foreig with specific products and skills of value to her e omy, and he suggested that this might include pe with the Christian faith as well as skills. After detai the modern China of the 1970's, Engstrom surveyed status of the Christian church.

"God has not forgotten one-fifth of the world's popu-tion," he said. "He will make provision for those who ve never heard. But He may choose to do so in ways at are surprising to us." Engstrom suggested that be-vers outside China need to be praying for less perse-tion and restriction of believers, for more freedom of orship, for opportunities to communicate with believers side China, and for a humble spirit in their own hearts ward China and the Chinese.

Dr. Milton Baker, foreign secretary of the Conserva-e Baptist Foreign Missionary Society, was elected esident of the 65-member EFMA.

The World Relief Commission, overseas relief arm of AE, announced in a special luncheon on Tuesday of e convention that $2,000 had been cabled to the earth-ake-stricken country of Iran in the Middle East on ril 10. The money, channeled through the Interna-nal Christian Fellowship in Teheran, will buy needed ods for the victims. WRC received a check for 2,100.33 from the Evangelical Covenant Church of nerica "responding to brothers in the world who are rting."

In other commission activity, the Women's Fellow-ip elected as president, Mrs. Miriam Armerding, wife former NAE president, Dr. Hudson T. Armerding. s. Mildred Smuland, past president, presented in be-lf of the group a $500 check to Dr. Billy A. Melvin, ecutive director of NAE, for purchase of typewriters the NAE headquarters.

Thirty-four member denominations were honored dur-g the Anniversary Dinner celebration on the closing ening when Dr. Hudson T. Armerding presented a representative of each group with a plaque, commerating their participation in the association. All of the past presidents of NAE were recognized at the dinner, seven of whom were present, two are deceased, and six were unable to attend. The two past executive directors were also recognized.

Reactions to the convention were mixed, reflecting the diversity of the addresses and the actions by the national body. The new president, Bishop Myron F. Boyd, had an optimistic assessment:

"We've proved this year that we aren't prejudiced," he told the religion editor of the **St. Louis Post-Dispatch** newspaper. "We have listened with an open mind and an open heart to many diverse opinions."

"We've heard diverse opinions before," Dr. G. Aiken Taylor said of the convention. "But I believe a greater diversity has been accepted at this convention than ever before."

He said he felt the convention marked the beginning of the end of the association's reputation as "narrow, exclusive and standoffish."

Bishop Boyd told the religion editor that the association's current priorities were expansion of denominational membership and a comprehensive evaluation of services. Discussions with several additional evangelical denominations and groups are already underway, he said, about possible membership in the association.

Leaders of NAE's four affiliate organizations and eleven commissions will meet in May to begin a management review of the more than 50 support programs serving 38,000 churches, Boyd said.

The next annual session of the National Association of Evangelicals is in Portland, Oregon May 1-3.

CLEANING CUPBOARDS

Today while cleaning cupboards
With neat, housewifely art
I suddenly decided
To clean the cupboards of my heart.
I threw out **criticism**
To the trashpile, to the fire!
I put in **appreciation**
And worthwhile thoughts that inspire.
I threw out **condemnation**
Which says, "You're wrong, I'm right."
I put in **consideration**
For all folks, brown, black or white.
Yes, out too went **complaining**
Grumbling about trivial things.
I put in **smiles** and **laughter**
To ease the tensions each day brings.
Friends, let's all clean out our cupboards,
With help from God above.
Throw out **pride** and **hatred,** too
Put in **humility** and **love.**

from Bryan, Ohio bulletin

A BUSY BUSINESS MAN'S PRAYER

Take my wife and let her be
Consecrated, Lord, to Thee.
Take her moments and her days;
Leave me mine for my own ways.
Take my weekly offering
That so grudgingly I bring
Yet report as 10 per cent
So that more will be exempt.
Take my voice and let me pray
Sundays—maybe twice that day
Otherwise, O Lord, my mother
Handles prayers for me and others.
Take my children, show them how
Respect is due me here and now;
Make them do just what I say;
Not to follow in my way.
Finally, Lord, at end of life
Make me faithful as my wife,
That together we may be
Ever, only, all for Thee!

from the Elkhart, Indiana bulletin

OUR GOD AND OUR COUNTRY

by REV. JOHN HOFFMAN

This is the message which was presented by Rev. John R. Hoffman at the Masontown, Pennsylvania, Brethren Church. Rev. Hoffman was a supply pastor at the Masontown Church.

INDEED THESE ARE EXCITING TIMES for the church of Jesus Christ. If ever our message was needed, now is the hour. Ours, as you well know, is a world filled with violence, fear, and terror. Many have suggested that our society could be referred to as the **sick society.** Others suggest the curtain may be dropped soon on our civilization.

It has been said, that the greatest threat to our future is not from the bombs. I do not think that our society will die in that way. I think only that it will die when we no longer care. Arnold Toynbee (the noted historian) has pointed out that of 21 great civilizations, 19 died from within and not by conquest from without.



There were no bands playing, no flags waving when these civilizations decayed. It happened slowly in the quiet and in the dark when no one was aware. The average age of the great nations of the world lasts about 200 years. Do you realize our country will celebrate her 200th birthday on July 4, 1976? It maybe of real interest to you to know that most countries pass through the following cycle: from bondage to spiritual faith, from spiritual faith to great courage, from great courage to liberty, from liberty to abundance, from abundance to selfishness, from selfishness to complacency, from complacency to apathy, from apathy to dependance, from dependance to bondage. It is inevitable, but is it too late for us to respond to the call before us to reclaim America before we travel too far down the road?

First of all, let us not forget just how we became a great nation. "The birth of our nation," of course, is the Declaration of Independence. This is, in essence, our birth certificate. On that great day, July 4, 1776, we were born. We became independent of Great Britain, we became dependent on the Almighty God. The pangs of birth were felt many times and became evident at Bunker Hill and old Concord Bridge in historic New England. Since that time we have suffered from growing pains and battle wounds. Growing pains being in the form of recessions and depressions. The battle wounds from the battle of New Orleans, Gettysburg, the Alamo, the dismal Argonne forest of Europe, the Rock of Corregidor, the cold bleak slopes of Korea, and the steaming jungles of Indo-China. All these h served as altars upon which the blood of our nati manpower was spilled to give us the great freed we now enjoy. Someone has well said that the difference between the success of North America the failure of South America, may be summed up the following way. The early comers to North Ame came to serve God; whereas, those going to So America went to seek gold. Matthew 6:33 tells "... Seek ye first the kingdom of God, and righteousness; and all these things shall be ad unto you."

Now, let us turn from the birth of our nation to Bible of our nation. The testimony of some of presidents: George Washington said, "It is impossi to govern the world without God and the Bibl Abraham Lincoln said, "In regards to the great bo I have only this to say, it is the best gift God has gi to man—but for it we would not know right fr wrong"; Thomas Jefferson said, "The Bible is the sou of liberty"; Andrew Jackson said, "The Bible is rock on which our Republic stands"; Theod Roosevelt said, "The Bible is the most Democratic b in the world"; Woodrow Wilson remarked, "There great problems before the American people, I wo be afraid to go forward if I did not know there lay the foundation of our schooling and all through, incomparable and unimpeachible Word of God."

The witness of some of our great documents: Mayflower Compact in 1620 states, "Having undertal for ye glory of God, the advancement of ye Christ faith, a voyage to plant ye first colony in the north parts of Virginia. . . ." In 1775 Patrick Henry utte these famous words, "Is life so dear or peace so sw as to be purchased at the price of chains and slave Forbid it Almighty God. I know not what course oth may take, as for me give me liberty or give me deat

The Declaration of Independence in 1776, "We (ho these truths to be self-evident that all men are crea equal, they are endowed by our Creator with cert unalienable rights, that among these are life, libe and the pursuit of happiness."

The Gettysburg Address in 1863, "This nation un God shall have a new birth of freedom, and the gove ment of the people, by the people, and for the peo shall not perish from the earth."

Kennedy's Inaugural Address in 1961, "The sa revolutionary beliefs for which our forefathers fou are still an issue around the globe. The belief that rights of man come not from the generosity of state; but from the hand of God." It is quite clear t our nation has for quite some time leaned heavily u God and the Bible. Isn't it a shame that the Bible re ing has been removed from our schools? Please n I do not suggest the studying of the Scriptures

nmenting on the same. I definitely do not believe gion should be taught in the schools; but heartily orse the reading of Scripture and the reciting of Lord's prayer.

Ve have dwelt on the birth of our nation and the le of our nation; now, let us turn our attention to burden of our nation. Our problems as a nation are at; but for a few minutes, let's briefly look at some them. Campus violence, Kent State is a classic stration of this point. Noted columnist Victor Rasel s that Kent State was the target for the Students Democratic Society to burn that institution to the und. J. Edgar Hoover says that the core of the new movement in the U.S. is the Students for nocratic Society, or as they are termed SDS which ocates what its members and leaders call Revolu- nary Communism. The FBI Director says that the ional officers of SDS identify themselves as com- nists with a small "c" to signify that they are not mbers of the historical communistic movement. The inction is of little difference to the rest of the erican people. Because the objective of both the left and old line Communists and their adherents our society is to destroy our form of government.

acial unrest is also a great problem. The black slems and the militant black panthers serve as a is for our illustration here. Again we quote J. Edgar over, "the growing number of black extremist organ- ions through the U.S. represents a political threat he internal security of our nation. Black Panthers headed up by Stokley Carmichael, who served as me-minister of this extremist group. They have been wing tremendously in number in the past few years. panthers according to Mr. Hoover are armed, and r meetings are taught from the works of Chairman Tse-tung of Communist China. Hoover says the up is definitely linked to bombings, burnings, and orisms in recent years. H. Rap Brown has said that riots in Newark, Detroit, and 74 other cities were ss-rehearsals for revolution in the U.S.

ommunism is also a real threat. There is some who ld like to have us believe that fighting communism ike fighting a straw man. Here is some food for ght: In May of 1919 at Dusseldorf, Germany, the ed Forces obtained a copy of some communists rules revolution. Over 50 years have passed and it seems hough the Communists are carrying out these rules he letter. (After reading the list, stop after each and think about the present day situation where live, and also around the nation.)

"1. Corrupt the young people and get them away from religion, have them involved in sex, make them superficial, destroy their ruggedness.

"2. Get control of all means of publicity thereby
 a. Getting the people's minds off their government by focusing their attention on athletics, sexy books, plays, and other trivialities.
 b. Divide the people into hostile groups by harping on controversial matters of no importance.
 c. Destroy the people's faith in their national leaders by holding the latter up to contempt, ridicule and disgrace.
 d. Always preach true democracy, but achieve power swiftly and ruthlessly as possible.
 e. By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent.

Isn't this true today across our nation?

 f. Incite unnecessary strikes in vital industries, encourage civil disorders and foster a lenient and soft attitude on the part of government toward such disorders.
 g. By specific arguments cause the break down of old moral virtues—honesty, sobriety, self-restraint, faith in the pledged word, ruggedness.
 h. Cause the registration of all firearms on some pretense with the view of confiscating them and leaving the people helpless."

This is quite a list, isn't it?

Now, just stop and think for a few seconds of how many of these rules are being carried out in our nation today. It is fact and not just a coincidence. I guess you feel that the situation is quite bleak, and indeed it is!

Here is an article I would like to pass on to you which makes a lot of sense to me. It is entitled, "Sick and Tired."

> "I am an American who is sick and tired. I am tired of being called the 'ugly American.' I am sick of those who think America can never do anything right. Tired of those who think no other country can do anything wrong. Sick of those who promote disobedience. Tired of those who ignore injustice. Sick of the brainless mobs who burn and loot. Tired of the apologists blind to the truth. Sick of the backless boobs who are desecrating our colleges and tired of the spineless educators who are letting them do it. I am sick and tired of those who are trying to sell me the belief that America is not the greatest nation in the world, a generous-hearted nation, a nation dedicated to the policy of trying to help the have nots achieve some of the good things that our system of free enterprise brought about. I am an American who gets a lump in his throat whenever he hears the Star Spangled Banner and who holds back the tears when he hears those chilling high notes of the brassy trumpets when Old Glory reaches the top of the flagpole. Yes, I am a tired American who thanks a merciful Lord that he has been born an American citizen in a nation under God with truly mercy and justice for all."

Yes, in conclusion the Bible says righteousness exalted a nation, but the wicked in all nations that forget God shall be turned into Hell. America is at the crossroads —**we must stand up** and be counted. As Joshua of old said, "Choose ye this day whom ye will serve, but as for me and my house, we will serve the Lord." I firmly believe that the only hope for our great country in this late hour of history is for a genuine spiritual and moral awakening to take place from the Atlantic to the Pacific, from the Gulf coast to the borders of Canada. By this I mean many Americans will have to make a personal commitment of their lives to the Lord Jesus Christ. He said, "I am the way, the truth and the life. No man can come to the Father but by me." May God truly bless and meet the needs of America.



NORTHERN INDIANA BYC RALLY—RETREAT

by Jim Vandermark and Ron Waters

Ron: "The Northern Indiana District BYC held a spring rally-retreat on April 14-16, 1972. The retreat was held at Camp Shipshewana, while the rally was held at the First Brethren Church of Bryan on Saturday evening. It was quite a weekend, wasn't it Jim?"

Jim: "Yes it was, Ron. The retreat started off Friday night with a song festival with Dave Thrush leading it. Dave had practically the whole night to God, himself, and the kids. While Dave was playing his guitar and singing, God used a thunderstorm to turn off the lights. Everytime the name of Jesus was spoken or sung, the pulpit light came on and then dimmed. Coincidence? I thought so at first until this happened more than just a few times at the name of Jesus. Then an opportunity for testimonies was offered, and many did share."

Ron: "I enjoyed the campfire program that night also, Jim. After roasting hot dogs and marshmellows and drinking pop, Ken Van Duyne had a few games. For one game, he had several kids blow a ping pong ball out of a cup. You should have seen your face, Jim, when you found that Ken had replaced the ball in your cup with flour."

Jim: "I expected something like that from Ken. But after the games Ken shared a very meaningful mediation based upon some experiences he recently had had."

Ron: "Yes, the whole evening set the pace for the retreat."

Jim: After breakfast Saturday morning, Ken V Duyne, Randy Smith, Paula Tinkel, Nor Grumbling, and Ron, all a part of the Collegi Crusader Team that helped at the retreat, le small prayer groups. Everyone shared with o another their blessings and burdens. After sh ing, we talked with God through conversatio prayer, knowing he would answer our needs."

Ron: "The discussion leader for the retreat was I Charles Munson. It seems that you thought th 'Dr.' stood for something other than 'Docto

Jim: "Since he played with the microphone like was driving a four-on-the-floor, turbo-engi pulpit, I thought the 'Dr.' stood for 'Dragster

Ron: "Well, 'Doctor' or 'Dragster,' he certainly w an apt leader for our discussion of the gifts the Holy Spirit. First he discussed the th 'nots' concerning the work of the Spirit: grie not, quench not, resist not. In the last of t three sessions with Dr. Munson, he spo primarily of the gift of tongues. He emphasiz that after studying the Scriptures, he conclud that as Christians we should not seek the gift tongues but likewise we should not forbit it.'

Jim: "After some of the guys and gals played footb and soccer, everybody got ready for the rally Bryan. We rode to Bryan on two church bus At Bryan the 51 retreat people joined 93 oth for the rally. Vice President Steve Deranek w in charge of the business meeting. Milford ceived the banner for small churches and Wars received the banner for large churches. Th elections were held and these were elected: Pre dent, Lori Keck; Vice President, Tony Huff Secretary, Kathy Comfort; Treasurer, Kat Stoneburner; Lay Advisors, Rick Huber a Dave Radcliff; and Pastoral Advisor, J Gilmer."

Ron: "The Bryan BYC introduced a Jesus rock gro which has tentatively selected as its na 'Rapture.' Through listening to them sing a through talking to members of the group aft wards, I recognized a strong commitment Jesus Christ."

Jim: "Yes, Ron, in their songs Jesus was the cente

Ron: "Jim, the Collegiate Crusaders and I had to lea before Sunday morning to be at Nappanee. Wh took place then?"

Jim: "Sunday morning, Steve Deranek, Lori Keck, a I gave the talks for the church worship serv We dealt with the necessity of allowing the Sp to work through each one of our lives. Only th can we realize that all things work together the good of them who believe and trust in Chr After lunch we prayed that God would wa over us as we were returning home, and thanked Him for the blessings of the weekend

YC REPORT: COUNTY LINE

THE PAST SEVERAL MONTHS we have been a ery active group. We have taken part in several ices at our church. Once we led the music for the day night service. Another time we had full charge ne Sunday night service. We led the singing and had m, as well as Scripture. On May 28, the Junior and or Youth will combine to lead the Sunday morning ice. A skit will be performed for the main part of service. Our Senior Youth also visit shut-ins once a th. We sing, have Scripture, and prayer for those are not able to get out.

June we plan to go to the Flora Home for a day ork. We went as a group to see the films "King of s," and "Two A Penny." We invited non-Christian ds to "Two A Penny" and afterwards came back to church for pizza. We had members present at both ne Youth Retreats at Shipshewana and also at the in Bryan, Ohio.

r money making projects we have had a bake sale, per drive, and a yard sale, and on May 13 we are ning a Hobo Supper.

r new sponsors are Belinda and Gary Murray of East Fox Street, South Bend, Indiana.

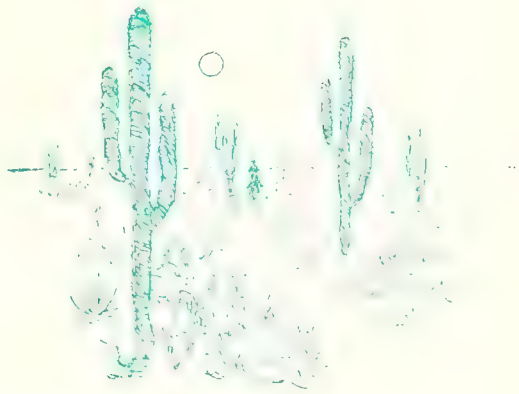
Secretary, Carrol Ford

SOUTHWEST DIST. JUNIOR YOUTH CONFERENCE

OUR DISTRICT Junior Youth Conference was held in Tucson this year on April 8th from 9:00-5:00.

We were thrilled to have 25 Junior Youth at our Conference, which is the largest number we have ever had. We feel these young people are really growing in the Lord and are learning that's God's work is important. Some of them had decisions to make about Conference this year. . .whether to play Little League Baseball, be on a Junior Track team or attend District Conference. They chose the Conference, and we are "Praising the Lord."

We met at the church at 9:00 a.m., and Rollie Cook led a discussion on the beauties of God's Creation and told them different things they should look for when we went on our field trip.



We spent the morning going through the Arizona Sonora Desert Museum, and we really enjoyed seeing all of the animals, birds, snakes, insects, etc.; then we had a picnic lunch in the beautiful Tucson Mountains, and we returned to the church at 4:00 p.m. George Schuster, from the Brethren Publishing Company, led them in an interesting devotional program.

Our sincere thanks go to Rollie and Gloria Cook, Darrell and May Belle Janzen and Jim and Ellen Fisher who were willing to give of their time and talents to make our Junior Conference a success.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

Curt and Vernelle Sullivan
Junior Youth Leaders

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962

MINISTERIAL STUDENT AID FUND

$15,000 needed for Ministerial Student Aid

Your sacrificial giving is needed . . .

. . . To spread the preaching of the Gospel

. . . To meet the rising cost of education

. . . To assist a growing number of ministerial students

THIRTY-THREE MINISTERIAL STUDENTS RECEIVED FINANCIAL AID IN THE PAST YEAR

Average assistance per student:

1967-68	$378.29
1968-69	399.93
1969-70	369.90
1970-71	473.23
1971-72	482.50

Seventy-eight Brethren churches made contributions to the Ministerial Student Aid Fund in the past year.

Costs of education continue to rise. Tuition, fees, board and room will average $3,494 per year for the pre-seminary student.

Tuition and fees for the seminary student will amount to $750—with living costs in addition to this.

Your gift to the Ministerial Student Aid Fund helps these men remain in school, and after training, to be a part of the Gospel ministry.

Send your offerings to:

MINISTERIAL STUDENT AID FUND

c/o Rev. George Solomon
619 Park Street
Ashland, Ohio 44805

Funderburg Library
Manchester College
North Manchester, IN 46962

The Brethren

EVANGELIST



Ashland Theological Seminary

Vol. XCIV June 3, 1972 No. 11

The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIAT N

NOTES and COMMENTS

For quite some time now there seems to have been an influx in notices from the Post Office department pertaining to "Undeliverable Controlled Circulation Matter."

The majority of these are necessary because many of our subscribers are not meeting the request found in the mast head on this page regarding a Change of Address.

Since the Publishing Company has to pay approximately four times the usual postal rate for mailing the magazine for each of these notices, cooperation in this respect will accomplish much in cutting the increasing overhead costs and would be greatly appreciated.

ANNOUNCEMENT

At the last Publication Board meeting held May 8 1972 action was taken to raise the price of the Bretl en Quarterly as follows: Single copies, 60 cents eacl or $2.30 a year, 5 copies or more, 45 cents each per qua er and leaflets 30 cents per set.

Before this action was taken, a survey was mad in regard to prices quoted by other publishers for m parable lesson quarterlies. The prices set by the Pub h ing Company are in line with the lowest prices po ed by these publishers.

This price change will be effective beginning with he Fall Quarter of 1972. The Board had hoped that it c ld hold the line in its price structure, but with the co of material continuously increasing, regretfully ha to take this action.

By the Way

SAFETY FIRST IS NO ACCIDENT

THIS SLOGAN was used by a firm to stress the point that the possible cause of an accident must be iminated first before an accident can be avoided. This ne of thinking can be applied to a rather controversial ubject or problem which is very prominent and comes angerously close to if not directly there already to very member of each family. This enveloping problem the subject of DRUG ABUSE.

Who can really tell how many of those addicted to rugs in some form or another may have been steered another direction had their parents or the users themlves been aware of the dangerous consequences from e use of presumably harmless drugs.

It has always been known that cocaine and heroin ave been and are in the hard drug category, but until cently a simple barbiturate or stimulant has been ghtly considered as dangerous.

This article intends to supply just a little enlightenent on some of these drugs and will supply the inforation where more detailed knowledge can be obtained. good place to start would be with the supposedly ast harmful narcotics which are sometimes referred as medication—STIMULANTS.

Mild stimulants start at coffee, tea, and caffeine. The xt step is what are called amphetamines, usually ken to combat fatigue, curb appetite, and subdue mild pression. In the U.S., approximately one-fourth of all e medical prescriptions for mood-altering drugs are for mulants, mainly amphetamines. A characteristic out most drugs that is not taken into consideration more cases than not is that drugs create a dependence on them, as tolerance increases rapidly, requiring gher doses to obtain the original effect.

Also in most cases the sense of exhilaration which is tificially created seems so pleasant at the time that hen fatigue and depression which always follow bemes so severe, that the temptation to revert to the ug becomes too great to overcome.

We have just touched upon the milder forms of drugs, t us consider some of the more stronger ones as they cend the ladder of potency. Next in line perhaps would sedatives. The supposedly harmless treatment to lieve anxiety, reduce tension and to induce sleep.

The first sleeping tablet or powder was concocted in 1903. At the present time there are over 50 commercial brands on the market, many obtainable without a prescription. Taking this into consideration, imagine how much of this must be in use when we consider the statistics presented that 178,000,000 prescriptions for mood-changing drugs were filled by U.S. pharmacies in 1967. The majority of these were legally filled for medicinal purposes, but many of these barbiturates enter illegal channels. A good share of these illicit uses are known as "goofballs," drugs that were legally manufactured, but found their way into illegitimate outlets through theft, hijacking, and indiscriminate sales to unauthorized persons.

A word of warning must be given in connection with this seemingly harmless drug. Because it is prescribed by doctors, many consider it safe to use and do so freely and carelessly. They are nevertheless dangerous as death may result from the use of barbiturates, either from overdose or sudden withdrawal.

The next drug in line to ascend the ladder of potency might be marihuana. There might be a difference of opinion here, but seniority should not prevail here as that is not the issue.

This drug may be used in a variety of ways; smoked as a cigarette, or in a pipe, and also incorporated as a food and eaten. Its strength also varies depending on whether it is cultivated or found growing wild, and whether it is adulterated with other materials.

For several thousand years it had a widespread use an an intoxicant and valued as a medicine. Other means of intoxication and drugs in modern medicine have replaced it in these categories and it is no longer known for these qualities essentially.

As to the dangers of the use of marihuana, it should suffice to say that it has serious effects on the physical being, the psychological functioning, and in the matter of judgment.

Whether it is "addicting" or as authorities now think in terms of "dependence" is not definitely established. But perhaps a report made in 1967 from a study of narcotic addicts from city areas will supply an answer of some sort. The study showed that more than 80 percent of those using narcotics had previously used marihuana.

This may be the factor that makes it such a risk, especially for the young user. Beside being a harmful effect on the young person's personality growth and development, it jeopardizes his whole life from a social and legal standpoint. An arrest or conviction will in practically every instance complicate their whole life and plans for the future.

Claiming a spot on the same level of the totem pole with marihuana might be LSD or "acid" as it is known in those circles. "Acid" because that is exactly what it is. It was first developed in 1938 from lysergig acid, a ergot alkaloid. How powerful is it? Would you believe one ounce is enough to provide 300,000 average doses? Let this statement be a guideline as we ponder what could happen in case of an overdose of this drug.

(continued on next page)

Clinical reports have warned of definite dangers from LSD. Included are: **Panic,** usually aroused because of the inability to "turn off" the drugs action. **"Flashbacks,"** a recurrence of some of the effects of a "trip" days or months before. In some cases this has led to fear and depression great enough to lead to suicide. **Accidental death,** hallucinations or paranoid feelings have been the greatest contributors to this danger. The most repetitious incidents have been walking in front of a moving car, or attempting to fly—e.g. from a high window. Its therapeutic value is negatively limited, but its ability to cause mental illness and its contribution to birth defects is unlimited.

Again there may be a difference of opinion, but evidence shows that many of the users of the drugs mentioned heretofore graduated to the senior class of drugs, the big boys, NARCOTICS.

Of all the "hard stuff" in this category, heroin will be focused upon as it is primarily used by most addicts today.

If we concentrate on what the life of a narcotic addict is like, the questions, What are narcotics? What is addiction? What effects do narcotics have? may have their own answers provided.

Once "hooked" an addict will readily admit that obtaining a continuous supply of heroin becomes the main goal of his life. In many, if not most cases, the concentration on getting money to purchase this supply overshadows the desire to continue an education or pursue an occupation.

In addition, his whole life span is shortened by 15 to 20 years. He is also usually in constant conflict with his family and the law. His only goal is to support h addiction.

Any law enforcement agency from the FBI down to lone constable will attest to the fact that drug addictic especially the "hard user" contributes immeasureab to the crime rate in the land. This is readily understo when it becomes evident that a daily supply of dr for a "fix" may vary from $25 to $100 as the moneta need to purchase same.

Much of the information provided in this article w taken from pamphlets which can be obtained by writi to the

NATIONAL CLEARINGHOUSE FOR
DRUG ABUSE INFORMATION
P.O. BOX 1701
WASHINGTON, D.C. 20013

The pamphlets to write for are PUBLICATIC NUMBERS HSM-71-9022; HSM-71-9029; HSM-71-90 HSM-71-9027 and HSM-71-9026. These are available at cents each or $6.75 per 100.

A fence around our property may be sufficient det rent against stray dogs and against vandalism, b nothing in this manner can prevent a contagious disea from infiltrating our personal lives in one way another. A better knowledge of the disease, wheth it be cause, effect, or cure and prevention is our b protection against its ravaging effects. These pamphl may be just the tools to build this protective shield society.

As was mentioned before, "SAFETY IS N ACCIDENT." (G. S.)

World Religious News in Review

VIETNAMESE CHURCH LEADER ASKS PRAYER

Wheaton, Ill. (EP) — The Rev. Doan-van-Mieng, president of the Evangelical Church of Vietnam, has issued an urgent call to American Christians to pray for churches and Christian leaders in the path of the Communist drive into South Vietnam.

In a cable to the Washington office of the National Association of Evangelicals from Saigon, the pastor expressed concern for the churches of his country, and asked that Americans intercede in prayer.

PENNSYLVANIA HOME TOWN HONORS ETHEL WATERS

Chester, Pa. (EP)—Gospel Singer Ethel Waters was honored here by townsfolk who invited her back home May 1 and named the day for her

The 74-year-old singer and actress was grand marshall for the city's Law Day parade.

"If I have something people love," she said, "It's because I love them so much and they're just returning what I gave out to them."

Miss Waters currently is singing at Billy Graham crusades.

CAMBODIAN REVIVAL SWELLS CHURCHES

Pnom Penh (EP) — Some 2,0 people signed decision cards accept Christ during the April 13 evangelistic crusade here conduc by World Vision and led by president.

Dr. Stan Mooneyham hailed results as a work of God's Spi

"We are all spectators to what Holy Spirit is doing," he said.

Nearly half a century of missi ary work in Cambodia resulted i handful of Protestant churches w 600 members. In recent months f new churches have been formed a observers in Cambodia feel that crusade could result in the churc doubling its size overnight.

Under the regime of Norod Sihanouk the Christian Church v harassed and persecuted, linked royal propaganda to Western perialism.

With the winds of change h come new freedoms and fresh spi ual renewal upon the Cambod church.

APER SEES AMERICANS ECOMING STINGY IN HARITABLE GIVING

Washington, D.C. (EP) — The verage middle-class American fam- y has become "22 per cent less enerous—or 22 per cent more tingy, if you prefer—over the past ecade," **The Washington Daily ews** observes here.

Noting that churches and char- able organizations "now have, from o less authority than the Internal evenue Service (IRS), confirma- on of their suspicion that it's get- ng harder to persuade Americans part with a buck," the newspaper ent on to state:

"During the 1960's an IRS anal- sis shows, Americans who itemize eir tax deductions gave away an verage of 3.73 per cent of their djusted gross income to various hilanthropic causes. In 1970—the test year for which figures have een computed — contributions to urch and charity averaged only 9 per cent of adjusted gross in- omes. In practical terms, that eans the average middle-class merican family has become 22 per nt less generous—or 22 per cent ore stingy, if you prefer—over the st decade."

ACOB STAM WITH THE LORD

Patterson, N.J. (EP)—Jacob Stam, , died April 19 following surgery re where he had lived and worked an attorney while serving since 36 as a Trustee for the Latin merican Mission.

Stam, father of two LAM mission- ies—Dr. John Stam and Mrs. doit (Ruth) Stevens, was des- bed as an active and joyful Chris- n layman with seemingly inex- ustible sources of physical and iritual energy. He served as presi- nt of the Board of Trustees for of the 36 years he was a member. He gave nearly half his time to e work of Jesus Christ. Stam was sociated in the leadership of Moody ble Institute, the Billy Graham vangelistic Association, the Gideons ternational, Christian Business en's Committee, Youth for Christ, ocket Testament League, Word of fe, Israel's Hope, Men in Action, M. Stearns Missionary Fund, and ar of Hope Mission in his home wn.

RELIGIONS ANTI-HEROIN ROLE CITED

Washington, D.C. (EP)—For get- ting some addicts off heroin, religion may be better than methadone, the government's top drug-abuse official said here.

Dr. Jerome H. Jaffe said treat- ment with the heroin substitute "is perhaps the approach that has the widest appeal for the drug user and is, for the ones we see in urban areas, the approach that is most likely to have a significant impact on social adjustment."

But the 38-year-old director of the Special Action Office for Drug Abuse presentation said, "We have seen some remarkable changes in addicts with a varied number of religious approaches. I don't mean just one particular religion. There are Teen Challenge, Addicts for Jesus, Black Muslims and Zen Buddhism. People find another cause. It's sort of a change through a new commitment to something. That has certainly changed a number of people.

"Now how long that will persist, I don't know," he admitted. "Nobody predicts how long a particular changed behavior will persist."

BUNKER'S TV BIGOTRY OFFENDS JEWISH LEADERS

New York (EP) — The American Jewish Congress has challenged the producers of the weekly telecast "All in the Family" and the idea that Archie Bunker makes people more tolerant.

"There is no such thing as a harm- less bigot any more than there is such a thing as a friendly cancer or a benign drug-pusher or a lovable murderer or rapist," Rabbi Arthur J. Lelyveld, president of the con- gress, stated.

The remarks appear in the April 28 issue of Congress bi-weekly, official organ of the Jewish con- gress, in an article de-bunking "The Archie Bunker Syndrome."

To the rabbi, the award-winning TV program creates "a new freedom to be offensive."

"If you would think for a moment about applying the same technique of ridicule, or merciless satire, to other social evils of our time, you would think twice about applying lampooning and laughter to bigotry," he said. "Slums are not entertaining. War is not entertaining. And bigotry is not entertaining.

SEES JESUS PEOPLE RETURNING TO ESTABLISHED CHURCH

Seattle (EP) — For a variety of complex reasons, the Jesus People are edging back to the church of their parents.

So says Ray Ruppert, religion editor for the Seattle Times.

"The institutional church is being rediscovered as a living and hopeful community by many of those who were ready a short time ago to abandon the church as a rigid and obsolete structure," he said.

One reason was the realization among street-Christians that many of the young people who were con- verted suddenly and dramatically in city parks at Gospel rock festivals often fell away rather quickly.

Another factor, Ruppert pointed out, was the willingness of church laymen and clergy to accept them when they made the first tentative steps back. He said the charismatic movement, in many cases, softened adults for the acceptance.

OPEN HOUSE DRAWS PRAY-ERS

By Anna S. Racz

Bethlehem, Pa. (EP) — Every Tuesday morning in Bethlehem, a charming and gracious lady opens her home for prayer and worship.

In the kitchen, coffee and tea stand prepared. There is always a cake or some other "goody" to enjoy with our beverage.

The dining room table is set, buffet style, waiting for anyone who might want to remain for lunch, with special prayer and counseling to follow.

There is no set pattern here. The service is started by singing, Then we worship as the Holy Spirit directs.

This group is unique in two res- pects. First, it is comprised of people from various denominations, who harmonize beautifully. Second, many of the songs we sing are Bible verses, which have inspired someone to cradle the beautiful words in music.

Sometimes the melody is inspired; sometimes it is taken from an al- ready familiar tune.

The result of this meeting is spiritual dessert for all during the rest of the week.

HAMEL TRAVELS NORTH

REV J. D. HAMEL, pastor of the Sarasota, Florida Brethren Church, evangelist, radio and television preacher, held revival services in the Hillcrest Brethren Church in Dayton, Ohio April 23-28 and in Vinco, Pennsylvania Brethren Church April 30 - May 7 as well as attending the National Brethren Mission Board meeting April 17-18.

During the six day "Abundant Life Campaign" in Dayton, Ohio Rev. Hamel was the guest speaker at chapel for the Dayton Christian High School, guest speaker at the Dayton Civitan Club in downtown Dayton, and at the Riverside Ministerial Association; and gave lectures to several classes at Belmont High School. He and the pastor also attended a meeting of the "New Life Institute" which was being held at the Pleasant Hill Brethren Church. Rev. Hamel was also interviewed by Rev. Clarence Morrison, manager of radio station WFCJ who was present for the Wednesday "kick-off" meeting held before the revival. Rev. Clayton Berkshire and his evangelism committee planned a carry-in revival "Kick-off Dinner" Wednesday evening which was very well attended. On Thursday evening another meeting was held by the evangelist on "How to be a soul-winner." Over 50 attended this meeting.

The visible results for this six-day meeting were 10 first-time confessions and 12 rededications with an average attendance of 146. During the meeting the evangelist lived in the spacious home of Mr. and Mrs. Carl Denlinger where every kindness was extended by this family who were so very generous in their hospitality. They will always be remembered for this special ministry.

During the meeting the pastor and evangelism committee inaugurated three "after-service fellowships" with refreshments with an average attendance of over 100 at each of these informal gatherings. A youth "Coke Party" after the service on Friday night was held with over 40 young people in attendance. A special "Florida Day" was held Friday before the meeting with over 25 at a potluck dinner in honor of the visiting evangelist.

Each night delegations from surrounding Brethren Churches attended along with Brethren pastors Rev. James Fields, Rev. Don Rowser, Rev. Herb Gilmer, Rev. Bill Walk, Rev. Cecil Bolton, Rev. Bill Ross, and Rev. Dale RuLon as well as Mr. Virgil Barnhart, president of the National Laymen's Association. A delegation attended several nights from the Dayton Rescue Mission where Mr. Myron Kem is president of the Board of Directors.

During the "Spring Soul Cleaning Time" campaign at the Vinco, Pennsylvania Brethren Church April 30 - May 7 we had an average attendance of 261 with a Sunday evening high of 308 with 67 rededications and 18 first-time confessions.

The unique feature of the Vinco Brethren is their youth fellowship which has over 90 in attendance a their meetings in a special building dedicated just to th youth of the church. They attended the meeting in larg numbers in spite of many community and outsid activities. Such loyalty is to be commended. After th services two nights were given to a shared ministr with the youth answering their written questions; ar two nights were given by the evangelist after the ev ning services to lecture and give direction on "How t be a Soul-winner" and a follow-up program entitle "Winning is Just Beginning." Extra chairs had to b used for the attendance.

Rev. Bill Cole of Vinco and Rev. W. Clayton Berkshi of Dayton and their evangelism committees made e tended preparations long before our arrival on the fiel A definite and unique program of advertising by bo of these men was sent out well in advance of the mee ings so that a great deal of enthusiasm had alread been manifested. Prayerful support, enthusiastic spir ual singing, splendid attendance, and excellent intere were outstanding in these meetings. The pastors ar evangelist were "on the go" constantly in person visitation with the unsaved and others in need of spir ual help. Many splendid results were observed fro these personal contacts.

During the meeting at Vinco the evangelist had th privilege of staying at the home of his older broth Mr. and Mrs. Bertram Hamel in Park Hill, Pennsylvani During the meeting the evangelist was the guest speak at the Johnstown Second Brethren Church for th Brethren Youth Awards Banquet and was a guest a participated in the dedication service for the Conemau Brethren Church which he attended while in hi school.

During the meetings the evangelist used a trump to lead the music with song leaders Rev. Clayton Ber shire for Dayton and Mr. Jim Mackall at Vinco. T singing was extra special with full choirs in attendan at all services. The evangelist also presented gosp magic object lessons for the children.

The evangelist was challenged by the faithfulness the Brethren. The cooperation of the churches and th pastors was tremendous. Scores of telephone calls we made, personal door to door invitations were extende and hundreds of cards advertising the meetings we given out and placed in store windows. I again wa to thank the Dayton and Vinco Brethren for their fai fulness and the joy of serving Jesus with them. I sh long remember the spiritual fellowship of the Brethr

These are great days for revival and every Brethr Church is urged to make these days of "aggressi evangelism" for Christ. People today are willing listen! Thank God for Revival!

Evangelist J. D. Hame
Sarasota, Florida

WHEN CHURCHES DISCOVER ONE ANOTHER

ew opportunities for outreach unfold

by Linda K. Beher



DOC SHANK, PASTOR OF THE MAURERTOWN, ST. LUKE, AND LIBERTY BRETHREN CHURCHES IN SHENANDOAH COUNTY, VIRGINIA, has been involved in the development of the experiment described in the following story. He participated as a member of the original Planning Committee and has served on the Administrative Council of SCIPS continuously. He has served on the Migrant Ministry Task Group and is serving now on a special committee making plans for Key '73 thrusts in the County.

Other Brethren who are personally involved in SCIPS are Barbara (Mrs. Paul) Racey, a member of the Administrative Council and currently working in the planning of a demonstrated teaching training program for Sunday School teachers which will be hosted by the St. Luke Brethren church. Paul Will, is a member of SCIPS' Finance Committee and Alvin Vann is a member of a lay Task Group on strengthening town and country churches.

The following story is adapted from the March 15 MESSENGER.
Coordinator of Christian Ministries
Norman L. Harsh

ROM THE LOOKOUT TOWER above Woodstock, Virginia, the seven bends of the Shenandoah's North rk curve in and out of farmland, rich with fence vs and ordered fields. To the west neat rows of apple es, winesap, golden delicious, Jonathan, fill the low s.

Brethren and other German folk trekking down from north during Revolutionary War years stopped near river and stayed. They built their homes and rches on or near the limestone outcroppings that tilize the red soil.

The little towns of Shenandoah County cluster in the bends of the river that, long before the Indians named the land "beautiful daughter of the stars," drained the wide valley between the Blue Ridge Mountains and the Alleghenies. From the lookout point it is easy to spot their water towers and the steeples of their churches.

In fact, the countryside of Shenandoah County is filled with churches—114 Protestant ones and a lone Roman Catholic parish. The people who attend them are like the quiet land that surrounds them, has shaped

(continued on next page)

them for generations: yielding only a little to the pressures for change that an urban society is bringing to bear on a long-rural culture. Conglomerates, councils (notably councils of churches), mergers—all are regarded with suspicion where fierce individualism and the comforts of tradition are highly valued.

But the churches in the county struggle to stay vital. Many of their pastors experience a sense of isolation from one another, in spite of a fairly active ministerial association. And denominational executives wonder what to do with the churches that cannot afford full-time pastors.

Closing is not the answer. So rich are they in family lore that some stand empty far out in the country until Sunday mornings when families drive twenty-five or fifty miles to get to the meetinghouses of their childhood. Grandfathers and second cousins are buried in the crowded little cemeteries. Those churches mean home.

The story of Shenandoah County Interchurch Planning Service— SCIPS to most countians—is the story of one way in which those churches have begun to fulfill their ministries more effectively, both individually and together. With task groups working at a resort ministry, overseeing a project with prisoners at the county jail, establishing neighborhood church clusters, and extending a fellowship to migrants, lay persons and pastors from a dozen denominations participate in new ways in the ongoing life of the county.

Shenandoah District Executive Stanley R. Wampler had a hand in SCIPS' beginnings in 1967. "Bernie Zerkel (executive for the Shenandoah Association of the United Church of Christ) and I kept bumping into each other as we worked with our churches in the county. It began to seem to us that we could do some of our ministry together. We suggested to the Virginia Council of Churches that it call a consultation of the county's denominational executives to study our situation."

Local pastors and laymen became involved. And together they worked intensively to produce "A Study of the Churches of Shenandoah County." Its profile of church membership, size, location, and pastoral supply confirmed what Stanley and Bernie had guessed in the beginning: an overlapping of energies and efforts by nearly everyone.

"We visited various neighborhoods in the county to get clusters of churches together," Stanley recalled. "In almost every meeting people would say, 'We know we have too many church buildings. But we don't know what to do about it.'"

The study period continued for about three yea while pastors, laymen, and executives pondered "wh to do about it." They dreamed of an agency which wou have funding from each judicatory at $100 a chur and from individual churches, as each could, accordi to size. For its twelve churches, the Shenandoah Distr of the Church of the Brethren contributes $1,200 a ye

And finally, in July 1970, SCIPS officially debuted a two-year experimental program, with Norman Harsh as coordinator.

People in Shenandoah County quickly labeled h "Mr. Church Closer."

"The idea was never to close churches," Stanley e phasized. "The idea was to look at a mutual ministr what we could do together rather than separately."

And closing churches would simply not fit the natu of Norman Harsh. A soft-spoken West Virginia nati Norman pastored the Barren Ridge Church of t Brethren for ten years before moving down the val to Woodstock.

He came to his new post well prepared to take administrative tasks, having served as district execut secretary for churches in West Virginia and weste Maryland. He participated in an experimental progr in church renewal sponsored by the General Boa among congregations in Virginia and California. served as a member of the board for five years. A se of modesty, typical of the people of the valley, charact izes Norman. He worries about communicating cr tively and effectively. But he doesn't have to fake a l and respect for the rural valley and for the people a their fears and hopes for their churches.

He knew, though, that his task would not be an e one. Roger Combs, pastor of Valley Pike Church of Brethren, describes the situation Norman faced: "Th is a fear of being tied into something larger; there i fear of the size of things."

Lutheran pastor Leonard J. Larsen's reaction typif early response to SCIPS. "When SCIPS first came h I had some reservations about it. I asked, just w was it going to do? I later realized that the same qu tion being asked about SCIPS could be asked about churches in this county: 'What are they doing?' T only reason that the question isn't asked about churches is that the churches have been here for as l as people can remember. And so they simply acc them and don't question the reason for their existen

"Combining capabilities rather than organizations' how Norman would explain the function of SCIPS skeptics who feared it had come to their valley to cre



perchurches. "People's fear that their small church not all it should be, struggling as it does, grows out their devotion to the church. One of the possibilities SCIPS is to help smaller churches examine new ideas d cooperative approaches toward faithful witness and vice."

An early SCIPS effort at new approaches focused on e seven tiny churches in Powell's Fort Valley. About 00 persons live in the spoon-shaped depression in the rth end of Massanutten Mountain. Roads to the other e of the mountain, and the towns, are few. But the rt Valley Interchurch Council is working to combat e sense of separation that people there could feel. Two men from each congregation comprise the council; ere is no resident pastor there.

Hilda Tamkin runs the Seven Fountains post office m a alcove in her home in the Fort Valley. She is a ong woman with a shy but ready smile. On the council e represented her United Methodist congregation last ar. "The Interchurch Council began doing some things t we had already done," she reflected, "like the sun- e service every Easter. But vacation Bible school ld not have happened, at least for our church. There ren't enough kids, and no one to teach.

When the council began, some people didn't accept but we couldn't have had the Bible School without it."

Lawrence Helsley was elected to the ministry in 1919 the Columbia Furnace Church of the Brethren. He still ves over the Massanutten to the Fort Valley once a nth to preach a service at the Church of the Brethren re, and supplies other pulpits on the other Sundays. ring the week he operates Wayside Grocery, where can buy anything from rubbing alcohol to home- de coconut candy. He doesn't mind reminiscing about valley where he has lived all his life and where he red his twelve children. "At my age I'm content to the young folks take over," he declared, though he nts himself among staunch supporters of SCIPS. ople need to work together."

SCIPS attempts to provide ways to bring people ether across all kinds of 'barriers,' like denomina- al lines, in order to foster communication and con- ," Norman pointed out. "It's developing a sense of ponsibility for caring about what goes on in our ghborhoods. The Fort Valley Interchurch Council n example of these ideas being put into practice."

ringing people together works in another way when nandoah County residents attempt a ministry at ce Mountain Resort.

kiing and summer recreation at Bryce draw a monied wd from Washington, D.C., and Richmond, persons lthy enough to build handsome second homes on steep wooded mountainsides, or to buy one of the dominium apartments the Bryce Corporation is ting up.

he gap between longtime residents of the area and newcomers are painful. Local people who missed out the profit that resulted from buying land cheap and ing it high in small lots tend to regard their new ghbors as intruders, different and alien.

When some SCIPS advocates saw a place for a min- y at the resort, a task group went to work. Roman holic mass celebrated at a Lutheran church, a coffee- se setting at the ski lodge with folk singing and versation, and, this year, Saturday evening Protestant services at nearby Trinity United Church of Christ are ongoing wintertime activities.

Trinity pastor John Ware, co-chairman of the resort ministries task group, commented, "People in the country are beginning to realize that the affluent skiers are really just people, with the same very human kinds of problems and frustrations." Until the resort ministry, Roman Catholic participation in efforts at cooperation had been nonexistent. It is significant now that Father Salvator Ciullo is a full-fledged member of the SCIPS team.

More than the other ministries SCIPS is enabling, though, the Bryce Resort ministry has its detractors. One is David C. Derby, pastor of the Strasburg Christian (Disciples of Christ) Church. "Let's face it: The people who go to Bryce for weekends are trying to escape the church." Pastor Derby, who last fall was named a pastoral delegate for his denomination to SCIPS' administrative council, sees more value in such efforts as the Interchurch Council in the Fort Valley. But he pushes for a new focus on activities like family counseling. His frustration runs deep at not being able to pique similar excitment in other Strasburg pastors in such a venture for their own communities. But he is not sure that SCIPS is the agency to work at it.

Grade school teacher Harold Ebersole, church board chairman of Valley Pike church, admits that SCIPS has risked general approval by engaging in a ministry like the one at Bryce. "People don't identify with the skiers. The ministry is not one from which they feel a direct return. You know, people ask, 'What do we get out of it?' And maybe there's not much that an individual person or an individual church does get out of it. This is a wrong attitude that we have about much of our giving. But this is the attitude we have, and we have to accept it, and work with it, even if we think it wrong."

Twenty-five churches and 120 of their Sunday school teachers and superintendents did "get something out of it" last fall in a leadership training workshop. Harold chaired the task group doing the planning, and a new group is being formed now to undertake similar efforts.

Another kind of willingness to reach out developed when a SCIPS task group found direction in the biblical injunction, "When I was in prison, you visited me." Its members began planning ways to minister to prisoners at the county jail. Placing copies of Today's English Version of the Psalms and the New Testament in the jail and chaplaincy counseling were early efforts. And at Christmastime gifts like after-shave lotion and toothbrushes went to prisoners from drugstores in the county. Task group attempts to tie into Offender Aid and Rehabilitation of Virginia (OAR) were successful, and SCIPS volunteers trained with OAR personnel and experienced in counseling prisoners in supervised settings. So far Norman has received no negative feedback from persons who might feel the SCIPS ministry is "making it too easy" for the prisoners. Jimmy R. Robinson, pastor of the Pleasant View and Wakeman's Grove congregations of Brethren, noted that "SCIPS enables churches to have a part in ministry to the county—like the jail ministry—which, individually, they would not have begun."

Jimmy has participated in SCIPS since its beginning in Shenandoah County. He can communicate enthusiasm for its "missionary" quality to neighbors of the county

like the prisoners and the skiers at Bryce. But he is enthusiastic, too, about his current involvement with other Edinburg-area churches in an experimental cluster, initiated by a task group on strengthening town and country churches. When Edinburg pastors met last fall to discuss the possibilities of a cluster experiment and the hope it might hold for church renewal, it was their first meeting in two years.

"The SCIPS task group prepared materials on clustering only as an excuse for these pastors to get together and begin their own process," Norman indicated. The pastors have met again to define their common problems and to determine how to proceed. Lay involvement is occurring in three Thursday night meetings during Lent. Denominational executives are eager for more interchurch clusters to happen, particularly because of the significant relationships they encourage. Even talking about cluster experiences seems to enhance relationships: "This task group has made no headlines," Norman laughed. "But its members have related well."

Maxine Rosen, whose family-owned tire sales company has been near Mount Jackson for years, is one of the eight lay persons on the town and country churches task group. But her involvement with SCIPS extends beyond that. Her congregation, the Cedar Grove Church of the Brethren, collaborated with the Valley Central United Church of Christ a hundred yards away in a self-study period. The results are joint Bible school classes, supper meetings, and Easter services. A summer weekend camp experience with the young people of both congregations proved so successful that entire families plan a similar outing next summer. The two churches have agreed to support a joint pastoral program. While they seek a minister, Dr. Warren Bowman, president emeritus of Bridgewater College, is serving as pastor on an interim basis.

Both congregations participated, too, in the fellowship extended to the migrant workers in the New Market and Woodstock areas who harvest the rich crops of apples in the county. "Through SCIPS we invited the migrant workers to three evening picnics. Our people have been very appreciative of the work with the migrant," Maxine affirmed.

Response from some of the ninety workers who attended the picnics point to their delight at being accepted for a change in one of the communities where they work. One woman paying her tire bill at Rosen's said that the picnics were the first community events anywhere to which the workers had been invited.

One member of the migrant ministry task group—now disbanded until next harvesttime—was Kathy Coffman, a young city-dweller-turned-rural when she came with her husband to the valley where he was born. "Here you can't escape your neighbors who are in need. They are too visible. Every morning that I come to work during the harvest season, I pass the migrants in the orchards.

"There's a tradition about helping here. Migrants contribute a lot to the economy of this county. Part of the year they are our neighbors, and we have a lot to do make them feel at home."

What of the future? Begun as a two-year pilot p gram, SCIPS has received the go-ahead from its adm istrative council to continue a third year. Jimmy Rob son reflected, "Even though SCIPS is going into its s ond year, it's still a 'babe.' Each time we meet we t to see what direction we're going."

New directions are not difficult to see.

Cletus Lindamood owns and operates a mill in Ed burg. He has been a member of the Pleasant Vi Church of the Brethren since 1916, and as chairman Shenandoah County's board of supervisors has watch the county's deepening recognition that persons m work together for the good life. "This is healthy for t county," he maintains. Miller Lindamood sees SCI finding ways to enrich home and family life—"the c institution that needs the most consideration in a community." He hopes that SCIPS can become an ag for good at the county farm, where some residents ha lived since they were children.

Youth ministries, a day care center, and work w retarded youngsters are among other tasks that SCI may be able to undertake in the next fifteen month

"When you start something new, people are slow get the vision, not because they are against it, but cause they resist change," Stanley Wampler said. "E where there is an opportunity for ministry that peo can see, they are glad to share in it."

Getting the vision may mean coming to a new und standing of what the church is in Shenandoah Coun Listening to Norman Harsh comparing the church t tree—"The roots and branches spread out from trunk, where they have unity. They go in all directio but the fruit is the same"—recalls Jesus' words, "I the vine," and Paul's description of the church as body of Christ.

Harold Ebersole noted, "At the first SCIPS meeti I attended I realized that the fourteen or eighteen p sons there were from at least ten denominations. T fellowship before the meeting—the chairman usua had to call for order more than once; as we work through a series of problems; and later, after we h come up with answers—this fellowship was amazing.

"It seems as if we can cooperate in work, in play, education. But we can't in church!"

In Shenandoah County cooperation has become a s of life for 115 churches whose members are work and dreaming—"not in lockstep," according to Norm Harsh, but "responsibly, whether separately together."

Linda K. Beher is Assistant Editor of t MESSENGER, official organ of the Church the Brethren.

"FIRST THINGS FIRST"
Matthew 6:33

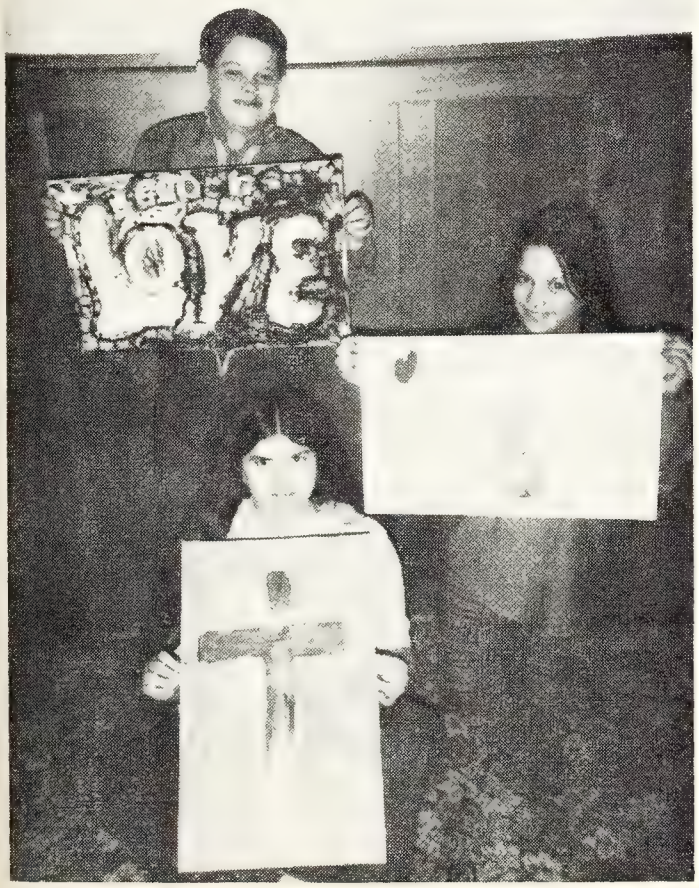
CHRISTIAN EDUCATION

YOUTH FORM FOLK CHOIR

THE COMBINED BYC group in Cameron, W. Va. has recently been very energetic. The youth pre-ıred for the coffee-house that the Collegiate Crusader ₃m had last March. Posters were made, new articles ıblished and the social room decorated. That night a ecial service called "Celebration" was presented. The ung people were very responsive to this new type of ɔrship. We are now in the process of making several worship services based on the "Celebration" for our weekly youth meetings. One Brethren Youth member, Eddie Williams, wrote this song:

ETERNAL SALVATION

The sun goes down, the moon comes up,
And angels sing from Heaven above.
God says I'm His, I'll go to Him,
Gonna live eternally free from sin.
The sun goes down, the moon comes up,
And angels sing from Heaven above.
God gave His son for all our sins,
So we could live in salvation to the end.
The sun goes down, the moon comes up,
And angels sing from Heaven Above.



Brenda Murphy, Roger Briggs, and Laura Every show signs they made for the coffeehouse.



Starting from the center and going clockwise are Eddie Williams, Karen Johnson, Laura Every, Patti Shilling, Sue Briggs, Laura Chambers, Brenda Murphy (partially shown), and Roger Briggs.

Eddie, 12-years-old, sang this as a solo in our Easter service. The tune is from a "Partridge Family" song.

Since the young people grew very interested in the songs the Collegiate team sang, we have formed a folk choir. More music books have been bought. The choir will sing for the local House of Prayer on Mother's Day.

The group plans, Lord willing, to have a bonfire this summer and several recreational activities included in our regular meetings.

—Dave Chambers

NEW REGAL BOOKS

HOW TO BE A CHRISTIAN IN AN UNCHRISTIAN WORLD

by FRITZ RIDENOUR

HOW TO BE A CHRISTIAN IN AN UNCHRISTIAN WORLD expresses real empathy for what the author calls the "typical Christian" and does not attempt to provide "pat" answers to bewildering, baffling, vexing problems faced in today's pluralistic society. Instead, this study confronts these unsettling questions with the person of Jesus Christ, who claimed to be final Truth.

HOW TO BE A CHRISTIAN IN AN UNCHRISTIAN WORLD could properly be described as "popular apologetics"—in other words, what the Christian defends because he believes it to be right, based on Colossians.

This book seeks to help readers:

Understand how secular man thinks—why he says there is no absolute truth . . . anywhere;

Determine how today's Christian thinks, if he is willing to take his Bible seriously;

Design a practical achievable Christian life-style in the midst of secular society influenced by atheistic existential views.

Fritz Ridenour is one of today's most popular writers for young people and young-thinking people. His eight Regal paperback titles have hit the "millions in print" figure with **How to Be a Christian Without Being Religious** leading and exceeding the one-million mark. Runners-up are **It All Depends, Tell It Like It Is** and **Who Says?** Paper (S124106) 95¢

FUNTASTICS—119 WAYS

TO KEEP TEENS IN FUN FOR A YEAR

Have you discovered that just any old game will not do when it comes to teens? Do you want to help them look forward to your gatherings, look forward to meeting people, invite friends because "it's fun"?

FUNTASTICS is for you! Here is a collection of tested fun ideas, proven successful with teens. Not only are there enough fun-time ideas to last a leader for over a year, but FUNTASTICS also contains helpful tips on party preparation, publicity, decoration, programs, refreshments and other party details.

Author Louis Inks shares his life with young peop in church groups, at camps and at the First Bapt Church in San Jose, California. He believes that t vital church today ministers to every aspect of t teenager's life . . . spiritual, social, emotional and ph sical. These 119 successful games and fun-time pla will help you do just that for your young peop ($1.25 paper)

NEW AUDIO-VISUAL GUIDE

The National BCE office staff is in the process reorganizing the operations of the filmstrip library a the cassette library into the new Audio-Visual Depa ment. The purposes of the reorganization are to provi quality service to our customers and to simplify off procedures.

One of the first goals of the Audio-Visual Departme is to produce a new AUDIO-VISUAL GUIDE. As ma of you know, since our last manual was produced have added to our library many new and thoug provoking filmstrips. In addition, we have also inclu the cassette library, containing 32 cassettes. Obvious with these additions the old manual is obsolete. The n AUDIO-VISUAL GUIDE will contain a complete listi of the current filmstrips, records, and cassettes, cla fied according to subject matter and aimed to all a groups in your church.

The AUDIO-VISUAL GUIDE will be available af August 15 and will be the official A-V guide af September 1, 1972. You may pick up your free copy t General Conference, or we will mail your copy to y free of charge. However, it is important that you rese your copy by returning the accompanying order bla now! We need an estimate of how many guides to p duce. Whether you have a copy of the present filmst manual or not, please write for your copy of the AUD VISUAL GUIDE today.

IMPORTANT NOTICE — Throughout the summ months, our entire library will be **reclassified** and **numbered.** As a result all other filmstrip manuals w be completely obsolete. It is important that you w now. Send the accompanying order blank and all respondence concerning A-V materials to:

AUDIO-VISUAL DEPARTMENT
Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

(continue to make all checks and money orders rental payments to **Board of Christian Education.**)

AUDIO-VISUAL GUIDE ORDER BLANK

Please reserve _____ free copies of the new AUDIO-VISUAL GUIDE. We understand that the new guide supercedes all other filmstrip manuals. We will:

_____ pick up our guide(s) at General Conference in August;

_____ expect our guide(s) by mail about September 1, 1972.

NAME _____

ADDRESS _____

CHURCH _____

WHEN THE BIRDS SANG

"The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle-dove is heard in the land" (Song of Solomon 2:12).





NCE UPON A TIME all the birds of the forest and field came together in the glade. They had never een all together before, and they were astonished and mewhat afraid. The canaries and love-birds were raid of the falcons and hawks; the sparrows and star-ngs were jealous of the bright plummage of the scarlet nagers and the bluebirds. The birds from the south ere awed by the birds from the north. The snowbirds nd blackbirds would hardly mix, and the golden easants strutted while the quail trembled in the grass. Then someone started the word around: "Let's have chorus." And they took as their motto: "Praise the ord, all ye birds" (Ps. 148:10). But that was just here the trouble began. The blue jay, who thought he as the kingfish, wanted to lead the chorus and his ice was not suitable for that. The bird of paradise, hile she came from a long lineage with a beautiful me, was more concerned about the feathers in her t than about her voice, which is a very bad mistake r a chorister to make. The parrot, of course, had to be ught everything, but it was much better to teach him e right words than the wrong ones, as it was better teach the other birds the sweet notes than the sour es. They were going to keep Jim Crow out of the orus because he was black, but he had such a fine ss voice and was so dignified in his black suit, that ey had to let him in. The mockingbird was impudent d said to the catbird, "You're cuckoo" . . . which is t a very nice way for choristers to speak to one other.

Soon an argument developed about when rehearsal uld be held. Chanticleer, who thought the sun rose cause he crowed, wanted it in the morning. The ightingale wanted it in the evening. The lark said he would sing whenever the sun was shining, and the owl said he didn't give a hoot when it was just so it was at night. But they finally agreed on the morning as the time when the waking world most needed their song; yet they still had all the problems of their parts and places in the chorus. The hummingbird could only hum, and Jennie Wren sometimes twittered. The whippoorwill sang the oboe parts, the oriole took over the flute score and the bob-o-link sang the fife notes. Still they were quarrelling about where to sit, and who should fly first in the procession. In fact things got so bad that the vulture sat on a dead limb looking very tragic indeed.

Suddenly a dark cloud descended on the beautiful glade and what should have been a lovely place became a terrible one, and all the birds started flying at one another, and tearing at each other until feathers flew through the air and many a wing was broken. When the smoke of battle had cleared away, there lay little Robin Red-Breast with an arrow right through his heart. All the birds were frightened and sorrowful at what they had done, and they began to cry, "Who killed Robin?" But no one could be found who knew or who would admit that he killed Robin. Even if such a one had been found, that would not have brought Robin back to life. At that all the birds said, "It must never happen again." The dove said: "Let us have peace." And a new spirit filled the glade. But the only way they could have peace was to be so busy singing that they would not have time to fight, and to be happy in their songs that they would not be jealous of one another's plumage, or voice, or color, or position.

"The faultfinder seldom finds anything else."

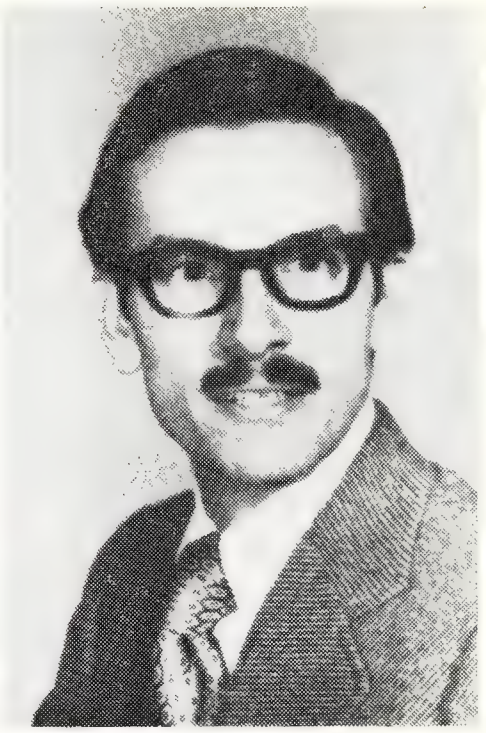
From the Pulpit, June 1945, page 138

SPEAKERS FOR THE OHIO DISTRICT CONFERENCE OF THE BRETHREN CHURCH

Two guests at the Ohio Conference will be Owen H. Alderfer and Doug Denbow.



Dr. Owen H. Alderfer



Douglas Denbow

Owen Alderfer came to the Ashland Theological Seminary in 1965 to be Professor of Church History. He is the editor of The Ashland Theological Bulletin, and has served on the Curriculum and the Religious Interests Committees.

Dr. Alderfer is a graduate of Upland College (California), Asbury Theological Seminary (Kentucky), and Claremont University Center (California). He is the General Conference Secretary of The Brethren in Christ Church and has contributed various articles to their official church paper **The Evangelical Visitor.**

Dr. and Mrs. Alderfer and their family participate in community and school activities. Mrs. Alderfer is a graduate of Ashland College, and teaches kindergarten at Taft School in Ashland.

Dr. Alderfer's inspirational message will be Friday evening.

Doug Denbow graduated from Ashland Theologic Seminary in 1971, and teaches at the Ashland Juni High School. He pastored the United Methodist Chur of Savannah, Ohio, previous to the formation of t Institute of Church Dynamics. His ministry has reach beyond his school and the Institute. He knows how talk with kids and he does it easily. He is a concern teacher and a Christian friend.

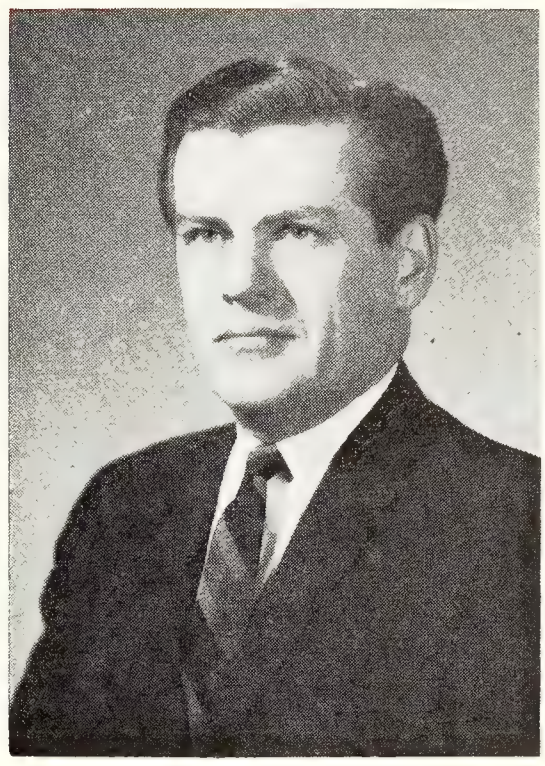
Mrs. Denbow is active in the Christian Wome organization in Ashland. They are members of the Fi Presbyterian Church.

Mr. Denbow is in charge of the Brethren Youth p gram. An exciting program with practical help and spiritual emphasis for every youth make this conf ence a **must.**

Charles Munson, Moderator-elect, Thursday, 7:30 p.m.
Herbert Gilmer, Friday, 8:45 a.m.
Ronald Waters, Moderator, Friday, 9:15 a.m.
John Byler, Saturday, 10:00 a.m.
Ray Aspinall, Saturday, 12:30 p.m.

RIGHT ON!

by DR. J. R. SHULTZ



WENTY PERCENT INCREASE in student enrollment! New students from India, East Malaysia, and other mission points. New Brethren students coming from Washington, D.C., Sarasota, Berlin, Canton, and Winding Waters! Also, two students in recent weeks have joined the Brethren Church and are beginning their preparation for the Christian ministry. Seminary graduates assuming pastorates and appointments in the mission fields. All of this is a dynamic movement in relation to the Gospel and the church today!

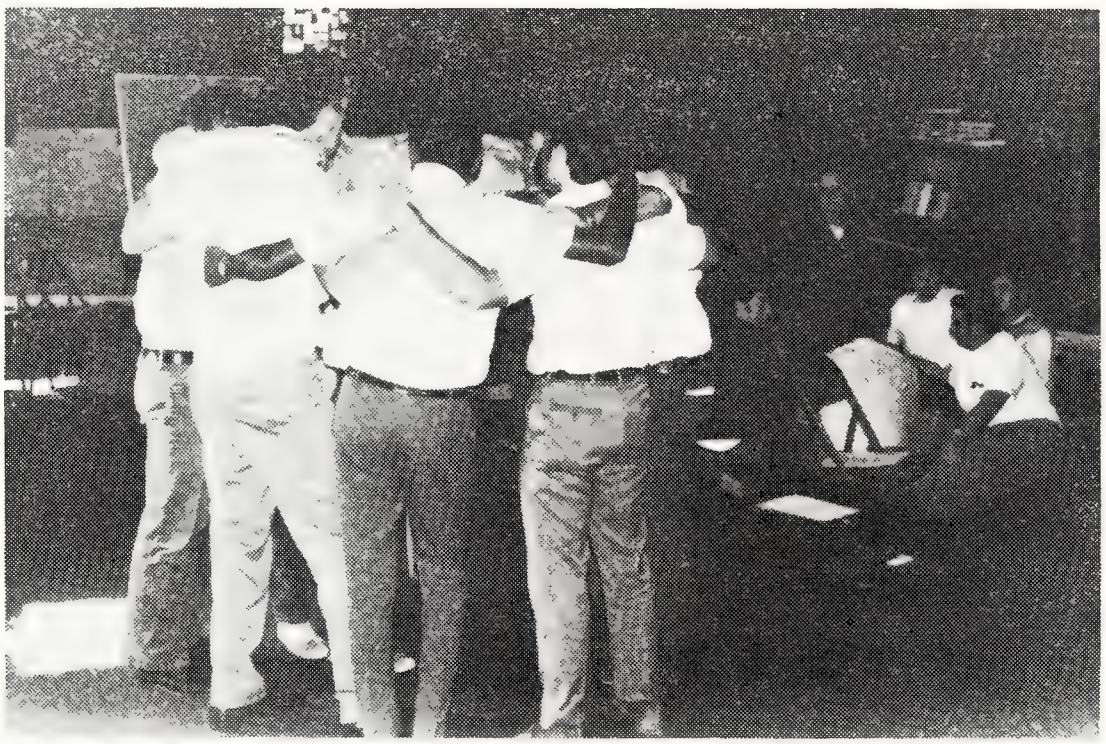
A spiritual "uprising" is also part of the student body this year. The students have been most responsive to the call of God in their lives. They have new concerns for one another, the church, and the Christian ministry. They are wishing and seeking to serve the Lord in churches which are alive to its faith and witness in mission. They are willing to serve with those who are willing to serve!

The Spirit has called them, the world needs them, and the church wants them. The church must now express its concern for the Christian ministry of the church in the same dynamic way which the students have expressed their desires serving. Most seminary students are trying to carry on a full-time job besides their studies. Some of them are attempting two jobs. Most of them are seeking to serve churches, while at the same time, they are carrying full academic loads. This is too much! Everyone suffers. One significant answer is the Ministerial Student Aid Fund. Add the cost of inflation to the twenty percent increase in enrollment, and you can realize the present needs. Student financial aid is absolutely essential. Please respond.

Ashland Theological Seminary

Ministerial





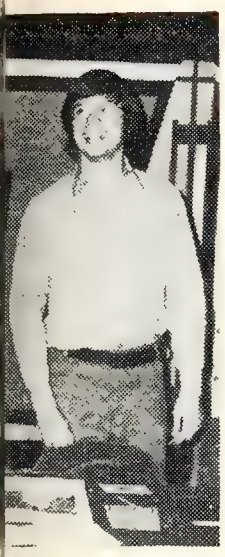
Sharing





Seeking

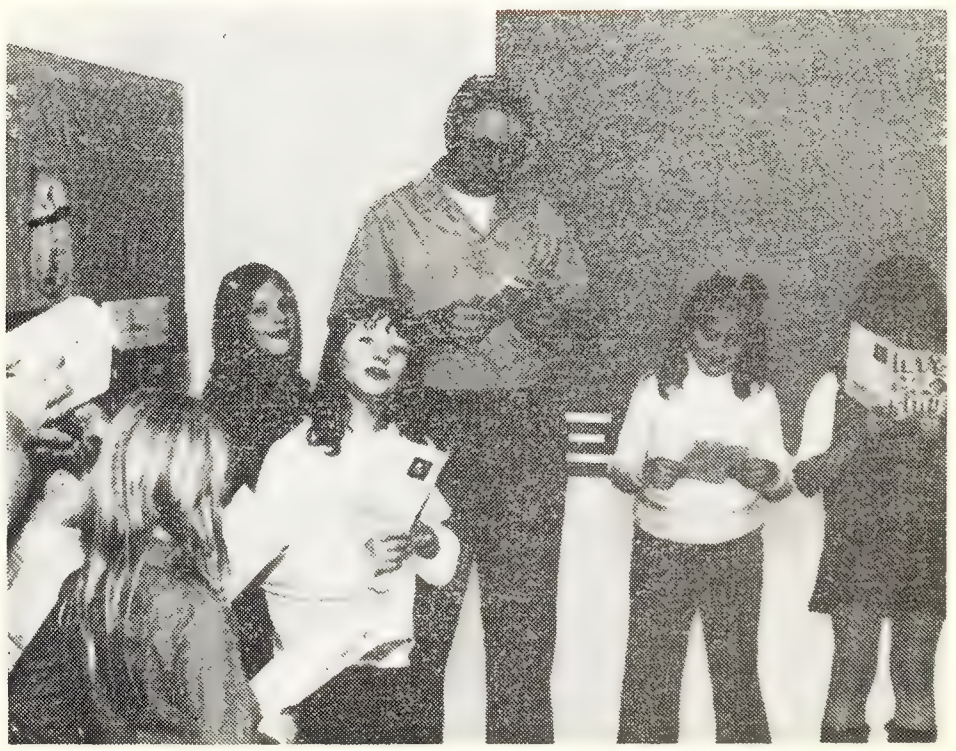
ent Aid Is





Praying





Teaching

MINISTERIAL STUDENT AID FUND

$15,000 needed for Ministerial Student Aid

Your sacrificial giving is needed . . .

. . . To spread the preaching of the Gospel

. . . To meet the rising cost of education

. . . To assist a growing number of ministerial students

THIRTY-THREE MINISTERIAL STUDENTS RECEIVED FINANCIAL AID IN THE PAST YEAR

Average assistance per student:

1967-68	$378.29
1968-69	399.93
1969-70	369.90
1970-71	473.23
1971-72	482.50

Seventy-eight Brethren churches made contributions to the Ministerial Student Aid Fund in the past year.

Costs of education continue to rise. Tuition, fees, board and room will average $3,494 per year for the pre-seminary student.

Tuition and fees for the seminary student will amount to $750—with living costs in addition to this.

Your gift to the Ministerial Student Aid Fund helps these men remain in school, and after training, to be a part of the Gospel ministry.

Send your offerings to:

MINISTERIAL STUDENT AID FUND

c/o Rev. George Solomon
619 Park Street
Ashland, Ohio 44805

SISTERHOOD

DEDICATED TO THE ONES I LOVE

ar girls,

The following letter was written with not only my n parents in mind but also yours. This is the issue at will come out between Mother's and Father's Days d I would like to dedicate my article to all of our rents who have given so much of themselves so freely. hope that my thoughts and words are reflections of hat each of you feel about those two super special gredients in your own home.



ar Dad and Mom,

Hi! Well, here it is spring again with green grass, lips, birds, warmth, . . . and I'm just so thankful for ing alive and healthy. I feel like I have a new lease life.

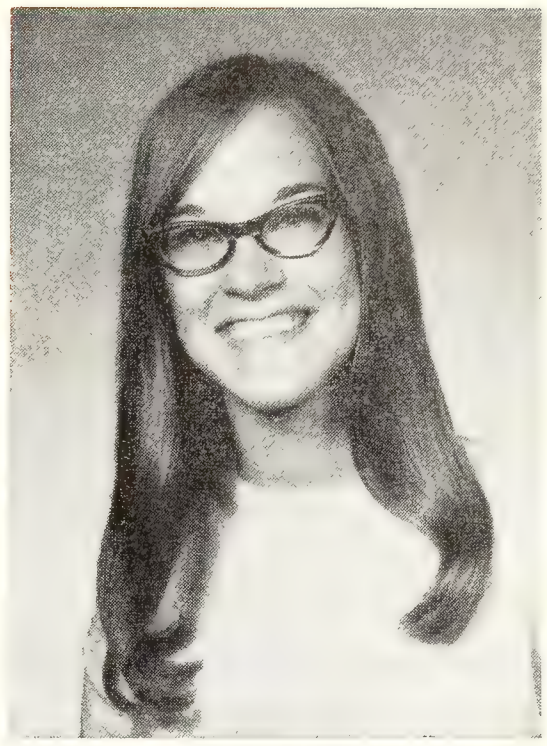
When I looked at my calendar today, I realized two ry special dates are approaching rapidly; Sunday, ay 14 and Sunday, June 18—Mother's Day and ther's Day. I guess that you probably circled them the calendar in red months ago . . . or could it have en an elf that did it?

Anyway, I wouldn't have forgotten them. For you e, I love you both everyday not only on those special ys. Really it's sad that we feel the need to set aside ly two days when we have 365 with which to nor you.

I'm so very thankful for having such neat parents. d really gave me two of the best. When I think about ing a parent, I only hope that I can be as good.

I can remember times when I know that you weren't proud of me. Sometimes I was a bad little kid and bad big kid for that matter. When I'd get into jams just needed a helping hand, I always took your help granted. I'm sorry for all those times. I also realize at just because I'm 21 that doesn't mean you've quit rrying. In some ways I guess, your worries are worse w that I'm big enough to make big messes.

I just want to say thanks. Thanks for being the way u are. Even though sometimes I may do things or y things that don't make you happy, I'm not trying be mean or selfish. I guess I just have to make some stakes for myself.



by Sherry Barnhart

Being with you two, sharing the ups and the downs of life, has meant so much to me. The proud looks, the smiles, the letters, the open arms, and the listening ears have made my life a greater experience and happier memory.

So even though sometimes I won't be at home to share those special days with you both, you know that I'll be there at heart thinking about you with great respect, love and gratitude.

God Bless You, Both!

All my love,
Sherry



WARSAW, INDIANA

THE JUNIOR SISTERHOOD of the First Brethren Church of Warsaw has been busy the past year.

Everyone enjoyed a Halloween "come as you are" party at the home of Diane Yoder in October.

In November the girls participated in a bandage rolling with the W.M.S. I at the home of Terri, Kathy, Barbie and Gena Griswold.

Then in January W.M.S. I were guests of the Sisterhood at the home of Jo Lynn Anderson.

In March a public service program was given with the Senior Sisterhood also participating.

In April the Juniors and Seniors went to the Flora Brethren's Home with gifts for the residents. They also presented a program. A memorable occasion was enjoyed by all.

At the present time we are having a "Travel Basket Auction." The proceeds will go to World Rel

We hope to have a picnic in August which will pr ably be held at an out-of-town park.

The girls choose a lady of the church each mo and present them with a gift. They also participate activities of the church such as helping on fellows nights, serving cookies, punch and coffee, choir a musical numbers including piano and guitar speci Most of the girls go caroling during the Christ season. They also send cards to the missionaries a shutins.

Mrs. Morton Huffer
Junior Sisterhood Patroness

MARINE PFC BAPTIZED IN SOUTH CHINA SEA

The office of the editor just received a newspaper put out by the personnel at Da Nang Airfield. One of its reporters SSgt. Dub Allen, USMC wrote a little article for publication in this base paper that deviated a bit from the usual news about evacuation of this place, the fighting that is going on in this place, etc. This article becomes a bit more personal to the Brethren as it is written about the activities of one of our own pastors, Chaplain Thomas Schultz.

THE SOUTH CHINA SEA, the eastern boundary of Vietnam, is quiet, peaceful and very beautiful. With its white beaches and gently rolling surf, it is hard to visualize that a war is going on just a few hundred yards from this sight.

One could even find himself being brought into a reverent mood. So it was on a quiet afternoon that Marine PFC Tony R. Stamphill, 23, of Albuquerque, N.M., a metalsmith for Marine Headquarters and Maintenance Squadron-15, was baptized into the Christian faith.

Navy Chaplain (Lt.) Thomas A. Schultz, 36, of Troy, Ohio, officiate the services with a short ceremony, where Stamphill confessed his faith. The Chaplain and Stamphill then turned and walked calmly into the rolling surf until they were about waist deep.

Chaplain Schultz explained to Stamphill that he would be baptized by Triune Immersion, which means that he would be dipped three times into the water representing the Holy Trinity of the Father, Son and the Holy Ghost.

Three times into the water, a prayer and Stamphill walked from the surf baptized and soon to be a member of the Church of Christ.



Marine baptized—PFC Tony R. Stamphill s baptized by Triune immersion by Chaplain Thomas A. Schultz in the South China S (USMC Photo)

POETRY CORNER

"NO SHORT-CUT MY CHILD"

Like the little child
On his way from school.
"Now, come right home
Was his mother's rule."
But another street he thought he'd try.
And an hour or two soon slipped by.
That night he saw his mother cry.
She scolded him and asked him why?
He answered her like we do You.
A short-cut he was taking too.
Sometimes it seems a long way home,
And we are tempted oft to roam.
But Jesus walks the same each day,
And stops and waits when Christians stray.
He calls us His "little children" too.
And forgives and forgets like mothers do.

tthew 7:14 "Because strait is the gate and narrow the way and few there be that find it."

"NEVER ALONE"

This child was born with inner fears,
Full of smiles and full of tears.
Afraid of this—afraid of that
A barking dog—a slinky cat.
As a little girl she didn't dare
To wander far from mother's care.
At night the dark was worst of all
She wanted someone near to call.
At twenty-one she should have wed
But chose the single life instead.
She would have been a lovely wife
Had children too and lived this life.
The tension finally made her ill.
She thought the cure was in a pill.
But happiness she'll never win
Until she puts her trust in Him.
She just must learn that God is Love
And ever watching from above.
He's with her always night and day
To ease her fears and hear her pray.

Matthew 28:20 "And lo, I am with you always, even unto the end of the world."

"WINDOWS IN HEAVEN"

Blessings will come from windows up there,
The Almighty sees that each has his share.
He delights most in giving each lonely one,
A touch on the brow for work he has done.
If you will but offer a tenth of each gift,
Into your life will come such a lift,
You'll feel like a bird soaring in air,
Free of all burdens—free of all care.
He asks for no more than this little bit,
But if you desire—and if you see fit,
To give even half of your worldly gain,
The peace in your heart will always remain.
Those windows will shine so you can look in,
And see all the glory hidden within.
Kept for the ones who love only Him,
Saved for the Christian washed free of sin.

lachi 3:10 "Bring ye all the tithes into the store-use, . . . if I will not open you the windows of heaven d pour you out a blessing."

"THOU HAST A PLAN"

The life I give fits only you.
Your tasks are planned—just follow through.
The yoke is neither loose nor tight,
It's made to wear both day and night.
I will adjust it if you say,
And make it perfect in every way.
Look up and see beyond the star,
Your Jesus loves you as you are.
Please don't copy another's way,
Ask my help—do what I say,
With bands of love I hold thee best.
For only love makes sad hearts rest.
Don't fret and cry and groan aloud,
Because of darkness in a cloud.
The sun will take away the night,
My yoke is easy, My burden light.

Matthew 11:30 "For my yoke is easy and my burden is light."

From Collection "THOU ART MY GOD"
Copyright, Helen Barnhart 1972

ASHLAND COLLEGE

ASHLAND, OHIO—The Rev. Joseph D. Hamel, pastor of the Sarasota First Brethren Church in Florida, was awarded an honorary degree of Doctor of Divinity by Ashland College at Commencement exercises on May 21.

An alumnus of Ashland College, he received the degree of bachelor of science in education in 1949 and the master of religious education degree from Ashland Theological Seminary in 1951.

In 10 years the Sarasota Church has grown from 70 members to over 500, with a winter attendance of over 650. This year the church dedicated a new sanctuary which will seat over 800 people. In the past 10 years a new parsonage has been purchased, an educational building has been completed, additional Sunday School buildings and several acres of land for new parking area purchased. This coming year plans include 500 apartment units to be built within a half block of the present church.

Rev. Hamel appears in "Who's Who in the South," is a Deputy Sheriff in the county with specific work in suicide prevention, has a certified teachers license for Ohio and Florida and is a substitute teacher in Sarasota.

He holds the rank of Lt. Col. in the Air Force Auxiliary C.A.P. He was named the outstanding Sarasota citizen of the year in 1964 and received the Sertoma Freedoms Award for outstanding patriotism.

Rev. Hamel has served the Brethren Church in many areas including national moderator of the General Conference, in addition to the moderator of the Central and Indiana districts. He has served on numerous boards of the Brethren Church and is known throughout the denomination as an outstanding evangelist.



Rev. J. D. Hamel

He is now in the sixth year of radio throughout west coast of Florida and has launched into weekly programs from the Church on Sunday mornings.

Rev. Hamel is an active state and community serv leader including chaplain of the Sarasota County Can Society, Sarasota United Need, Red Cross instruc member of the school board building and planning c mittee to name a few.

He is married to the former Jean Marie Rowsey. Th are the parents of Joan Ruth, a sophomore at Ashla College; John 16 and Janet Sue, 14.

ASHLAND, Ohio—Seven members of the Ashland College Faculty, who have been affiliated with the college for a combined total of 154 years, will retire at the end of this academic year.

The retirees and their service record include Dr. Raymond W. Bixler, (1929-72) 43 years; Dr. Milton Puterbaugh (1922-43 and 1960-72) 33 years; Mable Zehner (1926-72) 46 years; Dr. Paul K. Taylor (1940-45 and 1963-72) 14 years; Frederick W. Moore (1962-72) 10 years; Dr. Vergilius Ferm (1968-72) four years and Dr. Edwin A. Fensch (1968-72) four years.

Dr. Bixler, chairman of the history department and professor of history, has been dean of the college (1943-45) and president (1945-48) in addition to directing the social science division. Among his numerous honors are an honorary degree from Ashland College and a plaque from his colleagues at the conclusion of his 40 years of uninterrupted record of service at AC. He has noted frequently that his greatest satisfaction has come from his world-wide travels and his writings.

Dr. Puterbaugh, director of the division of science a professor of chemistry, was recently honored by Mohican District of the Ohio Academy of Science organizing the Mohican District Science Day at AC years ago and coordinating the project each year. has been active in the American Chemical Society a three years ago was named to a national committee prepare standardized tests in organic chemistry.

Miss Zehner, instructor in organ and college organ has received many honors for her talent and service college and community organizations. Her most rec was an award of merit presented by the Ohio Fede tion of Music Clubs in 1970. She is one of Ashlan outstanding musicians. In addition to her teaching AC, she has maintained a full schedule of piano organ students. In 1965 Ashland College paid trib to her musical contributions by starting the Ma Zehner Fund designed to provide funds to purch two pipe organs for the student's use.

Dr. Taylor, professor of physics, was a physicist gineer with the Radio Corp. of America in Camden, J. from 1945-63 before returning to the college's ence division. He was elected to senior membership the Institute of Electrical and Electronic Engineers d has many publications to his credit.

Moore, professor of English, has been a distinguished acher of English throughout the years. He was award- his M. Litt. degree from Cambridge University in gland in 1927.

Dr. Ferm, professor of philosophy, published his 27th ok in 1971 titled "Memoirs of a College Professor." s highly readable, interesting and humorous auto- graphy relates the story of his remarkable three- rt career—minister, educator and author. Still active his writing desk, Dr. Ferm modestly estimates that ne 12,000 students have taken his courses.

Dr. Fensch, professor of psychology, was affiliated th the Mansfield Public Schools for many years, be- e joining the AC faculty. He has a book to his credit ed "The Superintendency Team." In addition he has blished more than 30 magazine articles.

ANNOUNCEMENT

The National Laymen's Organization has set up a eaker's bureau of laymen who are capable and willing fill the pulpit while a pastor is on vacation, for lay- n public services or for special speaking engage- nts. Those men available are:

rgil Barnhart	123 Paula Drive, Germantown, Ohio 45327
yd Benshoff	148 Wilson St. Johnstown, Pa. 15906
n G. Bixler	Rt. 1, Box 109A Milford, Indiana 46542
dger Geaslen	2520 Fort Drive, S.E. Washington, D.C. 20023
bert W. French	923 N. Rt. 503 West Alexandria, Ohio 45381
n Golby	324 Chandler Ave. Johnstown, Pa. 15906
rman Ronk	227 College Ave. Ashland, Ohio 44805
n Gilbert	108 West Dayton St. West Alexandria, Ohio 45381
nes I. Mackall	R.D. 1 Mineral Point, Pa. 15942
yd Miller	Box 116 Roann, Indiana 46974

or further information, please contact:

Floyd Benshoff
148 Wilson St.
Johnstown, Pa. 15906

one of the individuals listed.



RETIREMENT APARTMENTS TO BE CONSTRUCTED AT ASHLAND

by DORMAN RON

THE BENEVOLENT BOARD of The Brethren Church continues to expand its outreach. Retirement apartments, which will provide life-time care, are being planned for the retiree who wants to belong to a retirement community.

The purpose of the retirement apartments is to provide comfortable housing for independent retirees at a modest cost in a Christian environment. The apartment area is planned to relieve the resident of building and grounds maintenance and responsibility.

Construction is possible through the modest "Life Use Plan" by which a resident is requested to provide the cost of one apartment and is assured life-tenancy or as long as the resident desires. Should a resident decide to withdraw, or should health require nursing care in the Health Center, a proportionate refund will be given, or credit given for nursing care. Refunds will be proportioned up to ten years of residency. Residents moving to the residential care area or the nursing section of the Health Center would receive proportionate credit on his cost of care.

To become a resident, a person must be in good health and be able to completely care for himself. Age 65 is the minimum age for residents, though an exception may be made by the Board of Trustees. Complete medical information must be furnished. The medical director will certify that the applicant is able to live safely in the apartment area. This certification is to be renewed each six months. When health conditions require, a resident of the apartments will be asked to transfer to the Health Center.

One and two bedroom apartments will be constructed on College Avenue and at 2000 Center Street. Each apartment will be furnished with refrigerator, range, disposal, carpeting, and traverse rods. A liberal amount of cupboard and closet space has been designed. Coin-operated washers and dryers will be available. Garages or carports will be provided at cost, if desired.

A "comprehensive fee" is charged monthly to all residents on the "Life Use Plan" for the services listed below:

1. **Apartment Upkeep.** Repairs and painting will be cared for by the owner as in the usual landlord-tenant relationship. The owner will not be responsible for maintaining any resident-owned equipment: for example —TV sets, etc.

2. **Housekeeping.** The resident will provide his ov housekeeping. Should he desire assistance at this poi requests should be made known and the service cou be added, with the resident being charged for su service.

3. **Grounds Upkeep.** Upkeep of lawn, trees, and shru is provided. This will include regular lawn mowing. T resident is to care for the close trimming of lawn, wee ing, and working around shrubs, and his own flow beds.

4. **Utilities.** Heating, lighting, and cooking (electric) will be furnished as part of the comprehensi fee. This charge is based on the number of square fe of space used. Water, sewage, trash pickup, and sno removal from drives and walks will be furnishe Residents will furnish their own trash containers a place trash in plastic bags in containers for week pickup.

5. **Cable TV.** Connections in the bedroom and t living room will be furnished.

6. **Laundry.** Each group of apartments will have laundry and service area equipped with coin-operat washer and dryer.

7. **Nursing Service.** The comprehensive fee cove twenty days of care in the Health Center in any calend year, at no additional charge (not accumulative). Al included are emergency calls in the apartment by nurse for diagnostic purposes or for short-term mir illnesses. This is not to be interpreted as private du nursing, and involves only a short visit.

It is assumed that we will be tax exempt. If the pro erty tax is not exempt, this cost will be added to t comprehensive monthly fee.

The listed monthly fee for one or two persons in t apartment represents a "fair share" of the cost of ope tion and upkeep at present levels. Figures listed w hold through the end of the fiscal year of occupan so the resident can plan one year in advance. Howev if inflation continues, the cost of labor, materials, a services will increase, an adjustment will need to refl these changes. Increases will be as modest as act cost of efficient operation permits. Recognizing th inflation may continue to raise the cost of living to place where some Life Use residents will not be a to pay the total cost of care, The Benevolent Board w do all within its means to care for those Brethren need. When Benevolent funds are available, they w be used. When county or state funds are available, th will be used.

When a resident enters our retirement facility un the "Life Use Plan," the Board will feel obligated continue to give care when his funds are exhausted he has made a financial statement upon entering. T Benevolent Board has never turned away any life-ti resident when his funds were exhausted under th stated conditions.

Many of the expenses in the monthly fee go on even en the resident is away. However, for an absence of ee or more weeks, the fee would be reduced by -third.

The "Life Use Plan" residents will be eligible for evolent money after their funds are depleted only they supply a financial statement with their applica-n. The financial statement is needed to allow us to n ahead for these benevolent funds. An applicant y elect not to supply the financial statement but n the Center will not be obligated to support him ough benevolent dollars if his funds become depleted. To reserve an apartment, one hundred dollars ($100) nest money refundable for "good cause" withdrawal sons is required. Full payment of life use amount within two months after the beginning of construction must be made. If it is impossible for a person to pay the full amount of life use as scheduled, we do allow some flexibility. Examples would be: one-third at start of construction, one-third in next two months, one-third at completion or occupancy. If you have property to sell to pay the "Life Use" cost, this could be transferred to The Benevolent Board as payment.

Any persons interested in obtaining an apartment in Ashland should write to:

THE BENEVOLENT BOARD
2030 Center Street
Ashland, Ohio 44805

or call us at 419-325-1616.

BENEDICTORY SALUTE TO A LAYMAN*

I've tried, but I can't be sad for you, Lloyd.
In the short time that I've known you I've seen nothing but
quiet strength
abounding faith
total service.
I've seen your twinkling smile and received your ready encouragement.
I've watched you work steadily at a job until it was done.
and done well
I've heard you laugh and felt the warmth of your handshake.
I've heard you sing and knew God's presence.
I've watched you join a group of people and create unity.
People have gone out of their way to seek out the goodness of
your heart for their own comfort.
We've heard you stand and say, "Whatever anyone asks me to do for
the Lord, I'll do
And was spurred to greater service ourselves because of it.
We thank you for the part of yourself you've given back to God
in our presence.
You've left us an example worthy to live by and memories of happiness.
You've loved us long and loved us deeply and we're better people
because of it.
Your steady faithfulness has been a pillar we've all had occasion
to lean on.
Quietly you walked among us, yet when you were not there
we knew an emptiness.
You never raised your voice or spoke an angry word . . .
yet you commanded our respect.
You lived life to its fullest and lacked nothing.
We admired you as a man and loved you as only Christians love.
Yet even more, God loves you, and now you can feel that love in
His very presence.
Praise the Lord! How can anyone be sad about that!

* This poem was written in honor of Mr. Lloyd F. Chamberlain by the Ardmore church choir director, Mrs. Sheri Overdorf, and presented by her husband, Mr. Dave Overdorf, at the Sunday morning service, December 26.

MISSIONARY NEWS

HIGHLIGHTS OF THE MISSION BOARD SPRING MEETING



ITEMS FOR *Prayer and Praise*



PRAISE Brethren people ARE supporting missions according to the financial report given.

PRAYER Due to the dollar devaluation, India and Nigeria report a rate of exchange approximately 8% less than formerly . . . limiting purchasing power of mission funds.

PRAISE Soon to be released . . . a work book for teaching Brethren Missions in conjunction with Dr. Ronk's new "History of Brethren Missionary Movements." WATCH FOR IT!

PRAYER The Newark, Ohio Brethren Church was designated for the Ten Dollar Club call for July-December, 1972.

PRAISE Rev. Juan Carlos Miranda is finishing his Seminary work and plans to travel to Argentina by early July.

PRAYER The 1972 General Conference offering was designated for locating the Mirandas in Argentina at the Eden Bible Institute.

PRAISE A report was received from John Rowsey on his Latin American administrative visit to Argentina and other countries.

PRAYER A new concept of furloughs for our Latin American missionaries was endorsed, basically a three-year term and three-month furlough with extension of furlough by arrangement for special purposes.

PRAISE A decision was made for the Brethren Church to establish a NEW MISSION field in Colombia, South America!

PRAYER Personnel have been called to start this new field. May God lead in this matter.

PRAISE Bill and Sharon Winter are finishing their language training and should be in Argentina around June 1st.

PRAYER Consideration was given to establishing a Spanish-speaking ministry in the United States.

PRAYER Authorized the construction of a modest building for the Brethren Home for Children in India.

PRAISE Decision was made to inaugurate a support program for the evangelists in India similar to that of the orphans with the support based at $25 per month.

PRAYER Decisions were made to bring greater success to our Brethren Home Mission Program particularly as it relates to evangelism and church growth in our Mission Congregations.

PRAISE AND PRAYER TO GOD AND MAY HE GIVE THE INCREASE!

MOBILE CHAPEL IN ARGENTINA

'he following was reported by John Rowsey ing his recent administrative visit to entina.



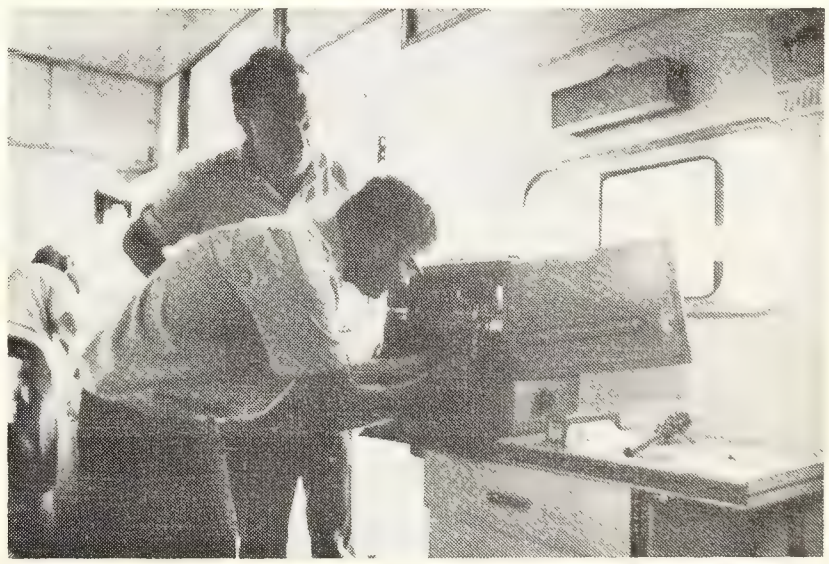
FTER RETURNING FROM CORDOBA, Bill Curtis, and I left in his truck for the six-hour trip to Mar Plata to find the Mobile Chapel. Finding a mobile in a large city is a little more difficult than driving fixed address, but finally we located the unit and t some time talking to the Jorge Cramers, who in and operate the unit, and repairing some equip- t for them before driving back to Buenos Aires same night. There was to be a forty-eight hour eral strike beginning that same night, and we didn't t to be on the road during the strike, nor stuck in del Plata for the forty-eight hours.

uring the time the truck was in Mar del Plata we some free publicity. One of the television stations broadcasting a man on the street program. The nucer was talking to someone about the problems were facing in the world and during the conversation tioned that there was someone doing something tive about it all. While he was talking the camera aimed at the Mobile Chapel which was parked on opposite side of the street while the Cramers talked hose passing by. This happened twice during the ile Unit's time in Mar del Plata. As members of the ches invited people to come to the evening meetings y times they would respond by asking if the big k was going to be there. The visit of the Mobile pel to this city was sponsored by the Bible Society part of a campaign labeled "Operativo Atlantico" re quite a number of young people spent their mer selling a guide to the city that also contained of the gospels. These young people lived during the mer on their commissions from these sales.

The truck will be continuing on south to assist in other campaigns. In Comodora Rivadavia a Catholic Bishop plans to sell some 20,000 New Testaments during the truck's visit and in La Rioja a priest purchased all the New Testaments the truck had in stock while it was still parked at the door of the Evangelical church. The Lord is blessing its ministry.

Interestingly on the 24th of April, 1970, when the truck left Buenos Aires on its first trip, the Cramers experienced how the Lord would continue to direct in the future. About sixty miles from Buenos Aires they stopped the truch at a service station where Jorge had stopped many times as a trucker, to check the truck and top off the fuel oil tanks. When he went into the office to pay for the gas-oil, one of those who had gathered to observe the Mobile Chapel stepped up first and insisted on paying the bill himself. When asked who he was so that he could be thanked properly, he only responded that he wanted to do something to help this ministry. This experience has been repeated over and over again in the years since that first trip as God's people have stepped forward to pay for repairs or to do them themselves.

Jorge Cramer has had quite a lot of experience as a trucker in Argentina plus over 500 meetings with the Pocket Testament League and its sound trucks during the time the P.T.L. was in Argentina. He felt the Lord calling him to this type of ministry and so when the Evangelical Foundation of Argentina (of which our radio ministry is a part) began the Mobile Chapel, the Lord brought the Foundation and Jorge together. Now with the big truck, Jorge and his wife have added another 100 meetings to his previous total, and I'm sure the Lord will add many more as the Mobile Chapel is used throughout Argentina.



PIONEER MISSIONS

by REV. J. D. HAMEL

Rev. J. D. Hamel is the pastor of the First Brethren Church in Sarasota, Florida, member of the Missionary Board of the Brethren Church where he serves on the Church Extension Commission, and an active evangelist among the Brethren churches.



AMERICA'S ON THE MOVE! One out of every five people in America changes his address each year. You see a nation seeking new frontiers.

Dr. Billy Graham told me recently that the greatest mission field in the world is the United States of America. A great Home Mission program is essential as a part of a Worldwide Mission program. "The Mission of the Church is Missions!"



Let us as Brethren, and totally committed Christians, fully dedicate our keenest intellects, our finest talents, and our financial resources to the tasks which are before us as a people of God.

If you believe the Brethren Denomination has something worthwhile to offer in the Gospel, then you will give to Pioneer Home Missions. No one but a Brethren is interested in building Brethren Churches!

If it doesn't come from them, it simply won't com
all. We are entirely dependent upon the Lord, thro
you, to do this job.

Are you willing to sacrifice if necessary?

Let each one of us do his part to the Glory of
as the Brethren Denomination undertakes its missio
responsibility for the NEW CITIES of America.

"The soul of missions is the mission to souls!"

In Florida you can see literally cities of new ho
mushrooming from what a few short months ago
but sandy wastes inhabited by only palmettos and pi
Now Florida's brawny back bears thousands of
communities, as people from all over America cont
to pour into her tropical wonderlands. A transforma
is occurring in the great giant of the Southwest
cactus gives way to the cottage. The rich valley
America's California Coast, and the beautiful moun
shaded slopes of the Pacific Northwest, have the s
story to tell. The challenge is for the Brethren Ch
to keep pace with the rapidily expanding populatio

Congregations must be gathered and churches
where the people are now living. We can't wait f
more convenient time to do this. It must be done
Our program of Home Mission extension must be
itive and aggressive! We must establish many
congregations and rapidly, as well as relocate and
vitalize many older congregations. We must move
new communities and develop strong, effective, red
tive fellowships, training the church located ther
become not only self supporting but also contribu
to the world outreach of the denomination. PRAY
God will meet this tremendous need!

It's Harvest Time!

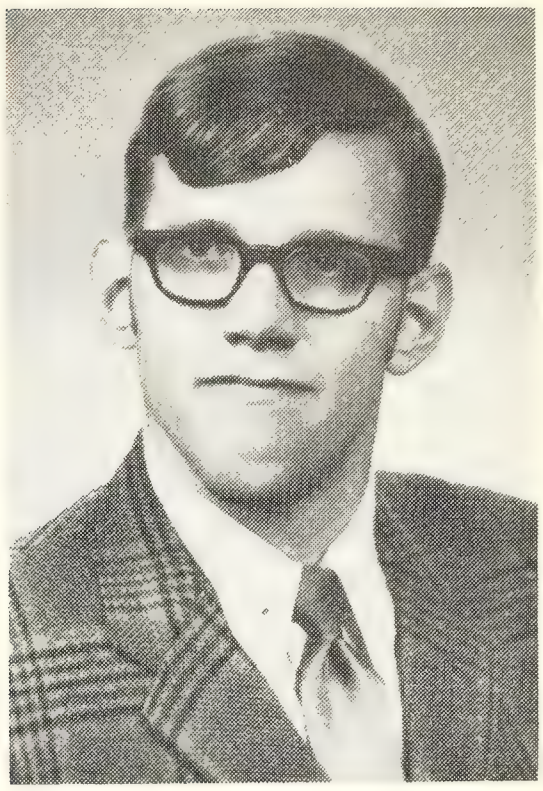
MOTIVATED MEN

by Candi Baker

STEPHEN S. COLE

EPHEN COLE is 23 and has been a member of the Brethren Church for 13 years. He is a Middler at land Theological Seminary majoring in New Testa- t. Steve graduated from Washington High School outh Bend, Indiana and then attended college in aton, Illinois.

eve is serving as a student pastor at Hope Baptist rch in Ashland. He is not married and enjoys a elor apartment near the seminary. Steve is the son everend and Mrs. William Cole, pastor of the Vinco hren Church in Pennsylvania. He plans to enter pastoral ministry after he graduates from Ashland ological Seminary in June of 1973.



Stephen Cole

LE PLOT' SENDS RUSSIANS OM MIAMI WITH SCRIPTURES

iami, Fla. (EP) — A Russian ship last week pulled of port here with a cargo which a reporter on the e described as "potentially more explosive than the b and threatening mobs of Cubans and Jews which assed (the Communist scientists) during their stay merica."

lon Taft, Religious Editor of the Miami Herald, re- ed that the cargo included 15 Bibles in the Russian uage, a number of gospel tracts, and the lasting ression of Christian testimonies given to the visitors heir own language by a group of Miami's dedicated stians.

ome of them had 'plotted' for two years to carry out a caper," Taft said.

he Bible campaign began following the Rev. Tommy son's visit to Russia. The pastor of Perrine First ist Church in Miami distributed then some Bibles ad smuggled in. Back home he reported his experi- s and urged others to follow his example.

rs. Joanne Richardson, a member of the Granada byterian Church here, ordered 15 Bibles in Russian began praying for an opportunity to give them to ens of the Communist world. The opportunity came t to her doorstep with the arrival of visiting Russian ntists hosted by the National Oceanic and Atmo- ric Administration. The American Christians made ds with the Russian security officer, invited the sailors to various homes and churches, and eventually were able to take the Bibles onboard in a special gift exchange.

REPORT WIDESPREAD REVIVAL VISITING SOUTH VIETNAM CENTRAL HIGHLANDS

Dalat, South Vietnam (EP) — A revival "greater than anything I've ever seen" has been reported by veteran missionary John Newman in the Central Highlands of Vietnam.

Eighty churches have been visited by spiritual renewal, the Overseas Crusades missionary told Evangelist Merv Rosell in a cassette. Some 10,000 Christians have made restitution following wrong deeds, have confessed sin and have given past-due tithes and offerings to their churches.

Missionary Newman said some 80,000 piasters have thus came to Christian churches of the highlands.

He said $8,000 worth of superstitious "charms" have been abandoned by convicted believers who had placed faith in their magical ability.

In addition, two boys reportedly were brought to life from the dead. The missionary admitted he had no confirmation, said they might have been in a deep coma. But he said coffins had been prepared, and the boys were at death's door but today are well and happy.

"This revival is greater than anything we've experienced in the history of the church," Newman declared.

news ... from the Brethren

Adrian, Pa. (Brush Valley) Youth of the church took part in the Walk for Development. They covered a distance of 28 miles and received either 4¢ per mile or larger gifts. The money will be used to help feed the hungry.

Sarasota, Fla. "The Salt Company," Sarasota's new Youth for Christ singing group under the direction of Mrs. Jim Larnard, was featured along with some musical numbers by the Larnard family at the evening services May 7. Rev. Jim Larnard, Youth for Christ Director, was the speaker at the morning services.

South Bend, Ind. Pastor and Mrs. Bennett help Open House at their new home at 1615 South St. Joseph Street on Sunday, May 7, 1972. Sunday, May 21, the Youth lead the entire service. Some were speaking on "The Youth in the Church!" June 4, 1972 is Mission emphasis Sunday. David Loi from Taiwan will be the speaker. David is the young man this church has been sponsoring.

Oakville, Ind. A church-campout is scheduled for August 11-13 at Heuston Woods State Park near Oxford, Ohio. The Youth hosted the Southern Indiana District Youth Rally April 16.

Smithville, Ohio. Missions Sunday, May 7, was enjoyed with the Aspinall family. The services included messages in song, sermon by Rev. Ray Aspinall, an international dinner and ended with a slide presentation and discussion on missions.

Goldenaires

Rev. and Mrs. B. E. Waltz of Sarasota, Florida celebrated their 58th Wedding Anniversary on April 12, 1972.

MEMBERSHIP GROWTH

Nappanee, Ind.—1 by baptism

South Bend, Ind.—

1 by transfer of letter

Oakville, Ind.—2 by baptism

1 by transfer of letter

Memorials

Funeral services were held
Lloyd F. Chamberlain, Mor
December 27, in the First Bret
Church of Ardmore, Indiana.
Tinnie Rorie, pastor, offici
assisted by Rev. C. William
former pastor. Burial was in M
Pleasant Cemetery.

Brother Lloyd was born in 190
South Bend, Indiana where he
all his life. He was an active r
ber of the Ardmore church,
ing in many capacities, as
day School teacher, Superinten
church deacon, and for many y
was church treasurer.

His first wife, Esther, prec
him in death in 1967. In 197
married Pearl Basham, who
vives, along with a son, Darrel
South Bend; two daughters,
Audine Manuel, of North Lib
and Mrs. James Flatoff, of S
Bend, six grandchildren, and a si
Mrs. Gladys Grosso, of Buffalo,

* * *

BEAL. Mrs. Dale (Hazel)
73, died May 2, 1972 in Mans
Ohio. She had been a member o
Brethren Church for 51 years.
vices were conducted in the Wap
Funeral Home by her pastor,
Kenneth Sullivan. Burial wa
Mansfield Memorial Park.

Mrs. E. D. Nels

NEWS FROM VINCO

by REV. C. WILLIAM C

OVER A YEAR has passed since taking up the pastorate at the Vinco Brethren Church. We are grateful to report that the Lord has blessed our congregation many times over. We knew that many people loved Jesus Christ here, yet it takes working together to know how much.

When people are near death, the united prayers bring them through. When a Christian begins to experience deep trials, other Christians feel for him and join with him to keep him steady through his time of testing.

We have a well-balanced congregation of all age levels. Our Youth Services on Sunday evening often have seventy or more present. Mrs. C. Wm. Cole and a fine group of advisors are working with the youth.

We have all the struggles that the Brethren Chu
face in conflict with the world. We are trying to
come them through the love of God, the faith in C
and by the power of the Holy Spirit.

Last fall we had a week of Evangelistic Services
Rev. John Young of Pittsburgh which brought
rededications and some first-time decisions. As you
God's work has a cumulative effect. The meetings
Brother Young prepared for the meetings of this sp

This spring several of our people volunteered
in an unique way) to go visiting in homes to encou
people to come to the services from April 30 to M
Brother Earl Adams, our head deacon, promote
visitation work with the help of other deacons

ıconesses. Brother William Stevens, our moderator, ised an unique Revival Theme calling it, "Spring ıl Cleaning." Our Mid-week Prayer Services and the me Bible Study groups were faithful in intercessory ıyers for the immanent meetings.

3rother J. D. Hamel of Sarasota, Florida, came as our ing evangelist, and though we wondered whether or a meeting would be successful in the busy time of year, we can say that never in our ministry has re been such a response in a revival effort. In the st service about 100 or more came forward pledging mselves to pray for the outpouring of the Holy Spirit the services.

)n Sunday evening 242 attended and 4 came for re-lication. When Monday evening came, we were ased to have 2 rededications and a first-time decision. d so through the week the services became larger l larger. The people were not conscious of the time. ere were many special numbers given by the Church le Quartet, a Youth Quartet, the choirs and many er musicians. On two nights, Tuesday and Friday,)ther Hamel gave instruction classes after the ser-es to instruct in "How to lead another person to us Christ," and "How to follow up after a Revival eting." There were at least thirty to each meeting. is desire to help others find the Savior is a sign of a ival. The week certainly proved this to be so. By ursday night 303 attended the evening service. This refreshing when churches are questioning whether or the Lord works in church-wide evangelistic and ival services.

When 71 rededicated themselves to Jesus Christ a Church is bound to experience a change of devotion. There were 13 first-time decisions during the services and 5 in homes and at the hospital. Only the Lord Jesus knows what lies in the life of these new converts.

The truth that Rev. J. D. Hamel brought out during the services is, "Christians begin to backslide just as soon as they are unwilling to be a witness for Jesus Christ." We can fill our churches today when we think that all hope is gone—by going out as a church to the people in need. How many times have we had it pointed out to us that the church is in the world but not of the world? The lost do not have strength to go to a meeting, but we have the strength to go out and convert them. What we are doing is helping our Christians to see that they will never lead another to Christ as long as they are out there in the world compromising with its sins. As pastor of Vinco Brethren Church I want to thank the wonderful people who did their best in the revival campaign, and to Brother Hamel who was used mightily of the Lord, and to the friends from other Brethren Churches who visited as often as they could, as well as other people from other churches who gave their spiritual "Amens" also. Though the majority of the crowd came from Vinco, yet only God knows what blessings have gone out with other people who attended.

In this pastor's opinion the best place in the world today is in the Lord's Service. The Cole family has been well received at Vinco. The Vinco Church is progressive for it wants to have and give all the blessings that the Lord is able to bestow.

FREMONT, OHIO REVIVAL

by REV. JAMES BLACK

)n Monday, April 17, 1972, I drove to Fremont, Ohio hold a week of meetings. Instead of just "meetings," s pastor discovered a beautiful congregation in many ys "unique" to most Brethren, and "revival" in the l sense of the word.

My first awakening came when I found the church. new the Fremont church had relocated in a former ited Methodist building, the former church of once sident Rutherford B. Hayes, and I fully expected to d an old, outdated building much in need of repair. ıen I first saw the church, I didn't even slow down, I was busy looking for the "expected" building, and late saw the **First Brethren** sign on the truly, beauti- church. I went back and stopped and was met at the r of the equally beautiful parsonage by the pastor, l Thomas. If nothing else happened, the trip was rth all effort, as I was made aware of the miraculous rking of God in providing this place of study and rship for the Fremont Brethren. But the story does end here.

After six days of preaching, receiving the usual com-ments, (So glad you're here . . . Wonderful message . Really enjoyed the service, etc.) and several isions, I prepared to return home. The car was ked, I had said most "farewells," and was so anxious to return to my family. That final Sunday night, April 23, the Holy Spirit of God began working as I have not seen Him work before. Testimonies, apologies, tears of repentance and of confession, a filled altar, and at 10:20 that night we knew that "revival was on." I felt a definite leading to remain, so made a call to Milledgeville, talked briefly with Shirley (my wife), and Pastor Thomas, congregation, and I together knew revival service was just beginning.

Wednesday evening I had to return to Milledgeville. A week from Friday of the same week, two car-loads from Milledgeville made the 420 mile (one way) trip to Fremont, as the revival was still "on." What a wonderful evening. The truly wonderful and talented choir director and pianist, the organist, the "orchestra," and the choir and other special music (including Milledgeville's Stan Dennis contributed so much.

This pastor was truly revived. My life and the lives of others will never be quite the same. Thank you Pastor Carl Thomas and Nancy. May the talents and dedication of the Fremont people continue in revival and in their efforts to reach souls for Jesus Christ. At last report the service was in the fourth week—and continuing **each night!**

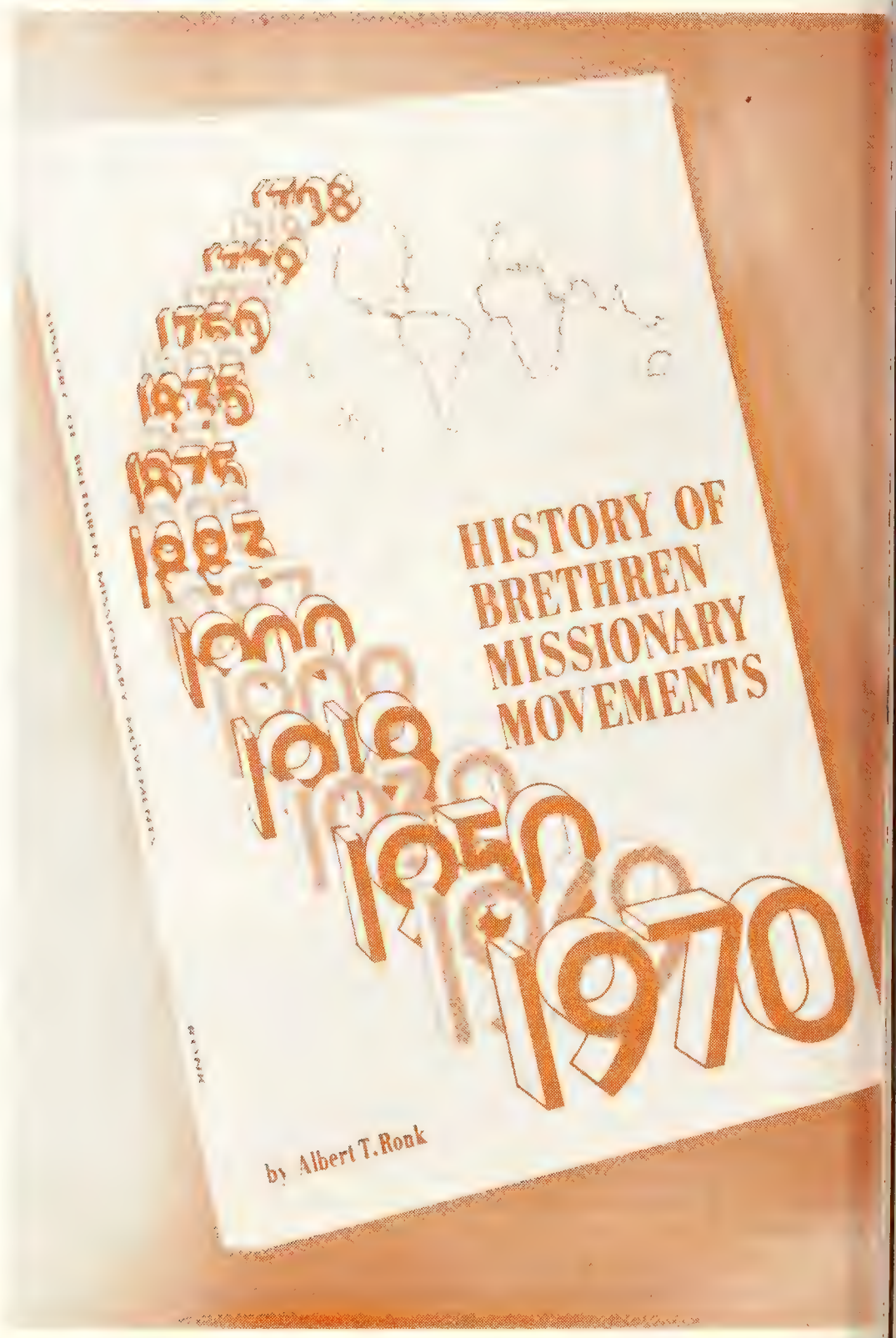
This is revival.

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HISTORY OF BRETHREN MISSIONARY MOVEMENTS



by DR. ALBERT T. RONK



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The Brethren

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EVANGELIST



Know Your Brethren Churches

First Brethren Church
Sarasota, Florida

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NOTES and COMMENTS

A BOY TO HIS DAD

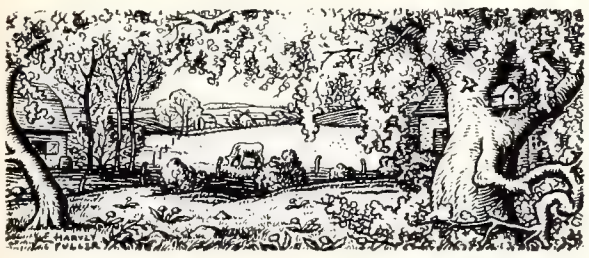
To get his goodnight kiss he stood
Beside my chair one night
And raised an eager face to me,
A face with love alight.
And as I gathered in my arms
The son God gave to me,
I thanked the lad for being good,
And hoped he'd always be.
His little arms crept 'round my neck,
And then I heard him say
Four simple words I can't forget—
Four words that made me pray.
They turned a mirror on my soul,
On secrets no one knew.
They startled me, I hear them yet;
He said, "I'll be like you."

Herbert Parker
From Farmers' Almanac



By the Way

THE BUSY MONTH OF MAY is over and already it is the latter part of June. With the beautiful ımmer days ahead of us we declare with the psalmist, The heavens declare the glory of God; and the firmaent showeth his handywork" (Psalm 19:1). Who can ok at the wonders of nature without declaring, "Thank ou Father?" All creation speaks of His power and ight and order. Every spring God reminds us all that e is alive. How thankful we ought to be that in the ring of the year God majestically declares His vereign authority over all things.



Augustus Bamberger in his poem "Out of the Vast" ints out the power of God in creation when he says,

There's a part of the sun in the apple,
 There's a part of the moon in the rose;
There's a part of the flaming Pleiades
 In every leaf that grows.
Out of the vast comes nearness;
 For the God whose love we sing
Lends a little of His heaven
 To every living thing.

Solomon, the wise man, realized this a long time ago. H said, "The winter is past . . . the flowers appear on t earth; the time of the singing of birds is come . . ." (he Song of Solomon 2:11-12).

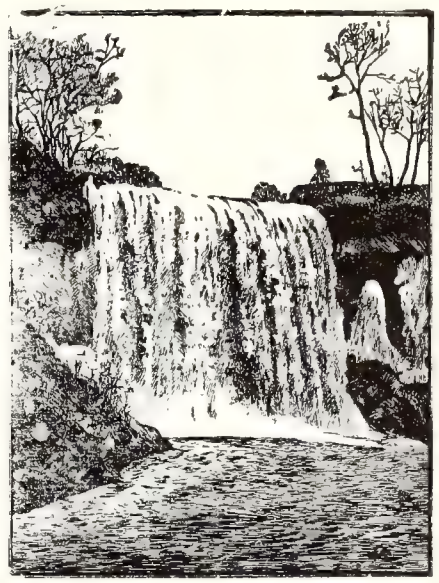
f our Heavenly Father cares so about the physical aect of this earth how much more does He care about u? In Psalm 8 David said, "When I consider thy heave, the work of thy fingers, the moon and the starts vich thou hast ordained; What is man that thou art ndful of him?" The paraphrase in the Living Bible kes this statement of the psalmist a little stronger. "hen I look up into the night skies and see the work o your fingers—the moon and the stars you have made – cannot understand how you can bother with mere ny man, to pay any attention to him! And yet you h ve made him only a little lower than the angels and p ced a crown of glory and honor upon his head." The r urrected life in nature every spring, is a constant r minder to every human being of the resurrected life w have in Christ Jesus the Son of God.

While the earth is declaring the power of God do we h r nature asking—What about a change in your life? If we are Christians then let's let His love shine forth from us. Like the transformed earth in spring time, let's be transformed. As all nature put off the old winter robe of death and has put on the glorious robe of spring so let others see a transformation in our lives. If they don't see that we are different, then they won't want to be like us. If, however, they can see a change in us, they too will want to have Christ transform them.

Many of our people will be taking vacations across the land this summer. While you are travelling keep alert to the creation around you. Wherever you are, make your vacation meaningful by worshipping God. This affords us the opportunity of meeting new people and also lets our Father know that we are not taking a vacation from Him.*

May God bless us and watch over us and speak to us through the creation this summer.

From the Pastor's Desk
New Lebanon Newsletter
by REV. DON ROWSER



** We took the liberty to utilize this article by Pastor Rowser as a guest editorial because it is so timely and may switch our train of thought to a smoother track for a bit. We may have been riding on some rough rails recently as we read of so much violence, polution etc. that we fail to see the beauty around us whether at home or travelling.*

Recently we read of a newspaper that intended to publish nothing but good news and it went bankrupt. Whether it did not have enough such news to print or whether readers were not interested in such news is not known, but when we have a chance to observe the wonders of nature particularly when we are travelling, it might develop us more spiritually to take advantage of these opportunities. Pastor Don writes to keep alert to the creation around us when travelling. We might also keep alert to some of the creation that are driving other cars also. Happy motoring!

(G. S.)

CHRISTIAN EDUCATION

SMITHVILLE WALKATHON

(or Walk A Mile In My Shoes)

by RONALD W. WATERS



This is the motley crew as they began their fifteen-mile trek. Ray Aspinall (second man from right) did not walk but was full of advice.

MAY 6-7, 1972, was set aside as Missions Weekend at the Smithville, Ohio, Brethren Church. Desiring to participate in a meaningful and supportive way, the Senior BYC decided to sponsor "Miles for Mission" on Saturday, May 6.

Planning began several weeks before the actual walk. On April 24, a mailing was sent to all local youth directors in the Northeast Ohio District announcing the walkathon and encouraging district-wide participation. About the same time, each BYCer and each adult who wished to participate in the walk was given a sponsor sheet. With these sheets, they were to solicit sponsors who would pledge some amount of money for every mile the walker completed. Mrs. Herman (Joan) Reusser received pledges of $9.00 for every mile she walked. Tom McConahay had a total of 28 sponsors.

The entire church was encouraged to be involved in one of these areas:

1. Be a walker (anyone between ages 12 and 1[illegible])
2. Be a sponsor (no age limit)
3. Provide food for checkpoints
4. Help at checkpoints
5. Any combination of the above

The stated purposes of the walkathon were "to encourage active involvement of all persons within the congregation" and "to allow persons to become more mission minded."

At 9:00 a.m. Saturday morning twenty-three walkers appeared at the church for the walk. After receiving basic safety instructions and a map of the walk route, the group left the church.

The walk route covered a total of 15 miles. Wa[illegible]r,

od, and comfort stops were located at three, six, nine, even, and thirteen miles from the starting point. Walk-s were admonished that if they became overtired to uit and allow preplanned transportation return them the church. However, all the walkers completed the fteen-mile tour.

Even though the walkathon did not involve a race for me, you couldn't convince Mark Aspinall and Bruce ong differently. They both arrived at the church at :50 p.m., covering the fifteen miles in two hours and venty-five minutes. Scott Hilty was next in, at 1:00 m. The last two gals arrived back at 4:30 p.m. Their alk took a little longer because they pledged to do part their walk in bare feet.

Walkers reported that things went well when they ere walking with the wind, but facing the strong wind as another matter.



Jeff Reusser and Mary Fleming found it was easier to brave a strong wind and long miles in the company of another walker.

The BYC was also in charge of the conclusion of the ekend on Sunday evening. They sponsored an Inter-ional Dinner, using an Argentine theme. Rev. Ray pinall, the weekend missionary speaker, and his ily provided the program. The results of the "Miles Missions" were announced as twenty-three tired lkers and over $1,200 for missions.

Maybe your youth group would like to try a walka-n for the National BYC Project—the Summer Cru-er Program and the Jefferson Brethren Church—for the rest of the BYC Budget. If a walkathon is not for you, check pages 47-49 of THE BRETHREN YOUTH LEADERS RESOURCE GUIDE—"Fund Rais-ing Ideas."



Mrs. Earl (Caryol) Bridenstine (left) talks over the walkathon with walker Lenore (Mrs. Robert) West.



Terry Martie (center) and Pastor Dale Long (right) are receiving cold lemonade and words of advice from Terry McConahay at one of the five checkpoints.

BUSINESS SESSIONS

eats not required for delegate seating will be roped as a gallery during business sessions. Only a few be available.

BYC CONVENTION UPDATE—HOURS

To avoid all misunderstandings regarding evening hours for youth, the following hours for being **in dorm rooms and quiet** will be enforced. High School and under 11:00 p.m., Post-High School: midnight.

SOUTHERN INDIANA RALLY AT OAKVILLE FORM DISTRICT BYC COUNCIL

THE SOUTHERN INDIANA DISTRICT BYC held its spring rally at Oakville, May 7, 1972. The rally opened with hymns and songs led and presented by the Collegiate Crusader team visiting Oakville that day. Cheryl Ocker of Oakville welcomed everyone to the rally.

The first item of business was the roll call of churches. A grand total of 218 attended. Following the roll call, Vice President Rick Voorhees and district board representative Rev. James Fields presented the district BYC council proposal. Election of officers and advisors and a vote on the council proposal followed. The election results were as follows:

President—Rick Voorhees
Vice President—Jeff Brown
Secretary—Linda Zerbe
Treasurer—Debbie Shoemaker
New Advisors—
Bridget Brewster, George Brown, Jerry Engel

The district BYC council proposal was accepted, 103-24.

The Oakville BYC was in charge of the devotional period. Gerri Bunner read Romans 12 (TEV), and Rev. Tom Hurley led in prayer. The host church then pr sented **The Black Sheep,** a contemporary drama abo a family in crisis. Appearing in the play were B Morrison, Jr., Sandy Holsinger, Cristy Bunner, Gr Thompson, Wayne Mullikin, and Scott Holsinge Though there were no visible responses to the invitati given at the end, many were rethinking their values a personal relationships with Christ.

The rally concluded with Rev. Duane Dickson inst ling the new officers.

After the rally, representatives from thirteen you groups in ten churches met to organize the new Sout ern Indiana District BYC Council. They set July 15 the date for the first major meeting of the Council.

MIAMI VALLEY (OHIO) DISTRICT FORMS BYC COUNCIL

Meeting at the Gratis, Ohio, Brethren Church on M 7, 1972, the Miami Valley (Ohio) District BYC decid to accept the district BYC council proposal. No form organization of a district council has yet been und taken, as the group is still exploring various metho of employment of such a council.

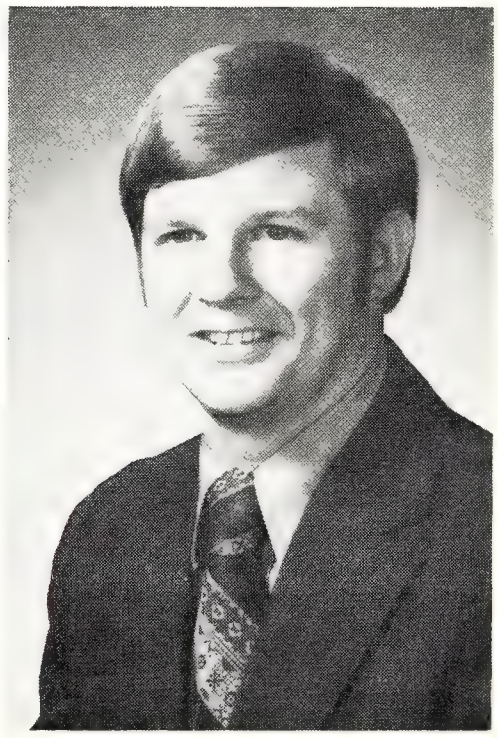
ORDINATION OF FREDERICK J. FINKS

FREDERICK J. FINKS was ordained to the Brethren Ministry in the Maurertown Brethren Church, Maurertown, Virginia June 11, 1972. Ministers officiating in the service were: Rev. Doc Shank, Pastor of the Maurertown Church; Dr. Joseph R. Shultz, Dean of Ashland Theological Seminary; and Rev. Marlin McCann, Pastor of the Mt. Olive Brethren Church.

Fred, son of Mr. and Mrs. Lee Finks, Maurertown was born December 4, 1946 in Woodstock, Virginia and was baptized November 4, 1957 in the Maurertown Brethren Church.

He attended Central High School in Woodstock and graduated in 1965. After graduation, Fred enrolled in Ashland College in Ashland, Ohio where he served as Vice President of the Psychology Club, Vice President of the Student Council, and Chairman of the Council of Campus Organizations. He is listed in Who's Who in American Universities and Colleges. After graduation with a B.A. degree in Psychology, Fred entered Ashland Theological Seminary where he graduated May 21, 1972 with a Master of Divinity degree.

Fred has served as Assistant Director of the National Board of Christian Education and as a student pastor in the East Mansfield United Presbyterian Church.



In June 1966, Fred married Holly Moore of Welli ton, Ohio, Holly is a Registered Nurse and has worl at Samaritan Hospital in Ashland. They have a daugh Alyson.

The Finks' family will be going to Elkhart, Indiana assume the pastorate of the Winding Waters Breth Church.

NEWS FROM

ASHLAND COLLEGE

Dr. L. E. Lindower appointed Director of Library Academic Research Center

ASHLAND, Ohio, May 31—Ashland College President enn L. Clayton has announced the appointment of . L. E. Lindower, dean of the college, as the director the Library and Academic Research Center replacing e position left vacant by the retirement of O. H. haaf.

'As administrator Dr. Lindower will be free to work the area of campus relationships and should get ser to the overall purpose and function of the rary." Dr. Clayton said.

The six professional librarians at AC are Mildred J. tit, associate librarian; Dwight W. Robinson, refer- ce; Gladys L. Anderson, acquisitions; Faith Greene d Virginia Krueger, cataloguers and Helen E. Shively, ctronics resources.

In commenting on accepting the resignation on May of Dr. Lindower as dean of the college, President ayton said, "It is with deep regret that I received his signation for he has done an outstanding job in a administrative way."

He added, "He has been closer to many of the prob- ns of the library than any other administrator on mpus. As dean of the college he was the man to whom director of the library reported. I am very pleased has accepted this position and I am confident that will continue the splendid work in the area of library ations started by Mr. Schaaf."

Dr. Lindower has spent the last 35 years on the faculty Ashland College. He had been librarian from 1926-29. om 1937-49, he was professor of Old Testament and brew at Ashland Theological Seminary. In 1951-66 was head of the education department of Ashland llege and in 1952 was appointed dean.

He is an alumnus of Ashland College (1926) and Ash- d Theological Seminary (1928). He was awarded Th. M. and Th. D. degrees (1932) from Dallas exas) Theological Seminary and fulfilled his resi- ncy requirements for his doctorate from the Ohio te University with a major in teacher education 51).

Dr. Lindower said that Ashland College has for many rs been a major part of his life. "I think it is



appropriate now to move to another area of responsibility. I am looking forward with great anticipation to this new assignment. We have a well-qualified team of librarians, who will continue to contribute to the smooth operation of the library.

Dr. Lindower holds membership in Kappa Delta Pi. For many years he has been an active participant in the liberal arts workshops of the North Central Association of Colleges and Secondary Schools. The Lindowers are members of the First Brethren Church, Park Street, Ashland, Ohio.

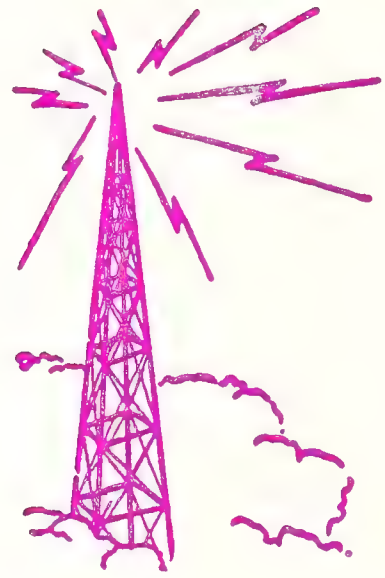
Dr. Lindower and his wife, Ida, have three children; Dr. John O. Lindower, assistant professor of pharmacology at Ohio State University School of Medicine; Mrs. Jean Joyce Lersch, St. Petersburg, Florida; and Mrs. Ann Catherine Eagle, Norwalk. They have seven grandchildren.

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

PROGRAM FOR JUL



POWER SHORTAGE

A FEW YEARS AGO, excessive heat and humidity brought electrical power cut-backs throughout five middle Atlantic states and the District of Columbia.

In mountainous areas how often has electric power been cut off because of trees falling on the lines or from excessive ice and snow!

We have become so accustomed to electric power in our homes, as well as for running elevators and vast industrial machines that we can hardly imagine what would happen if suddenly we were all denied electric power!

Some students of prophecy believe this could happen, and that primitive weapons, such as bows and arrows, may again be used (Ezek. 39:9).

However, regardless as to whether we may always have electrical power or not, how wonderful for the Christian to know that there will never be any lack of spiritual power!

When the Lord Jesus was upon earth, He said: ". . . All power is given unto me in heaven and in earth" (Matt. 28:18b).

The Gospel of Christ is still ". . . the power of God unto salvation to everyone that believeth" . . . (Rom. 1:16). The sweet story of Christ's death for our sins and His resurrection for our justification has lost none of its power or charm. The most sinful or the most self-righteous person can be saved through faith in Christ today, as of yore.

And the believer today is kept by the power of G (I Peter 1:5), regardless of the number of trials he called upon to pass through.

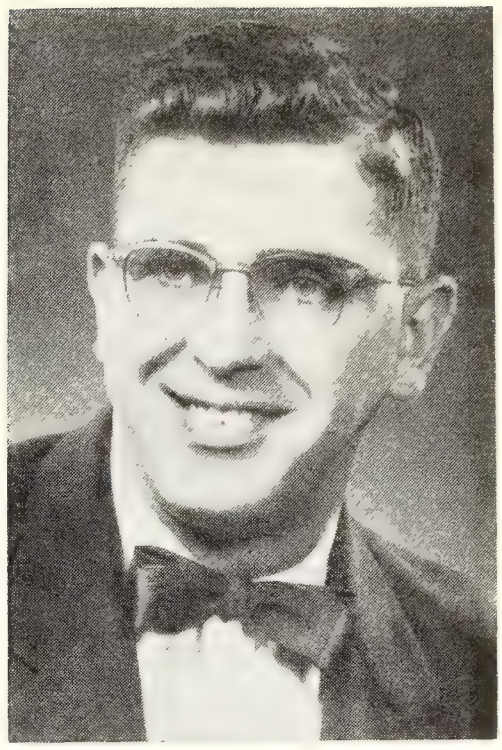
Ephesians 3:20 tells us: "(He) is able to do exceed abundantly above all that we ask or think, according the power that worketh in us." The power needed s available to us.

He is also able to strengthen us with all might acc ing to His glorious power into all patience and lo suffering with joyfulness (Col. 1:11)!

One of these days the Lord will cease His longsuf ing in regard to man's wickedness. He will judge e evil, He will take to Himself His great power and e will reign over this earth in righteousness (Rev. 11:

In the meantime, let us never fear the loss or sh age of power on the part of Him who is altoget r lovely, altogether wise, and altogether powerful!

THE GIFT OF TONGUES



by REV. CHARLES LOWMASTER

A sermon delivered at the Elkhart First ethren Church, Elkhart, Indiana on November 1971.

roduction

Pentecostalism is one of the fastest growing move-nts in Christian circles today. The core of the ching of Pentecostalism is the baptism of the Holy irit which is supposedly confirmed by the ability to ak in tongues. The matter of speaking in tongues is ng across the land, and it is giving some people blems with their faith, especially as it suggests that ess you can speak in tongues you do not have the ly Spirit, have a lower form of faith and have not ieved to the ultimate in salvation. You can imagine at this does to people who are endeavoring to be hful to the Lord, yet do not have the gift of speaking tongues. It is judgmental and implies a salvation by ks in that when you have achieved the speaking of gues then your salvation is secured and you have ched the upper plateau of your salvation.

e of Pentecostalism

entecostalism got its rise in the early 20th century. started in 1907 in an Azusa street revival in Los geles. There was a sudden outburst of speaking tongues in this particular movement, and then it l out. It rose again in Texas and hasn't died out e. Speaking in tongues as understood by Pentecostal-, clearly is a kind of ecstatic utterance that comes posedly because the Holy Spirit has suddenly come n that person. This outpouring of words which are ally indistinguishable by people who are standing und is known as speaking in tongues.

here is some great controversy today as to whether is a legitimate thing as far as Scripture is concerned, ause biblically, speaking in tongues is generally ed, exegetically, to be the speaking of a recognized ign language. You'll remember it began at Pentecost he Holy Spirit was poured out upon the people, and e present were Parthians, Medes, Elamites, Cretes, bians, etc. who had come from different parts of the ld. They said, "How is it that we hear the Word of in our own language?" These definitely were uages in that particular place. God gave the ability, whether it was a super ability, or whether these were Jews who already knew a language and were prompted by the Holy Spirit to speak out in that language. There are lots of questions about that experience at Pentecost. But the point is that those who were there spoke in different languages so that each one of the vast multitude was hearing the Word of God because someone was able to speak in a language that they understood.

Holy Spirit Versus Jesus Christ

Pentecostalism has taken this to be the center of its theology. The Holy Spirit has become dominant and speaking in tongues has become prominent. In a sense this is somewhat of a perversion of what the Bible says because there Christ is to be central. Jesus Himself said that when the Holy Spirit came He would speak and teach of Him—that is, Jesus. But within this Spirit movement the Holy Spirit has become central. He has been elevated to the position which we understand Christ is to occupy. We have to be very careful because there is a coequality in Father, Son and Holy Spirit but always the Scriptures have emphasized the coming of Messiah and Person of Jesus Christ. The Holy Spirit ministers to our understanding of Him. I don't want to emphasize this too strongly because Pentecostalism does also emphasize the Lordship of Christ, so I don't want to be unfair to the movement. On the other hand the Holy Spirit has here become central where in the main stream of Christianity Jesus Christ is dominant.

(*continued on next page*)

Growth of Pentecostalism

In our day Pentecostalism is the fastest growing denomination in Christiandom. I don't have the latest figures, but there are well over ½ million members in Brazil; and 700,000 of the 835,000 Christians in Chile are Pentecostal. We see a revival of it also in some of the old main stream churches such as Presbyterians and Methodists who are beginning now to move into this area of charismatics, and many of the pastors are seeking out this particular gift. It is causing problems in some of our own Brethren churches. As it begins to creep in, it is causing a division within the church. I would say that this indicates a couple of things: This gift was intended to unite people and draw them to Jesus Christ by faith for salvation. Since it is a legitimate gift, according to the Scriptures, when it causes division there is something wrong, either with those who are confronted with it or with those who are a part of it, and it could be a little bit of both.

Factors in Growth

This proliferous growth has come in our day, I think, because of a couple of things. First of all some of the mainstream churches have developed a certain apathy, and loss of evangelistic spirit. Such churches are more concerned whether the choir has nice shiny robes to wear than whether sinners received have the eternal robes of glory. They're more concerned with whether the ushers walk the aisles correctly than whether or not the people get filled with the Holy Spirit. In this kind of cold formalism and decadence in which salvation and the gospel message have been relegated to an incidental place, people are hungry to find something to fill their hearts and their lives. I have known even pastors who, not knowing their mission, having little vision of why they're here, and finding frustration in that they haven't experienced any spectacular or exciting achievement will turn to this. Through speaking in tongues they find an instant sense of accomplishment. People don't often find a satisfying sense of accomplishment in the church because they have been only sitting in pews instead of out working for the Lord and finding the thrill and satisfaction of having other people come in and join with them in the faith.

Today there has been a loss of Biblical knowledge. In this day when education has become one of the dominant goals, there is more biblical illiteracy than perhaps at any other time. People aren't studying the Bible, and they really don't care too much about it. Amos spoke about this in his eighth chapter. Notice what he says in verses eleven and twelve. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

We have a mobile population today that's running all over the world and I mean **all** over the world. Now we don't just go to the next state, we go to Europe and Asia. "They shall wander and they shall not find it." Note verse 13 "In that day shall the fair virgins and the young men faint for thirst." That's what's happening to our young people, and we wonder what's happening. It's because they're hungry for something to fill their soul, and they're not getting it. Now I'm not saying th necessarily about our church. I think we are still evangelical church. No doubt we have our failures, b I don't think that this characterizes our particul church, though we always want to be careful and t to see whether we are becoming a backslidden churc

Paul on Tongues

In the 14th chapter of I Corinthians Paul gives ve definite and specific instructions as to the legitimate u of tongues. One of the irrational things that we do that we react to tongues and say "This thing shou not be!" "I don't believe in it!" The Bible says th tongues are real, and we should believe it. It says th it is a spiritual gift that God gives to people. We rather adament and say "If that's going to be a p of any group I'm with, I'm getting out." But that's what Paul says. Paul says that this is a gift given God, but it must be used rightly and understood prope in order that it can unify.

The 12th, 13th, and 14th chapters of I Corinthians together. In the 12th chapter he mentions the spirit gifts that God gives to men, among them the gifts tongues, prophecy, evangelism, teaching, etc. In 13th chapter "But I show unto you a more excell way," and then he gives us a whole chapter and s that love is the universal language of the world. Al these other gifts are basically impotent without lo Love is a language that communicates itself to peo Even it you can't talk to someone or understand th words you can understand love.

Then in the 14th chapter he picks up question, this problem that had arisen in the chu and he begins to deal with it. He says, " ought to desire spiritual gifts." Don't make tong dominant, most of all you ought to desire t you might be able to prophecy. The word "pro ecy" comes from two Greek words **pro phets** wh means to "speak forth." It simply means to be abl communicate the thing that God has done for you revealed to you. This word is often used for preach as opposed to teaching. He says in essence that ought to be seeking a way in which you can tell oth what God has done for you—you ought to be seek a way to witness. If you're seeking for spiritual g don't seek for tongues particularly, seek for the ab to be able to communicate to others. If this necessit the use of tongues, fine! Notice how often in this c ter he says it is important that we be able to comm icate to people, and deal with their understanding, t mind and their heart. Love is the universal langu but prophecying is the most important gift.

In verse 2 he says speaking in an **unknown** tor has very little value. God is the only one who un stands you if you have the ability to speak in tongu if it's an ecstatic experience or an **unknown** langu If someone is speaking to you in Greek or Latin you don't know Greek or Latin, you're not very m edified. You might say "He's a learned person an knows something I don't know, but he hasn't told what it is." He says in verse 2 that speaking in an known tongue has very little value. Now you see difference between what Paul says and what is claimed in this movement: the baptism of the Spirit, characterized by speaking in tongues, is cen

In verse 4 you will notice Paul says that the

ıe who is really edified by this speaking in tongues the one who is speaking—nobody else. He further ays in verse 5 that the use of tongues is a legitimate ift, but it has very little value unless there is someone ho can interpret it. Can you imagine what it would e like if the Ambassador from the United States went ver to Russia and he couldn't speak Russian and the ussian couldn't speak English. He went there to try make some agreement, and he begins to speak to the ussian in English. The Russian would just shake his ead and would jabber something back. The Ambassador ould return home and things would remain just the ame as they were before. Paul says this is the same ing with a person who has the gift of speaking in ngues. He does not accomplish one thing that God tends for him to do in relationship to other people, nless there is someone who can interpret. If a person an speak and also interpret, that's fine, but if he can eak and cannot interpret then he's to keep quiet.

he Charismatic Gifts

You'll notice in I Corinthians 12 that there is a listing what we call the charismatic gifts: gifts which the oly Spirit gives to each individual. If you are a Chrisan, you should have some gift, some ability to share our faith with others. In verse 10 for instance he says: o another the working of miracles; to another proph- y; to another discerning of spirits; to another divers nds of tongues; to another the interpretation of ngues" and then in verse 28 "And God hath set some the church, first apostles, secondarily prophets, third- teachers, after that miracles, then gifts of healing, lps, governments, diversities of tongues." And in rse 30 he says, "Have all the gift of healing? do all eak with tongues? do all interpret?" And he's imply- g "no." This is counter to the emphasis in this movent which says unless you can speak in tongues you ve not arrived. And Paul says, "does everybody have e gift of healing? does everybody speak in tongues?" e says, "no." We each have our gift that the Holy Spirit has given to us. He recognizes that the Holy Spirit is in that individual even if he cannot speak in ngues. But he may have a different gift than you ve. Why does God give gifts? That, perhaps, is another estion, but we'll deal with it a little later. Chapter which we're dealing with here says that the priority, all of the gifts should be given to preaching the rd, prophesying or what you might call witnessing the faith. This must come first.

r Calling—To Communicate

In verse 6 he says that the objective in all of these ts that God gives is to move through the mind and art to draw people to God in understanding. It seems me, that the basic thrust of Pentecostalism and speakg in tongues is to move through the senses and the otion. So that if one can have an emotional experice this becomes an end in itself. I'm not saying that otion cannot enter into our faith, in fact maybe we're emotionless in our faith; too cold and hard. The ective of the Word of God is to move the mind and art so that intelligently we might accept Christ and ow what we're standing for and what it's all about. we are to create understanding.

Now he uses three illustrations: He says if someone s to play on a pipe or a harp, let's say the organ, guitar, or some other instrument, and he did not make any distinction between the notes who would know what he was playing? It would be music coming out, but you wouldn't know whether it was "In The Sweet Bye and Bye" or "Rock Me Baby" or something else. Unless it follows and communicates a message or pattern you don't know what he is playing. Likewise when the trumpeter in an army blows his bugle—I was in the army and they blew the bugle to go to bed, they blew it to get up and they blew it for muster, etc. There were specific calls and we had to learn what they meant. If the bugler goes out and just blows a pretty little ditty you don't know whether to go to eat or to go to battle. That's what Paul says, "The trumpeter must not give an uncertain sound but he must give a certain sound," which has meaning to the person who hears it, so that when he hears it he knows exactly what to do. If we use words that cannot be understood no one is going to respond to the message, and our purpose is to get people to respond to the love of God in Jesus Christ. For someone to stand up here today and speak in tongues would be meaningless unless someone understood. Sometimes God will do that. If there is someone who couldn't understand what I'm saying. Maybe there's a German who has come in and does not understand English, God could very possibly give someone the gift for him to hear. This seems to be the understanding of the Scripture.

Now there are many languages Paul says in verses 10-11, and each one has a meaning to someone else. But one who speaks an unknown language is a foreigner to someone else. You might be walking down the street and hear a Slovak woman—this is very common back in Pennsylvania—and think of this one as a foreigner. Paul uses the word barbarian. That doesn't mean the same to us as it does in the Greek. A barbarian is a foreigner. And so what this Slovak language does is to divide us rather than to draw us together. We think of each other as belonging to a different nation, when really we're all Christians belonging to God. There are many languages, but the purpose of language is to communicate. Sometimes we speak pig latin in our home when we don't want our children to know what we say to each other, but they're learning it now so we're going to have to find something else. We do these things to hide, but Paul says it's not our purpose to hide the gospel, or our faith from other people, but to communicate it. The use of tongues was given to manifest the understanding of God's love. In verse 23 Paul says an unknown tongue will repell. You will not have any particular desire to join a foreign group that you don't understand what they're talking about. Then in verse 24-25 he says prophecy will convince and convict a person of their need and for God and the salvation that He had come to bring to them.

Call for Order

The worship and witness of the church also must be kept orderly. That is another error of many Pentecostals. When you enter into some churches which are Pentecostal you may hear people speaking all over the room—a real babble. In others it is more orderly. But Paul says the worship and witness of the church must be kept orderly because the purpose is to reach the mind

(continued on next page)

and the heart. In verse 26 he says "Everything the church does must seek to edify the believer." Edify means to build up in faith—to strengthen our love for God and our faith in Him. Verse 27—"There should not be more than two or three to speak in tongues in any one service and then only if there is an interpreter." Now if there are several who have the ability to speak in tongues, one person should stand up, say what he has to say, and then someone should stand up and interpret what he said, so that the people who are there can understand. Another one may then get up but two or three people are not permitted to stand up and start talking at one time. Who's going to listen to whom? Confusion is the result. Did you ever feel confused after you had come out of such a meeting—if you have ever been in one? Paul says that's not the purpose. The purpose is to communicate the Gospel message. And he says this is also true of anybody who is preaching. Would you like to have three preachers standing up here and speaking at the same time? Tune in to one channel and you tune out the rest. Paul says that there is to be order within the church, and not this confusion. And he says if there is no one to interpret that this person who is speaking in tongues has to say, he's to keep quiet, and not simply say, "I can't control it—it's going to burst out." He says this in verse 28.

Tolerance and Acceptance of The Legitimate Gift

We can say in conclusion then that Paul says we are not to forbid or to deny the fact that this gift does exist; sometimes we over react and do this. We'll even count such people kind of queer, and enemies of our particular faith and this should not be. Paul says in chapter 13 love and charity in the faith toward others is the rule, and should have priority. We should see that edification and order are observed for dignity and for understanding and for unity. If tongues destroys any of these things if it destroys the dignity of our worship, if it destroy the ability to understand, or, if it destroys our unity b dividing us, then it is being used wrongly. We mu beware of making a secondary issue dominant, and tha is what happens when speaking in tongues becomes th dominant thing in our faith. Paul says, that it is th least of the gifts. And if you're going to seek for a spiri ual gift seek to be able to communicate your faith. W must beware of heresy and of unlovliness in which w would say to people who are not just like us that the are not people of faith.

True Faith Does Not Require Signs

Jesus says in Matthew 12:38-39—"It is an evil ar adulterous generation that looks for a sign, the on sign that is going to be given to us is the sign of th prophet Jonas." And basically, what He meant by th was the resurrection of Jesus Christ. That's the sig that God has given to us. And if you have this fai that Jesus died and rose from the dead for you perso ally and have accepted Him as Lord and Saviour, don worry about these other gifts. Your job now is to te others about Him and His love. In John 4:48 a nob man had come to Jesus and asked Him to heal his si son. Jesus said unto him, "Unless you have a sign y won't believe." This, I think, is what He would say many who are trying to find a faith in the tongu movement—"unless you have a sign you won't believe But He says the only sign I'm going to give you is t resurrection of Jesus Christ. That's the best sign th has ever been in the Christian faith. If you can acce and believe in this then you can be assured of yo salvation and the real and personal Presence of G through His Spirit whom He has guaranteed to eve believer.

GOD'S MIRACLE

by EDYTHE EBBINGHOUSE

Some think you are only a little brown seed,
But I've treasured you all winter long,
For I knew that beneath that little brown shell
Is a beauty I'd like to own.
I'll plant you carefully, my dear little seed,
In the earth so soft and warm;
And there I'll watch our God His miracle perform.
Your flowers will cheer the sick and the old
Wherever they may go,
For I'll pluck and carry them there,
That they may bless each one I know.
We'll work together, my dear little seed,
And a heart of beauty show
To those who are sad and lonely, too,
And want a friend most true.
You have taught me a lesson, my little brown seed,
That no matter how homely I am,
It's what's inside that counts for good
To God and our fellowmen.

THE SHOCK OF SILENCE

The dishwasher ceased its squeaking
The washing machine stopped swishing
The deep freeze turned itself off
The refrigerator stopped humming
The air-conditioner was finally quiet . . .
Appalling silence!
Grandma sitting in her chair
Felt frightened and suddenly alone.
She shieked
"Come quick! Something
has gone wrong!"
Then she gave a sigh,
Realizing that quiet peace
Made everything right again.

—Maurine Eddy

news ... from the Brethren

anton, Ohio (Trinity). In memory of her husband, James O. Smith, who was recently deceased, Mrs. Beulah Smith gave a gift of two tape players which will make it possible for some of our "shut-ins" to enjoy occasional services of the church.

andergrift, Pa. (Pleasant View). A new adventure in Bible teaching is being shared sponsored by the Guiding Light Sunday school class. Through video tape men who have been specifically called to exercise the gift of teaching will be put at our disposal. During the Morning Worship of May 28 Rev. Henry Bates led in the ordination of Mrs. Betty McDevitt and Mr. Charles Grinder as deaconness and deacon.

uth Bend, Ind. May 28, 1972 was Mission Emphasis Sunday with David Loi from Taiwan as speaker. Ried Thompson sang "The Ninety and Nine."

shland, Ohio (Park St.). Richard Hazen, a native of Sandusky, Ohio, and a 1972 graduate of Ashland College, was received into the membership of Park Street Church on Sunday, May 28. The Lord dramatically changed Rick's life while a senior at A.C. He received baptism on May 14 along with two others. Rick has answered the call of God to prepare for the Gospel Ministry and is enrolled in Ashland Theological Seminary for the fall quarter. The others receiving baptism were Melissa Rinehart, daughter of Professor and Mrs. Donald Rinehart and Lynette Ellis, daughter of Mr. and Mrs. Wes Ellis, a student at the Seminary.

rasota, Fla. Mrs. Fred Vanator was selected 1972 Queen at the Women and Girls Banquet.

West Alexandria, Ohio. The First Brethren Church will be sponsoring an Outdoor Revival July 9-16. Rev. J. D. Hamel will be the evangelist. The revival will be held at the football field in West Alexandria.

Memorials



MOORE. Ada Moore, 95, died in May of 1972. She was a member of the West Alexandria, Ohio Brethren Church but had been a resident of the Rust Nursing Home of Eaton, Ohio. Memorial services were held on May 11.

Rev. Herbert Gilmer

* * *

KRIETZER. May Krietzer, 88, died in March 1972. She was a member of the West Alexandria Brethren Church but had recently been a resident of the Brethren's Home of Flora, Indiana. Memorial services were held March 21.

Rev. Herbert Gilmer

Weddings



KIDDER-CRISSMAN. Sharon Marie Kidder and Earl Eugene Crissman were united in marriage on June 9th in the Brush Valley Brethren Church, Adrian, Pennsylvania. Rev. Thomas Kidder, the bride's father, performed the ceremony. Both are students at Ashland College.

Goldenaires

Mr. and Mrs. Blaine Bonebraker celebrated their 67th Wedding Anniversary on May 18, 1972. They are members of the Wayne Heights Brethren Church.

Mr. and Mrs. Glenn Carpenter celebrated their 62nd Wedding Anniversary on May 18th. They are members of the First Brethren Church, Park Street, Ashland, Ohio.

Dr. and Mrs. Milton Puterbaugh celebrated their 50th Wedding Anniversary on June 8th. They are members of the First Brethren Church of Ashland, Ohio.

Rev. and Mrs. L. V. King will be celebrating their 55th Wedding Anniversary on June 20th. They are members of First Brethren Church, Ashland, Ohio.

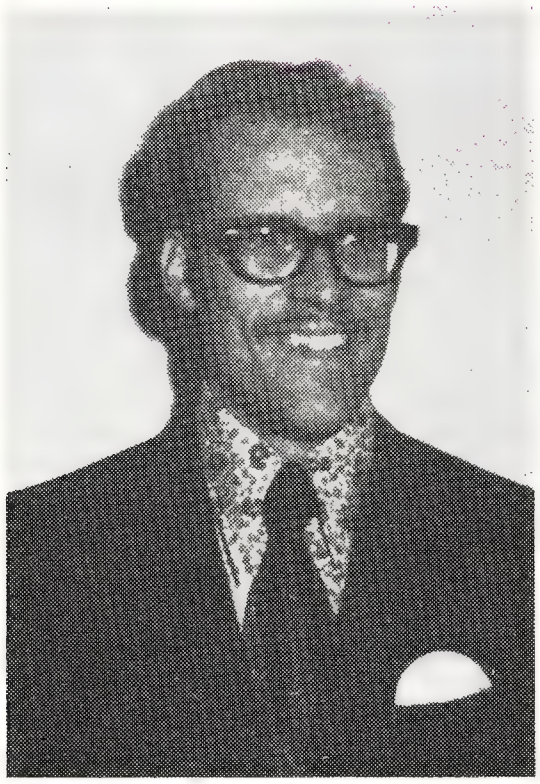
MEMBERSHIP GROWTH

Burlington, Indiana—
20 by baptism, 2 by letter

West Alexandria, Ohio—46 members
(June 1971 - May 1972)

Vandergrift, Pa. (Pleasant View)—
13 by baptism

NEW BUSINESS MANAGER AT BRETHREN'S HOME OF INDIANA, INC.



MR. GENE GEASLEN has been hired as the Business Manager (Administrator-in-Training) of our Brethren's Home at Flora, Indiana. Gene, his wife Linda and their small daughter Michelle will be moving on June 10th from Americas, Georgia where he has been employed by Redman, Industries, Inc.

Gene comes from our Hagerstown, Maryland Bret ren Church originally, and his parents are now membe at the Washington, D.C. Brethren Church. Gene brother, Jimmie, graduated from Ashland College ar will graduate from Ashland Theological Seminary a few months.

Gene attended LeTourneau College at Longvie Texas where he majored in electronics and industri technology before he transferred to Ashland College January of 1964. At AC, he majored in business manag ment and graduated in August of 1966 with a B.S. Business Administration. While in college at Ashlan Gene worked at Empire-Reeves Steel Division at Man field as a Junior Industrial Engineer and advanced to Junior Draftsman.

While at Redman Industries, Gene has worked as a Industrial Engineer in the areas of installing incenti rates under a plant bonus system, installing a piece-ra incentive program, plant layout and production metho studies on material handling activities, development the plant's payroll calculation methods and labor repo production trainee to learn insights into splitting t two line plant into two independent assembly plan and most recently he has been responsible for the indu trial engineering and quality control for Plant One Americas.

Gene brings many good abilities to the job plus desire to serve The Brethren Church, and we welcon him as Business Manager (AIT) at Flora.

DAVID LEE-HOOT LOI

by Mrs. Elton Whitted

Upright son of thunder,
Rich with vital worth,
Beloved of the Lord
Transported halfway round the earth
To crack our minds asunder.
Loi Lee Hoot, Become David Loi.
Chinese from Ma-laysia, (Malaysia)
Sibu, Sarawak to Ashland, Ohio,
Holding in gentle hands our aphasia.
(East **is** West and not a mental ploy.)
Reminding us that God does speak
And endues with lively richness
His Beloveds,
The men He finds to bless.
Our David,
Ambassador of Christ's Beloved Meek.

David was the student of Mrs. Whitted as a college student. She learned the meaning of his name and decided to write a poem to illustrate how fitting and descriptive his name really was and to honor our only Chinese student.



The meaning of David's name:
1. Loi—family name—thunder
2. Lee—branch of family—upright
3. Hoot—intimate name—worthy
4. David—Christian name—beloved

David Loi—Beloved Thunder (eg. God's voice)

HISTORY OF THE FIRST BRETHREN CHURCH SARASOTA, FLORIDA



N NOVEMBER 7, 1954 the initial gathering of ten Brethren met in the home of Rev. and Mrs. Fred nator and Mr. and Mrs. Carl Mohler to organize a w Brethren Church in the state of Florida. Present r this first meeting in addition to the Vanators and hlers were Mr. and Mrs. Ernest Faust and son urice; Mrs. H. B. Richmond and Rev. and Mrs. O. C. mert. Those pictured in front of the Mohler-Vanator me called the "Mo-Van Terrace" are left to right: Mrs. d Rev. O. C. Lemert; Dr. C. A. Anspach, visitor; Mr. d Mrs. Carl Mohler and Mrs. and Rev. Fred C. nator.



The first baptism pictured took place in Sarasota Bay on May 1, 1955. The candidate was Mr. Arthur Brenton who is now a retired treasurer of the church. Rev. Vanator, the first pastor of the Sarasota First Brethren Church, was the baptizer. During the first two years twenty-three people were received into the membership of the church. Rev. O. C. Lemert was assistant pastor.

he Sarasota First Brethren Church was first recog- ed by the Brethren Conference meeting in Ashland, io in August 1955. They were assisted and supported the General Missionary Board in the following years rganization and the building of their first sanctuary. vember 6, 1955 the first anniversary was celebrated the church moved from "Mo-Van Terrace" to the abled American Veterans Hall on Fruitville Road tured here. Claude Gardner and John Weigley are the forefront of the picture. In September 1956 Rev. e I. Lichtenberger was installed as pastor. At that e the local congregation purchased a parsonage at 4 Cheryle Lane in Sarasota.



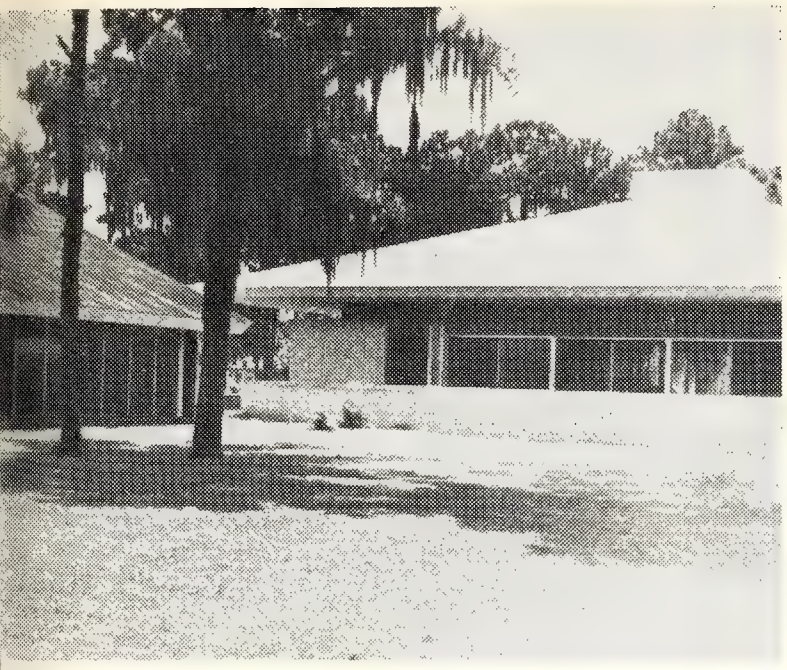


April 28, 1957 First Brethren had a most uniq ground-breaking service for the new church. Not c tent to use just a shovel, the service was planned arou a plow and a yoke. They found that to pull the pl they needed more than the Building Committee, m than the Trustees, more than the Sunday School teach and officers—they **needed everyone** in the whole chur membership and friends. The attendance was 70 at t ground breaking service with 51 for dinner and 59 morning worship service.

In the picture we have leading Carl Mohler and D Kehler. Behind them Art Brenton, E. J. Faust, and E. Faust. Dragging on the plow, not in the picture, pas Rev. L. I. Lichtenberger. Standing on the sideline a giving directions are founding pastor Rev. Fred Vanator and Ralph Keadle.

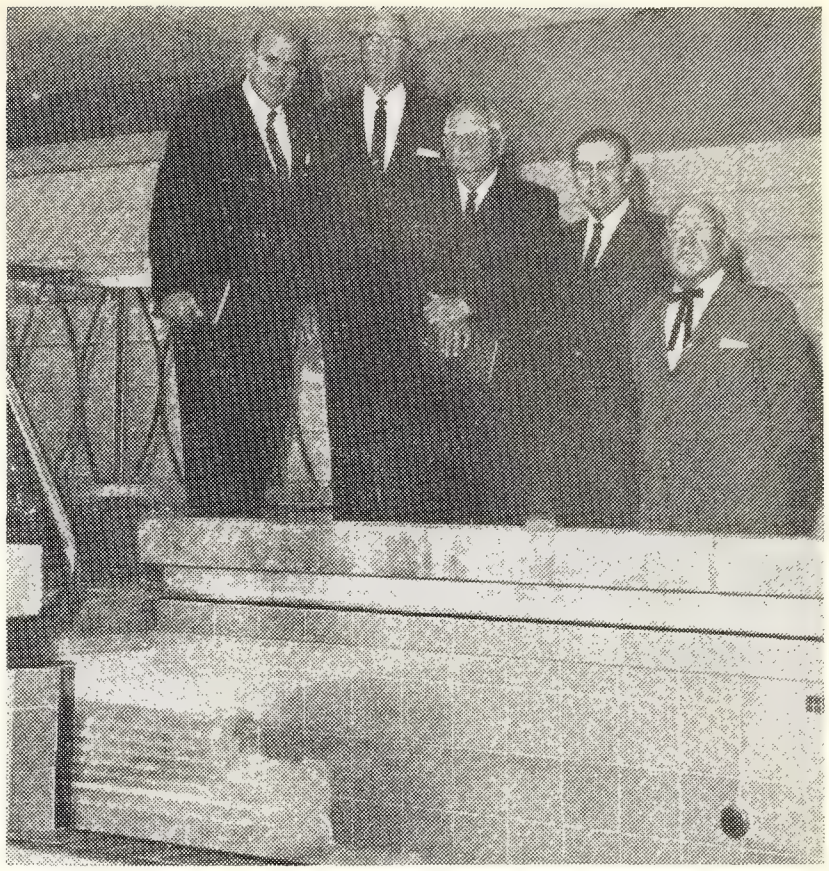


Dedication Day for this original church sanctua was January 12, 1958. Mr. Orus Eash was architect. T building cost $28,742.75. The Missionary Board $10 C gave $20,000.00 The National Youth Board gave $2,000 for chairs as a gift from the National Youth Proje There were 65 charter members. November 22, 1 Rev. C. A. Stewart from Nappanee, Indiana became interim pastor. February 7, 1960 Rev. J. D. Hamel came the pastor after having served seven years pastor of the South Bend, Indiana Brethren Chur (Attendance at the first service was 202.) The act membership was listed at 70. Today the active memb ship is approximately 524. April 3, 1960 Pastor Har held his first evangelistic meeting in Florida w twenty-four first-time confessions.



June 10, 1961 "The Cottage" was purchased for ditional Sunday School rooms and the new pastor D. Hamel's study. On December 23, 1962 the ground-eaking service for a new Educational Building was ld. The pastor was assisted in groundbreaking by v. Fred C. Vanator, Rev. O. C. Lemert, and various partmental leaders.

The completed new Educational Building as it is situa-l next to the original sanctuary is pictured above. ıe building was dedicated on February 16, 1964. (July 1963 the first Sunday School service was held in the w building.) The cost of the building was $36,570.50.



The unique outdoor bapistry and memorial garden was dedicated as a part of the Educational Building complex on February 6, 1966. Participating from left to right in photo: Pastor J. D. Hamel, Rev. C. A. Stewart, Rev. Fred Vanator, Rev. Virgil Ingraham, and original member Ernest Faust.



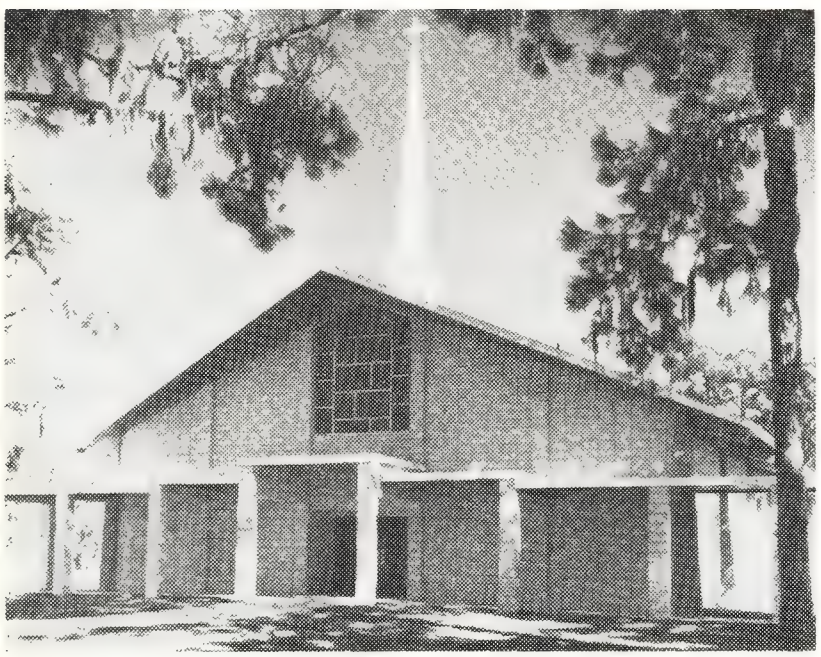
January 8, 1967 Pastor Hamel began a radio ministry, "The Brethren Hour." John Hamel assisted as a licensed radio engineer and has worked with the program from its inception.



February 1967 Sarasota's First Annual Missionary Conference was held with a faith promise of $3,174.30. To our knowledge this was the beginning of the first "Faith Promise" offering in the brotherhood.



Music plays an important part in the worship of Sar sota First Brethren. In addition to the church orchest which participates in many of the church's prograr the thirty-voice Senior Choir under the direction Mrs. J. D. Hamel sings each Sunday morning Sarasota First Brethren. Special music is present regularly by the "Teen Chords" under the direction Mrs. Eugene Robbins.



After the groundbreaking ceremony in May 1970 the date looked forward to with much anticipation was December 27, 1970, Dedication Day for the new church sanctuary which has a seating capacity of 700. At the morning worship service the attendance was 640; during the afternoon dedicatory service 449 were in attendance. The evening service was a musical concert by the "Brethrenaires" from New Paris, Indiana with almost 300 in attendance. The approximate cost of the building was $150,000.00 which included construction, pews, and wall-to-wall carpeting. The original church sanctuary was renamed Vanator Fellowship Hall in honor of founder Rev. Fred C. Vanator and made into Sunday School classrooms in 1971. January 4, 1972 the congregation voted unanimously to make Rev. Vanator Pastor Emeritus of the Sarasota First Brethren Church.



Sarasota County has grown from 76,895 in 1960 120,413 in 1970. The Sarasota First Brethren Chur has grown from 70 members in 1960 to 524 in 19 Sundays begin with radio at 8 a.m., Sunday School 9 a.m., Morning Worship at 10 and Evening Worsl at 7. Wednesday evening services at 7 include seven a groups meeting simultaneously. Besides three Brethr youth groups with meetings and socials, two choi Laymen, two W.M.S. groups, two Sisterhoods, Broth hood, Signal Lights, and Sunday School class meetin there are also Monday evening youth prayer meetin Saturday morning men's prayer breakfasts, and Tuesc evening "Home Bible studies and Sharing Times." Sa sota First Brethren is moving forward in its quest the souls of men.

"To God be the glory, great things He hath done,
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin
And opened the lifegate that all may go in."

GENERAL CONFERENCE

HOUSING AND MEAL INFORMATION

The Administration would like to take this opportunity to welcome the Conference Delegates back to the College Campus for the 1972 General Conference. We will attempt to make your stay a most enjoyable one.

Conference Delegates will be housed in our two newest Resident Halls, Kem and Amstutz, the same as last year. Both halls have elevators and are adjacent to the air-conditioned dining hall.

Reservations will not be required.

Ample housing is available which will eliminate the need for advanced reservations. Delegates may choose the Residence Hall of their choice on a first come basis upon arrival. Delegates to the Brotherhood and Sisterhood will be placed in rooms adjoining their chaperones. Room assignments will not be made for any single person under 18 unless they have a chaperone. There will be a $3.00 **Room Change** Fee for the room changes made after the occupant has moved into the room.

All delegates rooming on campus must furnish their own blankets, towels, and wash cloths. Sheets will be furnished for all residents by the college. Room keys will be issued. A $2.00 key deposit is required.

Rates for rooms will be $2.75 per night per person two to a room and $3.25 per night single occupancy. Weekly rates (Monday thru Saturday nights are $14.50 Double and $17.50 Single. Both Amstutz and Kem Hall will be open at 9:00 A.M. Monday, August 14th and close at 2:00 P.M. Sunday, August 20th.

MEAL RATES

BREAKFAST	**A LA CARTE**
NOON LUNCHEON	**$1.50**
DINNER	**$2.00**
SUNDAY NOON	**$2.00**

MILLEDGEVILLE, ILLINOIS

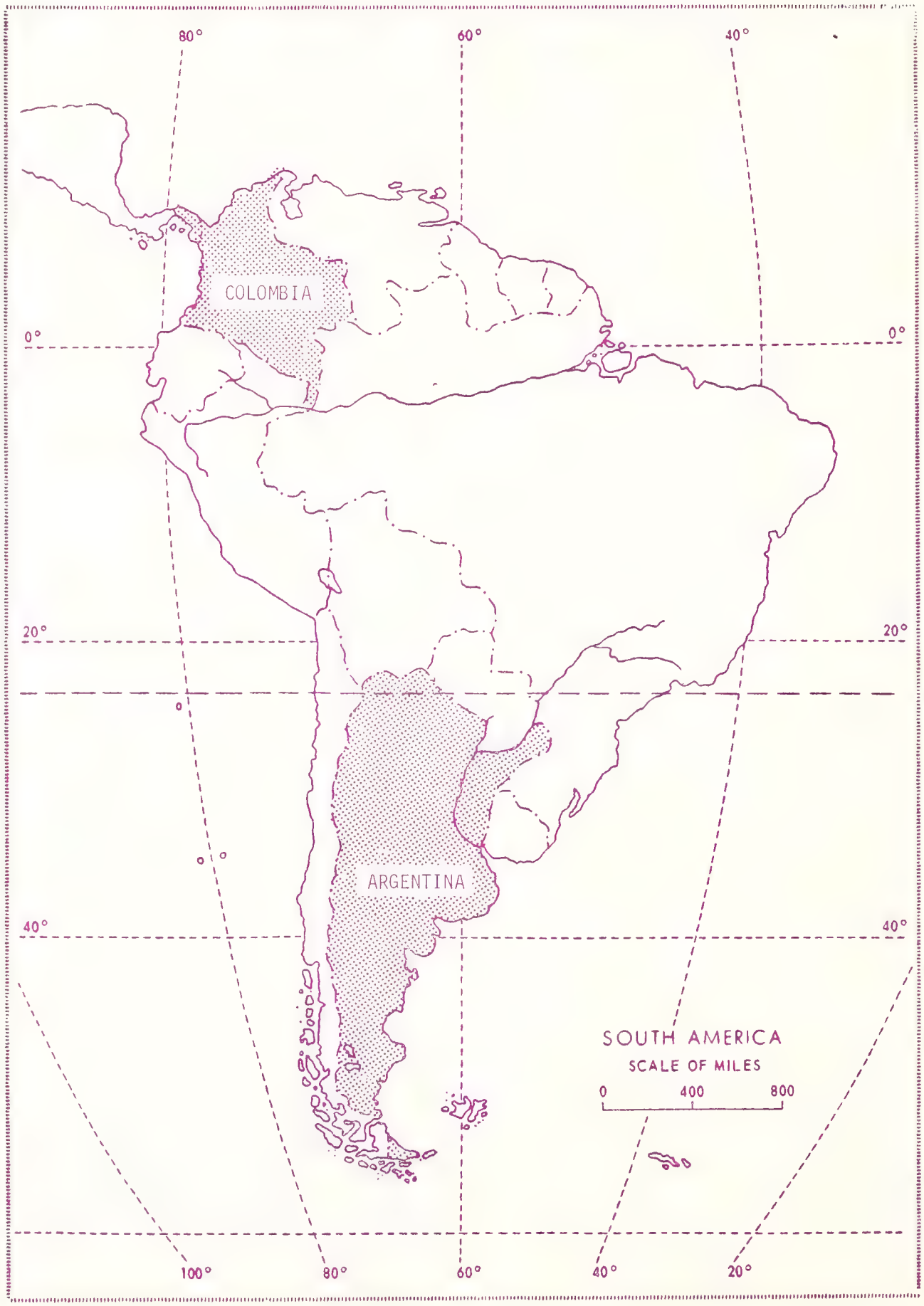
BROTHERHOOD

ILLEDGEVILLE, ILLINOIS Boys' Brotherhood got off to a "flying start" this Spring. On April Brotherhood Advisor, Russ Schryver, made arrangents for the group to take an airplane ride in a Piper erokee and get a "top side view" of Sterling and k Falls (see photo). The devotion given for the day phasized the "Lifting power of God," making the e and the day far more effective. Keep your eyes on Milledgeville Brotherhood. We plan to be on the ve for God.



Left to right in the background: "Sonny" Dittmar, Harlan Hollewell (Laymen President), and Russ Schryver (Brotherhood Advisor).

MISSIONARY NEWS



NEW OUTREACH IN MISSIONS

N THE MISSION BOARD HIGH-LIGHTS printed in the last issue the Brethren Evangelist, there was e note of Praise which signified new outreach for the Brethren urch. Did you notice it?

Following a report by the Associ-e Secretary on his recent Latin merican administrative visit and a cess in which the members were to nsider the report in prayer, the cision was made to select Colombia the next new Mission Field for e Brethren Church and begin the rk to make this decision a reality. family has been given a call to be r pioneer missionaries in Columbia, d they are presently seeking the rd's will in this matter.

Colombia is a country about four nes the size of Arizona with a pop-ation of 19,825,000. Spanish is the nguage of the people. The four gest cities are: Bogota (the cap-l) with about two million popula-n, Medellin with almost one mil-n, Cali with over three quarter of million, and Barranquilla with over lf a million population. The exact ation where we will begin this rk has not yet been established.

The country experienced a political heaval until about 1961 which also sulted in persecution of the evan-lical community but those missions present at work in the country ve experienced a renewed growth the last five years.

We would ask for your prayer pport, that the Lord might direct the lives of those who will go, as o in the decisions involving all of e details that must be made before t actual date of arrival in lombia.



CHECK THIS! !

Dr. Ronk's new book "History of Brethren Missionary Movements" makes a good test book for adult studies in Brethren Missions and now the Missionary Board has published a Work Book on Brethren Missions. Dr. Ronk's book is a must as resource material for the teacher of the group using the workbooks which have been written on an intermediate level so that the teacher might adjust them up or down according to the age level of the class.

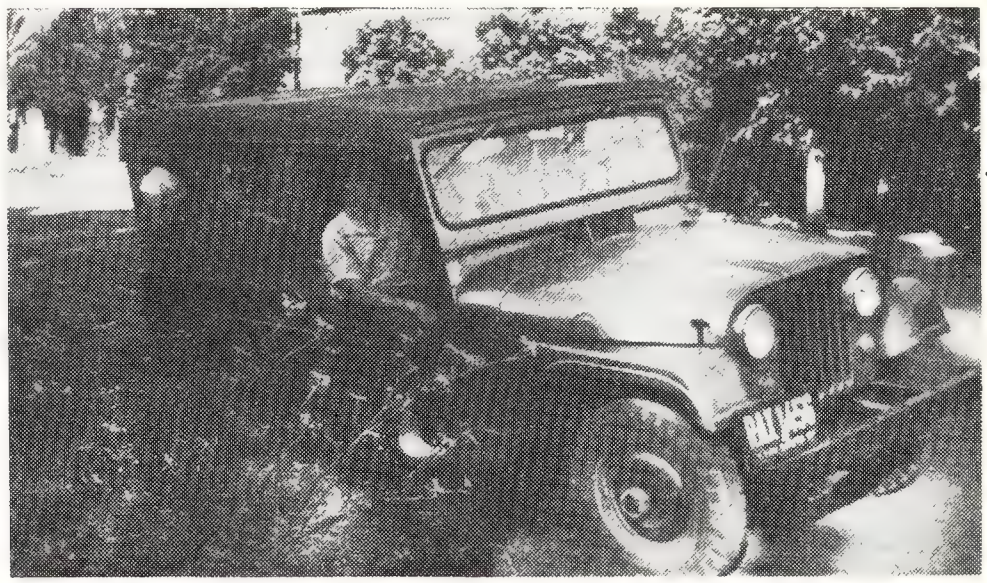
Although written for our Brethren camps, the workbook could be used in youth groups or Sunday School classes. The work book contains 8 units, with some having several parts so that the study could be expanded or shortened by dropping some units.

The teachers manual contains the key to the questions in the workbook, a guide to which chapters in the "History of Brethren Missionary Movements" provide material for each unit in the work book, and some visual aids which the teacher may use with the class.

These workbooks may be ordered from the Brethren Publishing Company, 524 College Avenue, Ashland, Ohio 44805 for 25 cents each and the Teachers Manuals for 50 cents each, all plus postage.

PRAISE HIM! !

We have just received a communication from our Brethren Missionary in India, K. Prasantha Kumar concerning the Holy Spirit's intervention in his life. We add our thankfulness to that of Prasanth's as we Praise the Lord for his care.



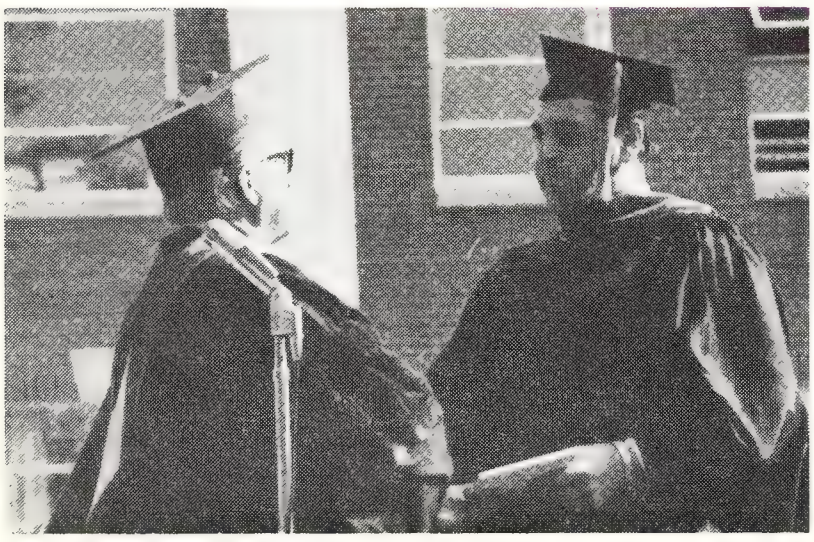
Trips into remote and dangerous areas are made as an arm of greater evangelical outreach in India.

"With folded hands giving thanks to God, I wish to inform you that the Lord saved us from death. On the 12th of April we rented a jeep and started our trip to Patha kota which is in the thick forest where our student evangelist Mr. Jeevaratnam is serving the Lord. That was a long drive of 200 miles, one way. It became dark in the forest and started raining. When our jeep touched the edge of a wooden bridge which we had to cross, a sudden thought came to my mind to stop the jeep. Immediately I asked the driver to stop the jeep, and I jumped out and saw the water flowing and there was no bridge. The bridge was burnt to ashes by the wild fire. The water was about 15 feet down from the ground level, and we do not know how deep it was. I am certain it was the Holy Spirit that saved our lives by instructing me to stop the jeep. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me'" (Psalms 23:4).



K. Prasantha Kum

A TASSEL IS MOVED TO ARGENTINA



Juan Carlos Miranda receiving degree from Dr. Clayton, President of Ashland College.

Dr. Glenn Clayton, President of Ashland Colle presents Juan Carlos Miranda with his diploma a degree of Master of Divinity during the commer ment exercises at the College on May 21, 1971. R Miranda, with his family, will be leaving about middle of June for Argentina where he will be serv as a professor at the Eden Bible Institute.

This is the completion of another step in the prepa tion the Lord has directed for the Mirandas, look forward to that day when they will arrive in Argenti Pray for this family as they enter their final prepa tion for a renewed service in their homeland Argentina.

World Religious News in Review

AE SEMINAR CHARTS ISE IN OCCULTISM

Minneapolis (EP)—Growing movements of the occult can be seen orld wide, a German specialist in e field told some 500 Minnesotans a three-day seminar here sponred by the Greater Minneapolis ssociation of Evangelicals.

Dr. Kurt Koch took issue with ose who consider astrology and her occult practices to be harmless. There are "many terrible exames," he said, telling how people ere influenced by astrology. He ported that a woman shot her son ter it was predicted that he would come insane. A Brazil woman tempted suicide, Dr. Koch declared, ter an astrologer told her she ould lose her boy friend and never arry.

The number of "spiritists" in azil, for example, has increased om 10 million to 50 million in 15 ars, he said.

The Christians regard the situan as a prelude to the end of the e and the second coming of Christ, . Koch said. He is the author of books, including Christian Counling and Occultism.

ENNSYLVANIA, OTHER 'ATES, REVIEW MISH EDUCATION

Harrisburg, Pa. (EP) — Following historic decision of the U.S. preme Court on behalf of Amish lk in Wisconsin, the Pennsylvania partment of Education says it will view its posture with regard to nish education.

"We will review our vocational ogram agreement with the Amh," Donald M. Carroll Jr., commisner of basic education, announced. Some 19 states of the union host e plain people, and all reportedly e being forced to adjust their inking, now that the Supreme urt rules the eighth grade is all at is required for Amish children, ce their religious beliefs prevent em from participating in the orldly" education of high school.

EXPERT WARN OF 'DEATH PHILOSOPHY'

Hamilton, Ont. (EP) — A nation "must adopt either a life or death philosophy—and when a nation adopts a death philosophy that nation cannot long survive."

That was the warning voiced by an internationally known pair of experts on human sexuality and abortion, speaking recently at Hamilton, Ontario. The couple—Dr. and Mrs. J. C. Wilke—described abortion methods and indicated trends in the so-called "pro-death philosophy."

They said the central issue still remains, "Is this human life?" When that question is answered, they said, "there are few left to ask."

Dr. Wilke reviewed the theory of viability—when the infant can live outside of the womb.

"Twenty-five years ago," said Dr. Wilke, "we were saving babies at 30 weeks; now it's down to 20 weeks. By the turn of the century, I wouldn't be surprised if we were saving them at 12 weeks. In light of this," he added, "laws using viability as a criterion are standing with both feet firmly planted in thin air."

BRETHREN WILL DROP DEFENSE INVESTMENTS

Elgin, Ill. (EP) — All holdings in corporations directly involved in defense or weapons-related industries will be dropped by the General Board of the Church of the Brethren.

The vote, not unanimous, was seen as an attempt by the denomination to bring its investment practices into line with its peace pronouncements.

The church officials also voted to sell $248,813 in U.S. Treasury bonds and not to purchase new governmental securities that might channel funds into military appropriations.

The board of 25 members also voted to withhold investments from companies failing to practice fair and equal employment opportunities, and from banks or firms which transact business with governments having apartheid policies.

3 CHILDREN TAKEN FROM 'DISRUPTIVE' JEHOVAH'S WITNESS MOTHER

Des Moines (EP)—An Iowa judge granted a divorce and paternal custody of a couple's three children because the wife and mother had practiced her (Jehovah's Witness) religion so fervently since 1962 that she disrupted home life.

Judge G. C. Holliday ruled against Mrs. Charles E. Newton, he said, in the "best interest of the children."

Lois Newton told the Enquirer newspaper that she would not permit her children to have blood transfusions, even if it meant saving their lives, and that she intended to convert her family to her religion.

"The apparent purposes of Jehovah's Witnesses . . . are to teach children by terror and fear, which is not in the best interests of a child," Judge Holliday ruled.

BIRTHRATE OF MOTHERS 15 AND OLDER UP SHARPLY

Chicago (EP) — Approximately five times as many babies were born to mothers under 15 years of age here in 1970 as there were two decades ago.

Dr. Jack Zackler, Chicago's assistant health commissioner, made the remarks to a convention of the Illinois State Medical Society and the American Assn. of Medical Assistants.

In 1970 there were 473 babies born to mothers under the age of 15. In 1950 there were 95 births.

PA. SENATOR WOULD BAR CHILDREN FROM RACE TRACKS

York, Pa. (EP) — Children will be protected from their parents' wrath while at race track, if an amendment by State Senator Ralph Hess is passed.

The amendment prohibits children under 10 from attending harness and thoroughbred races—even if accompanied by a parent.

"I've seen children . . . battered around and pushed into corners by parents who, after losing their last 20 or $30 at the track became emotionally unstable," the senator said.

SISTERHOOD

DEVOTIONAL PROGRAM FOR JUL

Senior: GROWTH No. 3
3 Directions

Junior: FIRST THINGS FIRST
First, Be A Good Steward

by Geneva Berkshi

GROWTH No. 3
3 DIRECTIONS

Introduction:

I have a poster hanging on my bedroom door that reads "Everybody wants to be somebody, nobody wants to grow." I think this has some application for the Christian life. Many times Christians are just concerned with "being somebody." They accept Christ readily, as they want to bear the name "Christian"—for all future reference. They feel at this point that they "have arrived"—their "growing edge," as Bruce Larson expresses it **(Living On The Growing Edge)** has become dulled. He goes on to say that Christians become content with their spiritual accomplishments and are not motivated to move on; "we are like little children who love to have the same familiar stories read to them. They can almost repeat the stories from memory, yet it makes them feel secure and comfortable to hear the words repeated over and over again" (Page 20).

But spiritual growth should be just as natural a thing as physical growth, mental growth, social growth. Rather than following Christ's example of developing in all four areas (Luke 2:52), we tend to over-emphasize the latter three areas, and hence, become **lop-sided** instead of becoming well-developed Christians.

For study, I have divided spiritual growth into three areas—Growing Down; Growing Up; and Growing Out. (In preparation I used **The Living New Testament,** and you may find it easier to follow my line of thinking if you have this version available for use in your meeting.)

Growing Down—Colossians 2:6-10

1. Where do we get our nourishment (Colossians 2:7)?
2. Will a plant with a few weak roots grow well?
3. What would happen if some days the plant were out of the ground and then went back to the ground for nourishment when it got weak? Have you ev seen a withered Christian? a "dead" Christian?
4. Is it possible to live a productive Christian life wi out having your roots deeply imbedded in Chris Do you know people who try it? Have you? What the outcome?
5. To grow in Christ, how close do we need to get Him (Colossians 2:6)?

Growing Up—Ephesians 4:14, 15, 16; Hebrews 5:12, 14; 6:1; II Peter 1:5-8.

1. According to Hebrews 5:12, 13 and Ephesians 4: what are some qualities of children that "baby Chr tians" have?
2. What comparison does Hebrews make between mi and spiritual knowledge? What does solid fo represent (verses 13; 6:1)?
3. II Peter 1:5-8 lists several steps involved in growi in Christ. Go over them, making note first of t areas in which you have already progressed, a then picking one area in which you especially ne to grow. Jot it down on paper and begin now to wo on that particular area. (Taking for granted can stand to **continue** growing in all of these areas

Growing Out—Colossians 2:7; II Peter 1:8; Philippia 2:1-4

1. If you are growing in Christ, what will be overflo in your life (Colossians 2:7—latter part of verse)? Can you think of some ways in which a Christia life might be "fruitful"—(even in high school (II Peter 1:8)?
2. What would be our attitude in service (Philippia 2:1-4)?

Is **your Sisterhood** group growing **spiritually?** What your part, or do you merely **attend.**

UNIOR BIBLE STUDY

"FIRST THINGS FIRST"

First, Be A Good Steward

by Mary Ellen Drushal

Please read the parable of the three servants from rk 25:14-30.

f someone gave you five thousand dollars to keep him, what would you do with it?

This master was entrusting all his possessions to these ee men. The servants would then become stewards of ir master's belongings. Now, none of the stewards ned any of the money he gave them, but when two the three gave him double the amount he had given m, he was pleased. But the poor steward who re-ned only what had been given him received a severe alty.

This master was training or possibly testing his wards to see if they were equal to the task of dling even greater responsibilities.

ust as these men acted as stewards for their master, are we stewards on earth for all that belongs to our ster. We as stewards own nothing, even though we en hear people say, "these are my clothes" or "this ny house or car," God is the owner, we are merely king after all that He owns.

Although stewardship of our money and our posses-ns is important, we must be responsible stewards in er areas also.

We are able to be stewards of our bodies. Please read I Corinthians 6:12-20. I have often heard the 19th verse in regard to stewardship of the body. Each one of you must decide what is immoral. Morality cannot be dictated or legislated, but you must decide. In these days of sexual upheaval and drug usage there is much ground for serious thought on these matters. The 19th verse says, the Holy Spirit lives in you, if you are a Christian—when a decision must be made ask yourself, "if Jesus were beside me, would I do what I am about to do?" That question must be answered honestly and fairly, because truly Jesus is beside you every minute of each day.

We are stewards of our time. Please read Hebrews 4:11-13. "There is nothing that can be hid from God." We should not waste out time but rather be about the task at hand, that of showing God's love toward others. Henry Van Dyke once wrote, **Time Is**

Too Slow for those who Wait,
Too Swift for those who Fear,
Too Long for those who Grieve,
Too Short for those who Rejoice,
But for those who Love,
Time is Eternity.

Our time here on earth is too short to hold grudges against friends, or not to pay a visit to a shut-in, or not to say a word of thanks or praise to someone in the family. But rather, let's allow the time to enable God's abundent love to shine forth from our lives with our every act, word and deed.



The National Sisterhood offers to a graduating Senior girl who is going to attend Ashland College in the fall of 1972 a scholarship of $150. To obtain an application form fill out the following form and send it to me. Sherry Barnhart, 123 Paula Drive, Germantown, Ohio 45327.

NO LATER THAN JULY 1, 1972!

Name _____ Church _____

Address _____

Pastor's name and address _____

High School Principal's name and address _____

EVALUATION OF THE GUIDELINES FOR SR. S.M.M.

I. In relationship to Him:
 A. How many had daily devotions? _____
 B. How many read the suggested books? _____

II. In relationship to others:
 How did you reach each part of this suggestion?
 A.
 1.
 2.
 3.
 4.
 B.
 1.
 2.
 3.
 4.
 C.
 D.

III. In relationship to each other:
 Did you have monthly devotional meetings and use the devotion book as a basis of Bible study? **Why??** or **Why not???**

IV. In relationship to our National work:
 Did you:
 A. Send two delegates to Conference?
 B. Contribute to projects?
 C. Send in dues?
 D. Send in thank offering?
 E. Send in resume of your work to National General Secretary by **July 15?** (found in program booklet)

Please send this report to Gloria Stout, R.R. No. 2, Box 50, Flora, Indiana 46929 by JULY 15, 1972.

Name of Society _____

Town _____ State _____

Number of girls in Society _____

Name and Address of NEW President _____

NO TIME TO COMPLAIN

On one occasion when young in experience I had written my preacher-father telling him of my troubles and feeling sorry for myself. His reply was something like this: Son, by the time you take childhood off one end of your life and old age off the other end, you don't have much time for doing good. Make the best of the time you have.

That was a gentle yet impressive rebuke I have never forgotten. You don't have time to complain and find fault.

—Arthur Ely
from the Corinth Brethren bulletin

JUDGMENT

I dreamed death came the other night
And Heaven's gate swung wide.
With kindly grace an angel came
And ushered me inside.
There to my astonishment stood
Folks I'd known on earth—
Some I'd judged and labeled as
Unfit, or of little worth.
Indignant words rose to my lips,
But never were set free
For every face showed stunned surprise
—No one expected me!

From Trinity Brethren Newsletter
—Submitted by E. Heist

EVALUATION OF THE GUIDELINES FOR JR. S.M.M.

I. Through Spiritual activity:
 1. How many read the book of St. John? _____
 2. How many read the suggested books? _____

II. Through service to others:
 How did you reach each part of this suggestion?
 1.
 2.
 3.
 4.

III. Through District and National support:
 1. Did you have 12 devotional meetings?
 2. Did you have a public service and send offering to the financial secretary?
 3. Have two delegates to a conference?
 4. Contribute to projects?
 5. Have a thank offering service and send thank offering in to the financial secretary by **July 15?**
 6. Send dues in on time?
 7. Send statistical report in by **July 15?**

Please list any outstanding service projects (benevolent work) that were successful in your group this year _____

List outstanding events _____

List program ideas _____

Which meetings were meaningful? **Why???** _____

List any new party ideas _____

Please send this report to Gloria Stout, R.R. No. 2, Box 50, Flora, Indiana 46929 by JULY 15, 1972.

Name of Society _____

Town _____ State _____

Number of girls in Society _____

Name and Address of NEW President _____

ONE FOR ALL AND ALL FOR ONE

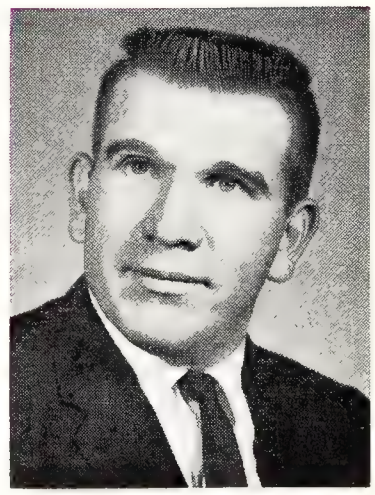
ALL CONFERENCE BANQUET—AUGUST 18, 1972, 5:30 P.M.

ASHLAND COLLEGE CONVOCATION CENTER

One banquet for all—not many banquets
One price—not several to pay for—one cost only $4.00
One program for all—many groups participating—it is the evening program



THE CHRISTIAN IN THE WORLD



This message was given at the Breth Pastors' Conference held at Camp Bethany M 1972 by Rev. M. W. Dodds, pastor of the Bry Ohio First Brethren Church.

IT HAS BECOME old hat to say that we live in an exciting world. We almost take moon flights for granted. Organ transplants from one human body to another have become common place. More facts are discovered in twenty-four hours than in two thousand years of ancient history. The Christian should have reason to rejoice when he sings, "This Is My Father's World."

The Scriptures may give us pause to consider the ownership of this world. Paul refers to Satan as ". . . the God of this world . . ." (II Cor. 4:4). Paul also notes that the Ephesian believers ". . . in time past . . . walked according to the prince of the power of the air . . . that now worketh in the children of disobedience" (Eph. 2:2). According to the Bible we are living in a part of the universe that is in rebellion against God.

The Christian who takes the New Testament as his creed and guide for life will desire to maintain a separation from the world controlled by Satan. The Christian is commanded to "love not the world, neither the things that are in the world" (I John 2:15a). Paul asks believers to "Be ye not unequally yoked together with unbelievers . . . come out from among them, and be ye separate . . ." (II Cor. 6:14, 17). Christ noted that His followers were "not of the world" (John 17:16). The Christian is told, ". . . be not conformed to this world . . ." (Rom. 12:2a) but that he is predestinated ". . . to be conformed to the image of his Son . . ." (Rom. 8:29b). But do church members of our time comprehend or follow these teachings? On Page 22-23 of the March 1972 issue of "Campus Life" the following question is asked: "What do Jesus People see when they go to church?" The question is answered from Roger C. Palms', **The Jesus Kids** (Judson):

> "If they go to a fundamental, evangelical, Bible-preaching church, they find people who . . . have accepted Christ into their hearts and souls, but their lives are not particularly Christian . . . who cannot distinguish between the teachings of the Bible and the teaching of their own culture. So instead of meeting people who have been transformed by the renewing of their minds, they find people who cannot give up the control of their culture, the lust for things, the drive for social status, and the racial hatreds. They find people who quote the New Testament but have not adopted the New Testament lifestyle with its different set of goals.

This writer is saying in effect that church mem have not made a separation from the contempo culture of the world. Perhaps they have not unders the distinctions between the two. Those who pro to follow the Bible should not only be aware of its te ings regarding this world but also apply them.

In Old Testament times the children of Israel v required to be separate from the world in a numbe ways (cf. C. F. Yoder, **God's Means of Grace,** p. 460

(1) They were forbidden to even inquire into heathen religions lest they should be led to imi them (Deut. 12:30).

(2) They were commanded to utterly **drive-out** Canaanites, when their inquity was full (15:16) and were forbidden to make any lea with them lest they be corrupted by t (Judges 2:2).

(3) They were not allowed to **intermarry** with o peoples lest they be corrupted by them (D 7:1-6).

4) They were required to perform many **ceremonial cleansings** to teach them purity and separation (Num. 19, etc).
5) Most of all they were to regard themselves as **missionaries** to the world to witness of God (Gen. 22:18).

hristians in the period of the early Church had to e the problem of their relationship to the world. ne offered her citizens entertainment in the circuses, phitheaters, and baths. Roman citizens had 159 hol- s each year. In his **De Spectaculus,** Tertullan (ca. 230) spells out the dangers in such activities for istians. He describes the Roman shows as "cradled the world," the theatre as the haven of Venus ddess of lust) and Bacchus (god of wine). The Chris- who desires to keep his mind unpolluted cannot e his thoughts filled with such impurity. (cf. Vol. III **claiming the New Testament** by Richardson and mberlain, p. 60).

n early writer of the first half of the second century **The Epistle to Diognetus** observes the place of the istian in the world (from Vernard Eller, "The Green ets of God" **Christianity Today,** pp. 5-7, Sept. 1966):

> They live in their own countries, but only as aliens. They have a share in everything as citizens, and endure everything as foreigners. Every foreign land is their fatherland, and yet for them every fatherland is a foreign land. They marry, like everyone else, and they beget children, but they do not cast out their offspring. They share their board with each other, but not their marriage bed. It is true that they are "in the flesh," but they do not live "according to the flesh." They busy themselves on earth, but their citizenship is in heaven. They obey the established laws, but in their own lives they go far beyond what the laws require.

he Brethren Church has also dealt through the years h the relationship of the Christian to the world. The thren in 18th century Germany were referred to as aratists" (Ronk, **History of the Brethren Church,** 4). This term applied certainly from the departure n a lifeless state church but perhaps also to a vage with a secular world.

s a result of the Revolutionary War experience the thren in America chose to retreat from the world large and form their own society (Ronk, p. 76). m 1776 to 1880 the doctrine of non-conformity was lied in ways that we might question from our van- e point of the present.

n example of such would be a decision of the Annual ting of 1866 (from p. 257, **Classified Minutes of the ual Meetings of the Brethren):**

> Inasmuch as pride and an inclination to follow the fashions of the world are still increasing among us, in wearing fine apparel, frock and sack coats, dusters, shawls, etc., with the hair parted off to one side, or shingled and roached, mustaches, etc.; the sisters also wearing fine apparel, going without caps, wearing hoops, hats, veils, overcoats, jewelry, etc.; and as admonition, in some cases, has not effected anything, cannot this Yearly Meeting propose some plan by which this growing evil may be arrested?
>
> Answer—We think members of the Church, conforming to the fashions of the world as above stated, should be admonished again and again, and if they will not hear the Church, the Savior has given directions in Matthew 18 how to deal with them.

This same Annual Meeting passed a resolution to the effect: "That the churches throughout the Brotherhood enforce plainness of dress, and a plain manner of wearing the beard upon the preachers and officers of the church."

The so-called "Progressive Brethren" of the 1880's reacted to this retreat from the world with an emphasis on such matters as an educated ministry, Sunday Schools, missions, evangelism and Christian publications. This was not understood to mean compromise with "the god of this world." The "Progressives" in succeeding years continued to note a cleavage with the world.

C. F. Yoder writing in 1908 **(God's Means of Grace,** p. 457 ff.) stressed non-conformity to the customs of the world, non-resistance and non-secrecy.

J. Allen Miller in a responsive reading prepared for "Brethren Day," June 9, 1912 indicated that distinctive principles held by the church included the following: "Pride and worldliness are held to be contrary to the Spirit of the Christ-Life. The dance, the theatre, cards, the use of narcotics and strong drinks, in a word the popular amusements and gratification of appetites are held contrary to the teachings of the Gospel and are destructive of the spiritual life of the Christian."

Following World War I Charles A. Bame wrote one chapter for a Church membership training manual published by the National Sunday School Association of the Brethren Church in which he stated the following regarding non-conformity to the world (p. 30, **Studies in the Way of Life):**

> Nothing stands out more prominently in the words of Jesus than His call away from the world. The Gospel is the good tidings of salvation from the ways and works of the world. The ringing words of Jesus are, "If ye were of the world, the world would love his own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15:19). Here is the acid test of our Christianity. Does the world hate us because of our separation? "Ye cannot serve God and mammon." There is an absolute distinction between the Christian and the worldly. It must be apparent or our professions is not real.

In the **Brethren Emphasis Lesson** published in 1941 George S. Baer prepared a chapter (pp. 30-31) in which he quoted the following from his own Editorial in "The Brethren Evangelist" of July 4, 1931 as follows:

> While we would not have the church repeat the old mistakes (and we do not seem much in danger of doing that), yet we would call her to a hearing anew of the demands of Christian simplicity and separation from the world. Dogmatic statements would likely produce disagreements, but there ought to be a unanimity on this statement of principle, namely, that the Christian in all his personal appearances and

> relations shall seek to maintain becoming simplicity, propriety and economy, and further, that he shall participate only in such social, recreational and organizational activities in which it is possible for him to give Christ the preeminence and the church the first place in his loyalties.

In our time there may be a need to re-examine our place in this world as Christians.

Perhaps the place to start is our own desires as Christians. Do we desire to be "conformed to this world" or "to the image of his Son"? Perhaps we should determine if our manner of living is determined by the customs of the culture in which we live or the teachings of Jesus. If we follow the culture of our time is it conflict with divine revelation?

Not forgetting our amusement with our Brethren forefathers and their ideas concerning dress (and time wasted discussing it) perhaps there is a need to determine what the Bible has to say regarding dress in our time. A mail-order catalogue showing children's clothing had a caption which reads, "Nudity is nice." A recent catalogue for women's clothes stated, "Bareness is beauty." Excesses of our forefathers do not negate the responsibility of the Bible believer to know, teach and practice the truth (cf. Stephen E. Smallman, "Nudity in Biblical Perspective," pp. 6-8 **"Christianity Today,"** August 22, 1969).

The time is past due for a renewed emphasis on the biblical doctrine and the Brethren doctrine of obedience (not legalism). We are seeing the results of a generation of child-centered education, broad permissiveness and a lack of adult direction. Others have noted a need for emphasis on biblical commands (F. B. Huey, "Obedience —a Neglected Doctrine," pp. 6-7, **Christianity Today,** Jan. 19, 1968 and "Have Rules Become Archaic?" in the Ministers Workshop, pp. 27-28, **Christianity Today,** May 23, 1969). It's time to hear, "thus saith the Lord." Christians must always be aware lest prevalent opinions about morality dull their ethical sense. Time in G Word is needed to prevent such dullness.

The Christian must also be aware that in an age w education is stressed that there is a difference betw "the wisdom of this world" (I Cor. 1:20) and "the dom of God" (I Cor. 2:7). The Christian is called practice renewed thinking as a result of convers (Rom. 12:1-2; Eph. 4:17-24). In past days the g thinkers were men who believed in God (Schleimac Hegel, Ritschl, Dostovsky and Kierkegaard). M recent thinkers (Sartre, Albert Camus, Julian Hux Bertrand Russell and Karl Jaspers) write as athei John Wesley White (**Re-entry,** p. 88) has noted t twentieth century thought has been dominated by atheists Darwin, Freud and Marx. Many schools foun by churches in America have departed from a b Christian stance. Kenneth Scott Latourette has n (p. 247, **The Concept of the Believers Church,** Ja Leo Garrett, Ed.) that the colleges and universi created by believers churches "have succumed m rapidly to the secularizing trends which have b marked in most institutions of higher learning foun by Protestants." The thinking Christian will be c cerned to know if the wisdom being presented is the world or of God. There will be an interest in kn ing if the education is God-centered or fosters a sec religion. A President of Boston University once sta in a Baccalaureate sermon that no one is truly educa unless he has a knowledge of the Bible.

The Christian should always remember that altho "This Is My Father's World" that it is occupied by enemy—"the god of this world." As a Green Beret enemy territory the Christian is on a mission (M 28:19-20; Acts 1:8). That mission is not to "conform the world" but to lead those in the world to Christ. so doing the Christian should be following C. F. Yod suggestion (**God's Means of Grace,** p. 467) that "... Christian ... is not in the world to follow the style to set the style."

"NOT GOING YOUR WAY"

"You're just out of date," said young Pastor Tate,
To one of our faithful old preachers,
Who had carried for years in travail and tears,
The Gospel to poor, sinful creatures.
"You still preach on Hades, and shock cultured ladies
With your barbarous doctrine of blood.
You're so far behind you will never catch up—
You're a flat tire stuck in the mud."
For some little while a wee bit of a smile
Enlightened the old preachers face;
Being made the butt of a ridicule's cut,
Did not ripple his sweetness and grace.
Then he turned to young Tate, so suave and sedate—
'Catch up' did my ears hear you say?
Why I couldn't succeed if I doubled my speed—
My friend, I'm not going your way!"

from the Elkhart bulletin

CHEEP ADVICE



Horse sense is what keeps horses from betting on what people will do.
OSCAR WILDE

Did you realize that it is simple to make a mountain out of a mole hill. All one has to do is add enough dirt.

The loudest boos always come from the free seats.

If you are pleased at finding faults, you are displeased at finding perfections.
LAVATER

On the ladder of success there are two ways to go, up or down.

A friend is a man you can go to when HE'S in trouble.

If you make your job important, it is quite likely to return the favor.

It is better to know nothing than to know what ain't so.
JOSH BILLINGS

Stand up to be seen; speak up to be heard; shut up to be appreciated.

LAFF-A-LITTLE

YITZHAK RABIN, the Israeli Ambassador to the U.N., was heard lamenting, "Moses traveled 40 years in the desert and picked the only country in the Middle East without any oil.
from BITS & PIECES

Taking It Easy

In the supermarket, a man was pushing a cart which contained a screaming, yelling, bellowing baby.

The gentleman kept repeating softly, "Don't get excited, Albert; don't yell, Albert; keep calm, Albert."

A woman standing next to him said, "You certainly are to be commended for trying to soothe your son Albert."

The man looked at her and said, "Lady, I'm Albert."

When a woman goes out the door and heads down the street, she might just be going buy-buy.

Said the doctor, "Mrs. Jones, I'm going to paint your throat."

"Let me see a color chart first," she responded.

Three Good Reasons

A small country church had raised some money. The members called a meeting to determine how to spend it.

One member was emphatic in stating her case that the money should be used to buy a new chandelier. An old man, sitting in the back, was much opposed to it.

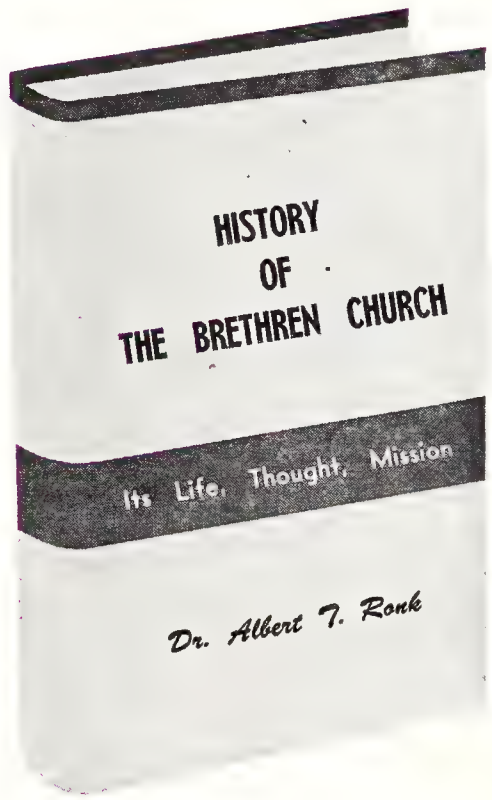
Finally, the woman arose and said, "Brother Jones, would you mind giving me one good reason why we shouldn't spend the money for a new chandelier?"

Brother Jones got up slowly and said calmly, "Yes, I'll give you three. First, nobody can spell it so you can order it. Second, nobody can play it. Third, we need better light."

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EVANGELIST



REV. FRED VANATOR

PASTOR EMERITUS, SARASOTA, FLORIDA
FIRST BRETHREN CHURCH

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MEMBER EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

The Brethren Publishing Company again takes great pleasure in featuring one of His servants in the pages of this issue of THE BRETHREN EVANGELIST. This token of esteem is presented to Rev. Fred Vanator, Pastor Emeritus of the First Brethren Church, Sarasota, Florida.

Your editor has known Rev. Vanator since he pastored the Canton, Ohio Brethren Church on Tuscarawas Street East, and although ye editor was not a member of the Brethren Church at that time, he made many acquaintances from that particular church by attending services as a visitor with friends and classmates.

One might say that holding membership in the Brethren Church today can be traced indirectly to members of the Brethren Church whom I met in those days and whose influence and exemplification in Christian living bring much to mind in a nostalgic manner.

I too would like to pay a personal tribute to Rev. Vanator along with the many which would amount to many volumes of Evangelists could they all be published. Especially am I grateful to this very unselfish personage for his most welcome words of advice and encouragement to one who senses a feeling of great challenge to occupy the chair of editorship of his pre cessors of whom Rev. Vanator was one. May I tip hat to you, Rev. Vanator with deepest respect a gratitude. (G. S.)

Many times has it been mentioned by those who not in the membership of the Brethren church as to impressiveness of one of its Sacraments, namely, T HOLY COMMUNION.

The article on page 8 of this issue by Dr. A. T. Ro pertaining to this rite of The Brethren Church as was conducted at Pastors' Conference reminds us v forcibly that this Sacrament is not to be taken ligh as a tradition or customary procedure. To have speaker of the conference who holds membership another denomination admit being indelibly impres on this occasion adds to the validity of its sacredness

Be sure to read this short article and step into beauty parlor of heaven and have your faith lifted.

By the Way

KWITCHURBELLIAKIN!

'HIS does not happen to be a newly coined word nor is it a word in the English language which has n badly misspelled. It cannot even be considered in sense as a colloquialism. It happens to be a group ordinary words which have been thrown together in ashion to become a humorous way to tell someone do something.

'he meaning of the word was brought to my atten- again as I read a true account of an old gentleman had a habit of going into a certain church building ry day at exactly twelve noon and staying for just inute of two and then proceeding leisurely down the et to a destination which no on knew.

seems that after close surveillance of the senior zen he was just going in to the alter of the sanctuary saying two words: "It's me, Jim." This was his way offering a prayer to the Lord.

ometime later the old gentleman was struck down a vehicle and taken to a hospital with extensive uries.

[e was put in a ward with some other male patients happened to give that particular ward a reputation being the most cantankerous group of patients in entire hospital. The situation was such that the ses dreaded to attend any of the patients in this m because of their continuous complaining and mbling and just being cross and miserable in general.

n a short time the atmosphere in this ward seemed ake on an entirely different appearance. The nurses ed that the men were taking their medication without sing about it, their food trays were sent back with pty plates, and instead of growls coming from their n laughter all at once seemed to prevail.

he nurses being inquisitive about the radical change behavior were quick to investigate the reason for the trasting behavior. Asking one of the patients the son for the about-face he answered that it was the gentleman's doings. He went on to say that in spite his serious injuries, the new member of the group always cheerful and eventually the others became amed of their grouchy dispositions and were caught in a sort of contagious feeling of cheerfulness.

he true story goes on in accounting for the old man's piness which we can well surmise, but I could not being forcefully reminded of an incident in my life as I read the account of this story.

was hospitalized many years ago for preparation for or surgery. There were two other patients in the m with me. One was convalescing from a serious ess, the other recovering from surgery.

Not having had to undergo anything yet, even of a minor nature, I jumped on the bandwagon with the other two fellows, and before I knew it we were all using each other's shoulders as a landing field for our ailing complaints. I never could understand why the subjects of conversation among patients usually turn out to be those of each person's particular thorn-in-the-flesh.

During the night another patient was brought into our ward, and as he was quietly made comfortable we were not disturbed and did not realize we had an addition to our threesome until the next morning.

It turned out that the new patient had the handicap of having the use of just one leg as the other was amputated above the knee. We also learned quickly that in addition to this affliction he was also blind.

During the day we heard a bit of commotion over in his corner of the room, and evidently one of the nurses down the hall heard it also and came rushing into the room. It turned out that he was trying to get to the rest room without his crutches, and the nurse asked if she could assist him. He stopped for a moment holding on to his neighbor's bed for support and said, "Thank you nurse, I can make it. Perhaps there is someone in another room that needs your attention more than I do."

A bit later I heard him twisting around in his bed, and he seemed to be reaching around the foot of the bed for something. I asked him if he wanted the bed adjusted to another position. His answer was that he was trying to ascertain how the bed was made as it was the most comfortable one he had ever slept in and wanted to make one when he was released from the hospital. It turned out that his occupation was that of a cabinet-maker.

I think it is obvious what was going on in the minds of the three of us patients in the same room with this gentleman. If I recall correctly, when the opportunity arose whereby the fellow in question was out of the room, one of us said: "If you fellows hear me complain about anything from here on in, hit me in the head with my ice water pitcher."

I am quite certain that the meaning of the title to this editorial was very forcefully brought to my attention at that time and for a while after that at least. Quit your belly aching.

I am also certain that many of us have experienced similar incidents in our lives, but I wonder if we ever take time out to evaluate our complaints. Is it not true that after considerable thought the things we do the most complaining about are most insignificant when compared with another's problems which he does not seem to divulge?

A postscript to this editorial might be in order so that the reason for the cheerfulness exemplified by the elderly patient might be given. After the radical change came over the other patients, one of the nurses asked him why he was always so happy.

He explained to her that it was his visitor that came to see him each day. She asked, "Which visitor? We have not seen anyone come in to see you." He replied, "The ONE who comes in each day and says, "It's me, Jesus." (G. S.)





1971-72 REGISTERED BYC GROUPS

Each year in September, local BYC groups are encouraged to receive recognition on the National BYC level as official BYC organizations by registration of their members in National BYC. Registration procedure is simple. It involves the submission of each youth's name, address, year in school, group (junior, junior high, senior, or combined), and a one dollar registration fee.

There are several advantages to registering. First, it provides the BCE office with a mailing list for direct communication with local youth. Second, it assists **in a very small way** in the costs of operating a national youth ministry, just as do the dues paid to the national and district organizations of Brotherhood and Sisterhood, WMS, and Laymen. Third, it gives local groups a sense of being a part of the larger movement of BYC and lessens the isolationist or "inward only" attitude. Fourth, it makes the registered BYC member eligible for participation in the National BYC Convention in August, and it entiles the local BYC groups (registered before May 30) to one delegate to the Convention per eight registered members (or fraction thereof).

Membership lasts from September 1 to August 30 of each Conference year. Registered members receive a membership card and a subscription to the bi-monthly publication BCE NEWS.

Following is a list of the registered BYC groups for 1971-72 (by districts) and their registered memberships:

Central District

Lanark	20	Milledgeville	20
		Waterloo	16

Northern Indiana District

Ardmore	35	Jefferson	30
Bryan	20	Milford	18
County Line	31	Nappanee	27
Elkhart First	26	New Paris	32
Goshen First	15	South Bend	11
		Warsaw	29

Southern Indiana District

Burlington	19	North Manchester	8
Center Chapel	10	Oakville	8
College Corner	29	Roann	9
Flora	28	Roanoke	4
Loree	17	Wabash	9

Midwest District

		Derby	5

Miami Valley (Ohio) District

Columbus	10	Gretna	6
Dayton Hillcrest	11	New Lebanon	5
Gratis	18	Pleasant Hill	0
		West Alexandria	9

Northeast Ohio District

Ashland First (Park Street)	49	Smithville	4

Northern California District

(no groups registered

Pennsylvania District

Berlin	23	Johnstown Third	1
Brush Valley	19	Meyersdale	7
Cameron	16	Pittsburgh	4
Fairless Hills-Levittown	28	Pleasant View (Vandergrift)	2
Highland	13	Valley	2
Johnstown Second	25	Vinco	5

Southeast District

Chandon	21	Maurertown	8
Linwood	12	Oak Hill	9
		Washington	7

Southwest District

		Tucson	7

Florida

		Sarasota	6

OPERATION OUTREACH

he 1972 National BYC Convention is just a month ay. One of the most exciting features of Convention h year is the Budget-Project Ingathering. As the ne of each church is read, a representative brings ward the contribution of his local BYC group to the tional BYC Budget. This is the culmination of many nths of work. As each local BYC contributes to the athering, it demonstrates involvement in a project of ch broader scope than is possible in the local church ne. It is involvement in a goal common to Brethren ıth Crusaders across the denomination.

he 1972 Ingathering should be just as exciting. roughout the year, each registered local BYC has n encouraged to contribute $10 per registered mem- to the Ingathering. This year we have 1,171 reg- red National BYC members in 53 Brethren Churches. s easy to see that if each of these 53 groups raises suggested $10 per member, we will surpass the lget goal by $810.

he South Bend BYC group has proven that it is sible. On May 31, 1972, the BCE office received a er from their secretary, Cindy Lightfoot. The letter ds, in part:

> "Our BYC has pledged to send $110 ($10 per member) toward the National BYC Goal. We have had many money-raising projects to fulfill our pledge, and we are very happy to send it at this time."

Ve want to congratulate the South Bend BYC group their outstanding effort. How many other groups l strive to achieve a similar goal? Whether your up has pledged to give $10 or 10¢ per member to the athering is not as important as the fact that you have ght to participate as fully as possible in the further- e of the work of Jesus Christ through National C. Let us practice the words of the Apostle John: y children! Our love should not be just words and k; it must be true love, which shows itself in action" John 3:18, TEV).

Outreach for Administrative Expenses	$3,000.00
Outreach for National Project	6,000.00
$3,000.00 for Summer Crusaders	
$3,000.00 for new Jefferson Church worship center	
Outreach for Project Promotion	100.00
Outreach for National BYC Convention Exp.	300.00
Outreach for Special Programs	500.00
Outreach for Officer Travel	1,000.00
TOTAL OUTREACH	$10,900.00





The EIGHTY-SECOND PENNSYLVANIA DISTRICT CONFERENCE of the BRETHREN CHURCH



BERLIN BRETHREN CHURCH

Berlin, Pennsylvania

JULY 27-29, 1972

All Sessions on E.D.T.

Theme: "First Things First"

Text: Matthew 6:33

Conference Organization

Moderator Elder John T. Young
Vice Moderator Elder Arden Gilmer
Secretary Elder Joseph Hanna
Assistant Secretary Mrs. Norman Grumbling, Jr.
Treasurer Mrs. George Leidy
Statistician Elder Ronald Ritchey

PROGRAM

THURSDAY EVENING, JULY 27

7:30 Song Service
Welcome and Response Berlin Church
Scripture and Prayer Berlin Church
Special Music Berlin Church
Vice Moderator's Address .. Elder Arden Gilmer
9:00 Brethren Youth—"Getting Acquainted"

FRIDAY MORNING, JULY 28

9:00 Song Service
Special Music Meyersdale Chur
Scripture and Prayer
Moderator's Address Elder John T. You
10:00 Business Session
Credential Committee Report
Election of the Committee on Committees
District Mission Board (15 minutes)
District Board of Christian Education (15 minutes)
District Camp Board (15 minutes)
Ministerial Examining Board
District Treasurer's Report
Statistician's Report
Other Reports
12:00 Lunch

FRIDAY AFTERNOON, JULY 28

1:30 Business Session
Credential Committee Report
Reading of the Minutes
Report of the Committee on Committees
Auditing Committee Report
2:15 Publication Board Report (15 minutes)
Central Council Report (30 minutes)
Benevolent Board Report (30 minutes)
3:30 Simultaneous Sessions
5:00 Conference Banquet (W.M.S. in charge)
Speaker—Mrs. Doris Barnett, Riverside Christian Training School, Lost Creek, Kentucky
Special Music Highland Chur
Closing Prayer

FRIDAY EVENING, JULY 28

7:30 Inspirational Service (Laymen in charge)
Song Service
Devotions
Special Music The Barne
Message Dr. Harold Barn
9:00 Brethren Youth—"Fun and Fellowship"

SATURDAY MORNING, JULY 29

9:00 Special Music Johnstown Second Chur
Devotional Period Elder Thomas Kido
9:30 National Board of Christian Education (15 minutes)
Ashland College and Theological Seminary (15 minutes)
10:00 National Mission Board—Informative Worksh on Brethren Missions (1 hour)
11:00 Simultaneous Sessions
12:00 Lunch

SATURDAY AFTERNOON, JULY 29

1:30 Inspirational Hour
Song Service
Special Music Wayne Heights Chur
Scripture and Prayer
Message Dr. Joseph R. Shu
2:30 Business Session
Credential Committee Report
Election of Conference Officers
Reading of the Minutes
Report of the Executive Committee on the Moderator's Address

Setting of Time and Place for the
1973 Conference
Report of Election
Other Reports
New Business
Final Reading of the Minutes
Installation of Conference Officers for 1973
Adjournment Sine Die

AUXILIARIES

Woman's Missionary Society

Theme: "Scattering Precious Seed"—Psalm 126:6

FRIDAY AFTERNOON, JULY 28—3:30 P.M.

elude
eme Song—"Scattering Precious Seed" Vinco
votions Wayne Heights Group I
e Arts in the Bible Geneva Altfather
siness Session

FRIDAY EVENING, JULY 28—5:00 P.M.

M.S. Banquet (at the Berlin Borough Building)
Speaker—Mrs. Doris Barnett, Riverside Christian
Training School, Lost Creek, Kentucky
Special Music Highland Church

SATURDAY MORNING, JULY 29—11:00 A.M.

elude
eme Song Vinco
votions Wayne Heights Group II
e Arts in the Bible Geneva Altfather
siness Session
ction of Officers
ject Offering
tallation of Officers

Sisterhood of Mary and Martha

SATURDAY MORNING, JULY 29—11:00 A.M.

votional Period
siness Session

Boys' Brotherhood

SATURDAY MORNING, JULY 29—11:00 A.M.

votional Period
siness Session

Laymen

FRIDAY AFTERNOON, JULY 28—3:30 P.M.

ng Service
votional Period
ecial Music
pointment of Nominating Committee
mn
nediction

SATURDAY MORNING, JULY 29—11:00 A.M.

Song Service
Devotional Period
Special Music
Election of Officers
Hymn
Benediction

Ministerium

FRIDAY AFTERNOON, JULY 28—3:30 P.M.

Devotions Ralph Mills
"Anointing with Oil" in Our Church Today
Business Session

SATURDAY MORNING, JULY 29—11:00 A.M.

Devotions Ralph Mills
"Speaking in Tongues" in Our Church Today
Business Session

YOUTH CONFERENCE

Registration Fee—$1.00 per youth

THURSDAY EVENING, JULY 27

7:30 Attend Adult Evening Session
Vice Moderator's Address
9:00 "Getting Acquainted"

FRIDAY MORNING, JULY 28

9:00 Attend Adult Morning Session
Moderator's Address
10:00 "Discovery No. 1—Where Are You?"
12:00 Lunch (eat at the Berlin Brethren Church)

FRIDAY AFTERNOON, JULY 28

1:30 "Recreation for Our Bodily Temples"
Swimming Party
5:00 Conference Banquet

FRIDAY EVENING, JULY 28

7:30 Attend Adult Inspirational Service
9:00 "Fun and Fellowship"
Pizza Party
Youth Music
Film

SATURDAY MORNING, JULY 29

9:00 Attend Adult Devotional Period
9:30 "Discovery No. 2—Where Are You Going
and How?"
11:00 Sisterhood and Brotherhood Meetings
12:00 Lunch (eat at the Berlin Brethren Church)

SATURDAY AFTERNOON, JULY 29

1:30 Attend Adult Inspirational Service
2:30 Youth Business Meeting
Election of Officers
Ingathering of District Project Money
Etc.
Dismissal—Homeward Bound

Youth Conference Directors:
Mr. and Mrs. Ralph Gibson

All Youth are expected to attend all sessions and conduct themselves at all times in a Christian manner.

"FIRST THINGS FIRST"

Matthew 6:33

A HOLY COMMUNION

by DR. A. T. RON

HOLY COMMUNION, what a gift to believers to know and feel the moving Presence in a trinitarian sacrament of devotion. Such was the celebration of the mysteries on Wednesday evening at the 1972 Pastors' Conference.

It was such a trust and honor to be asked by the committee in charge to lead in that blessed event; and it was the mountain-top experience in sixty-five years of this writer's ministry. May I tell it from the mountain top?

I was so weary from the day and the rush of table preparation at twenty minutes before the assembly. Arriving up the hill for a shower and change, my heart was racing like a trip-hammer and chest pains gave danger signals. Not knowing if I would make it back for the worship drove me to my knees and the Good Lord carried me through.

What a communion! What a scene! Sixty Elders, alone, around the Lord's table. There I saw sixty ministers, shoulder to shoulder on the benches, backs to table. Sixty faces turned to me as I spoke. Sixty hearts joined in self-examination with Grumbling, Howard and Keplinger, and voiced a common confession. Then the basin and towel. I looked down those rows and saw men kneeling, tenderly laving a brother's feet. I saw bowed heads of the washed, lips moving as in penitent supplication for cleansing. I saw men rise and gather each other in fervent embrace of the salutation. The "God bless you's" and "praise the Lord's" had no sound of formality. They came from wellsprings of joy and good will. No Peter was obvious there, saying, "Dost thou wash my feet?"

Then we faced the table again for the Lord's Supper. We suggested they converse during the supper but on spiritual things. And they did. We saw men leaning across the table in serious communication. It appeared to us, at the table head, that the Lord's Supper grew into a Love Feast. Morsels of food taken in cold formality may be only a Lord's Supper, even Judaswise. The occasion becomes an Agape Feast when love bridges the table and the perishable food becomes manna from Heaven. The gleam of eyes in the candlelight gave us such visible evidence. The exchange seemed so spontaneous and absorbing that we hesitated to interrupt for the Eucharist but we must be called from the tokens of the great future supper of the Lord to a look back to Calvary.



So we broke together the bread of communion. V reminded ourselves of the long process of His breaki body on the cross. We hope we heard, in depth, H cry "Eli, Eli, lama sabachthani;" and His "It is acco plished," as we broke the unleavened symbol of H body.

And we received the communion of His blood from common cup. Our gaze into that cup, at the unferment blood of the grape, lifted our eyes again to the cro We saw the spear thrust open the fountain in His sic We saw the blood of the new covenant shed for us. T cup was no longer common but commemorative. Wh the cup was passing along, someone broke into son



"On a hill far away stood an old rugged cross" a those lifted voices in harmony made the rafters rin And, finally, standing about the table, with arms arou each neighbor, we sang a lifting "Blest Be the Tie th Binds our hearts . . ." and we felt that truly we we bound closer together than ever before.

And I; I surely know that my guardian angel w near, and the everlasting arms were about me. I fe borne on shadowy wings or I could never have survive those two hours. And what cheer when Doyle Maste the conference speaker, who had never formerly e gaged in a threefold communion service, came to me a said, "I wouldn't have missed that for the world; it w a lifetime experience." But I was so exhausted when climbed the hill to my room, I fell on my cot as thou I had found a resting place on my mountain-top a didn't care if I ever came down into the valley again.

A little later, pajama clad and committed Godward, slowly sunk down, down deep into the arms of oh welcome sleep. "God bless the man who first invent sleep."

FOURTH ANNUAL ALL-CONFERENCE MUSICALE

Friday Evening, August 18, 1972

8:30-9:15 p.m. MEMORIAL CHAPEL

(Following the All-Conference Banquet)

We are seeking to enlist musically-talented members of our local churches who would be interested in participating in such a program. If you sing, play an instrument, or are part of a group which from time to time presents special numbers in your local churches, you are the person or persons we are looking for.

In this way we can enlarge the scope and influence of our local talent. In previous years, the response has been very good. We know there are many others in our churches whose talents would be appreciated by the conference.

The accompanying form should be filled out and mailed as described. From you who do respond, we will build up a program for presentation Friday night. Pastors: Give encouragement where needed. If you are recommending a person or persons, please be sure you have their permission first.

BRETHREN, let's make this Fourth Annual Musicale a Conference Highlight!

REGISTRATION FOR THE FOURTH ANNUAL
ALL-CONFERENCE MUSICALE

8:30 p.m. - Friday night August 18, 1972
Memorial Chapel, Ashland, Ohio

I sing _____ (name voice)

I play _____ (name instrument)

We sing _____ Play together _____ (name instruments)

My (Our) number will be _____

(Tell a little bit about yourself, or describe your group:)

Name (s) _____

Address (es) _____

(If this is a recommendation by someone else, please sign your name to this form, along with your address.)

Your signature _____

Send form to: Rev. Marlin L. McCann, Chm. Gen. Conf. Music Comm.
Rt. No. 1, Box 222
McGaheysville, Virginia 22840

DO THIS NOW, BUT NOT LATER THAN AUGUST 7, 1972

World Religious News in Review

ALLIANCE TOLD THERE'S STILL HOPE FOR MISSIONERS TAKEN BY VIETCONG

Oakland, Calif. (EP) — The international Christian and Missionary Alliance continues to hold on to hope that three missionaries kidnapped by the Vietcong 10 years ago from a leprosarium in the Vietnam highlands are still alive behind North Vietnamese military lines.

Dr. Nathan Bailey of New York, president of the Alliance, told the annual General Council that special remembrance and prayer for the captured Americans will be held throughout the Alliance constituency on May 30.

The day will mark the 10th anniversary of the missionaries' capture at Ban Me Thuot in 1962.

CHURCH VOTES APPRECIATION GIFT TO CITY

New Haven, Conn. (EP) — The members of United Church on the Green here recently voted to contribute $1,000 to the city of New Haven in "simple appreciation for police and fire department services, street lighting and other city-provided facilities."

United Church on the Green, the second oldest down-town Congregational church, did not make the contribution in lieu of taxes. "Church buildings should be tax exempt," said Rev. David E. Weinland, "But they should justify their tax-exempt status by performing public services."

PRESIDENT NIXON TO ATTEND BAPTIST CHURCH IN MOSCOW

Moscow (EP) — Taking leave of official summit sessions with Soviet diplomats, President Richard M. Nixon plans to attend services in Moscow's Baptist church, May 28.

A Quaker, the President will probably be the first head of state ever to visit the church.

Known here as "The House of the Gospel," the church is tucked away in a quiet back street. On Sundays it is usually packed full.

Moscow's Baptists, numbering approximately 5,000 are sure to welcome the U.S. President.

In 1966, President Charles de Gaulle of France went to Mass at the Catholic church in Leningrad but it is rare for state visitors to officially atheist Russia to do so.

IRA DRAWING HATRED OF CITIZENS

Londonderry, No. Ireland (EP) — A bitter division has developed between the two rival factions of the outlawed Irish Republican Army (IRA)—the "Officials" and the "Provisionals"—following the murder of a Protestant youth killed by a sniper.

Roman Catholics were outraged by the killing which came from their sector. Hundreds of Catholic women marched on the headquarters of the IRA Officials in the Creggan district to protest the action.



"FIRST THINGS FIRST"

Matthew 6:33

1972 GENERAL CONFERENCE MUSIC WORKSHOPS

Wednesday, August 16, 1972—1:30-3:00 p.m.

"CHURCH CHORAL MUSIC"
—directed by Mr. Cliff Hurst of Ashland, Ohio

Discover some good choral music to be used with your volunteer church choir.

Thursday, August 17, 1972—1:30-3:00 p.m.

"ILLUSTRATED HYMN WORKSHOP"
—directed by Phil & Jean Lersch of St. Petersburg, Florida

An opportunity to take a closer look at the meanings of several Christian hymns—by singing them and examining the words and pictures of large, illustrated hymn books.

Not just for choir members or choir directors or song leaders, but for everyone who attends a worship service—including pastors.

"COME AND SEE AND SING!"

Friday, August 18, 1972—1:30-3:00 p.m.

"CHRISTIAN FOLK MUSIC"
—directed by Brad Weidenhamer of Ashland, Ohio

A new interest is being taken in folk music. Come and discover what new material there is and how to direct and sing it.

(Place of workshops to be announced at conference)

MONOGRAPHS TOP THE FOUR MILLION MARK

More than four million Christian Education Monographs have been published by Scripture Press Ministries and distributed to church leaders all across the United States, Canada, and Britain. In addition, they are published in numerous foreign languages, including German, Japanese, Korean, Spanish, and Portuguese.

These chapter-length publications provide practical helps and resourceful ideas on local-church ministries. Literally hundreds of church leaders have written expressing appreciation for the wealth of helps in these Monographs. "The Monographs are superb. I can't thank you enough." "I am continually amazed at their scope and depth." "The Monographs have been of inestimable value in my ministry."

There are 24 titles in the Pastors' Series, 8 in the Superintendents' Series, and 8 in the Youth Workers' Series. Interested in these Monographs for your files? Single copies are available for 25¢ each, or a set of all 40 Monographs is now only $2.80 (regularly $4.00). A listing of all 40 titles is available on request.

SCRIPTURE PRESS MINISTRIES
P.O. Box 513, One Pennsylvania Ave.
Glen Ellyn, Illinois 60137

news ... from the Brethren

Vandergrift, Pa. (Pleasantview). The V.B.S. of Pleasantview was very successful. Attendance for the first week averaged 196, keeping teachers and helpers very busy.

Herndon, Va. (Chandon). The Ray Aspinall family, missionaries in Argentina on furlough, will be visiting the Vacation Bible School on Friday, June 14th and speaking Sunday Evening, July 16th.

Milledgeville, Ill. Revival and Evangelistic Services will be held July 23-28 with Rev. George Solomon as speaker. Building plans are continuing and preliminary plans are available. Soon the building program will be underway.

Hagerstown, Md. Two new improvements will be made to the sanctuary soon. New carpeting and pew cushions will be installed in the sanctuary. A four-states Crusade for Christ was held at the Hagerstown Fairground June 4-11. The Crusade featured Dr. Jack Van Impe.

St. James, Maryland. The Senior B.Y.C. had a work week at Krypton, Kentucky. They were working with Miss Margaret Lowery in her Vacation Bible School. The pastor was there to give the youth a hand with the work.

Washington, D.C. Major and Mrs. Robert Trout and family were selected "Family of the Year 1972" by the church. They all are member of the church and take an active part in activities.

West Alexandria, Ohio. Vijaya Kumar, Prasantha's brother, was guest speaker on June 25th in the morning service. He then spoke at Gratis in the evening.

Smithville, Ohio. Dale RuLon was ordained from the Smithville Brethren Church May 28, 1972. Rex McConahay received a Certificate of Licensure on June 4. Eight youth and four adults attended the Explo '72 in Dallas from our church.

Waterloo, Iowa. Revival services will be held September 17-22 with Rev. Donald Rowser of the New Lebanon Brethren Church as evangelist. Rev. Rowser will use his talent as a chalk artist during the services.

New Lebanon, Ohio. Ten youth and adults made the trip to Dallas, Texas for Explo '72. The congregation helped with gas and lodging.

Twelve Mile, Ind. On May 28 the Kindleys held open house at the parsonage with approximately sixty friends attending. The parsonage had recently been remodeled and redecorated by the church people. On May 21 the youth assumed the responsibility for the worship hour. The devotions and sermon of the day were given by John Wray, our lone high school graduate of 1972.

MEMBERSHIP GROWTH

Vandergrift, Pa. (Pleasant View)—16 by baptism

Mansfield, Ohio (Walcrest)—3 by baptism, 1 by letter

Falls City, Nebr.—2 by baptism

Weddings



BRUCK-STOUT. Miss Sand Diane Bruck and Mr. Gayle Edwa Stout were united in the Holy Bon of Matrimony, Sunday, April 9th the St. Joseph Catholic Chur Logansport, Indiana. The ceremo was read by the Rev. Pat Jenkens the Catholic Church and the R Albert Curtright of the Brethr Church of Burlington, Indiana. T couple are at home at Route Frankfort, Indiana.

New Arrivals

Seminarian Jim Geaslen and w Carol are the proud parents of baby daughter born May 9, 1972 Samaritan Hospital. Jill Rebec weighed 7 pounds and 15 ounc Jim will be graduating from Ashla Theological Seminary in Decemb

Goldenaires

Mr. and Mrs. Node Doggett ce brated their 56th Wedding Anniv sary May 24, 1972. They are me bers of the Park Street First Bre ren Church, Ashland, Ohio.

Mr. and Mrs. Roy Selby celebrat their 50th Wedding Anniversa Sunday, June 4, 1972 in the Fello ship Hall of the Hillcrest Brethr Church.

Memorials



STEVENS. Mrs. Jessie May Stevns, 77, died June 1, 1972. She was member of The First Brethren hurch of Falls City, Nebraska. uneral services were held in the alls City Church June 5.

SHIPPLETTE. Millard W. Shipplette, 89, the oldest member of the Bethlehem Brethren Church, Harrisonsburg, Virginia was struck and killed instantly by a railroad engine pushing a single car on the track near his home on Thursday, May 18, 1972. Brother Shipplette had been a member of Bethlehem for most of his life. The funeral services were conducted Pentecost Sunday afternoon in the Lindsey Chapel by Rev. C. Y. Gilmer and Rev. William Flory. The sympathies of the church and community are with Mrs. Shipplette and their family in the passing of our faithful friend and brother in the Lord.

John F. Locke

FAIRBANKS. Miss Elsie Fairbanks, 45, died May 31, 1972. She had been a resident of Mansfield, Ohio for 29 years and attended the Walcrest Brethren Church. Funeral services were conducted in the J. H. Finefrock and Sons Funeral Home by the Rev. Kenneth Sullivan, pastor of the Walcrest Church. Burial was in Mansfield Memorial Park.

* * *

HORAN. Stanley J. Horan died suddenly at his home in Woodbridge, Virginia May 27, 1972. He was a member of long standing of the Washington Brethren Church, and at the time of his death was a member of the Deacon Board. Services were conducted by his pastor, Rev. Robert Keplinger, with interment at Cedar Hill in nearby Maryland.

Ona Lee Sams

"BON VOYAGE," MISSIONARIES

by IDA LINDOWER

ATHERING in the fellowship hall at the Park Street Church in Ashland, Ohio, approximately one ndred members and friends spent a pleasant evening th three of the missionary families: the Aspinalls, who e home on furlough; the Mirandas, who will soon be turning to Argentina for missionary service; and e Winters, who will be taking up the work formerly rformed by the John Rowsey family.

After partaking of a sumptuous meal, which Brethren ople seem able to conjure up with little effort, and joying a leisurely social hour, the honored guests esented a program highlighting their plans and fearing their own specialties. First, Mark Aspinall, playg his guitar and singing, entertained the group in e modern manner with a spiritual ballad. Then his lo was augmented into a quintet, when he was joined his sisters, Claudia and Cathy, and his parents, Ray d Marilyn, for a final number—a delightful demonration of family togetherness.

Next, Juan Miranda introduced his family, explained hat work he has been doing and what he expects to gage in as he takes up his assignment in Argentina. an demonstrates a commendable facility in the Engsh language as well as a delightful sense of humor hich should be an asset to him in whatever field he ters.

Bill Winter concluded the program with colorful des, showing how he, Sharon, Todd, and Heidi had occupied themselves at the Costa Rica Language School during the past year.

Both the Mirandas and the Winters will be leaving the country late in June for their new work. Since Argentina is located in the Southern Hemisphere, where our seasons are reversed, the Winters will be greeted by Old Man Winter—no relative. But even though the weather may be chilly, we trust their welcome will be as warm as was their farewell.

To all of you leaving us—

Buena suerte y que' Dios te bendiga!



CAMBODIAN LEADERS ASK "WHY NOW?" IN MYSTERY OF SUDDEN INTEREST IN CHRISTIANITY

by BILL BRA

Phnom Penh, Cambodia—Cambodian leaders, seeking to explain the spiraling growth of the tiny church in Phnom Penh, have offered a number of explanations for the phenomenon.

"I wouldn't believe this unless I had seen it with my own eyes," declared Minh Thein Voan, 31-year old executive with Shell Oil here. "This is the first time in the history of the Cambodian Evangelical Church that we have had so many converts." Voan referred specifically to the more than 2,000 Cambodians who responded to the three-day crusade sponsored by the Cambodian Evangelical Church and World Vision International.

"I was really astounded and shaken," beamed an American evangelist here after his first afternoon of meetings in Cambodia. I thought at first it was a joke," confessed Dr. Stan Mooneyham who was the preacher in the first evangelistic crusade ever held in this country of more than seven million people.

Mooneyham, president of World Vision International with headquarters in Southern California, said, "When I first saw half the people in the auditorium stand to receive Christ, I almost sent them away because I couldn't believe they were sincere. But when I realized that they really wanted to know the Lord, I couldn't stop them. It was the work of the Holy Spirit, and we are all spectators to what the Holy Spirit is doing."

When over 500 people, mostly young men responded to the first night's invitation, Mooneyham suspected it might be a local form of mockery. Since local evangelical church membership in Cambodia numbers only 600, it was inconceivable that such a sudden response to the gospel might be genuine.

Dr. Mooneyham, long interested in Cambodia, has spearheaded a drive to build a new hospital here. Groundbreaking for the 112-bed structure is expected in November.

Commenting on the sudden new interest in Christianity, President Chau Uth, 51, of the Khmer Evangelical Church said, "We feel that Phnom Penh has been shaken—turned upside down—before we used to be the hidden people, but now we're visible.

"We have longed for this to happen for many years."

The Rev. Nou Thai, the 28-year-old dean of the only Bible school here, commented, "This is more than just progress—this is an evangelistic explosion. The crusade opened wide the eyes of intellectuals here. They used to think we were rubbish." For most of those attending the daily meetings, which saw more than 4,000 unable to get inside the 1,200-seat auditorium for the first meeting and similar crowds for subsequent meetings, it was their first exposure to the Christian message.

Prior to the crusade, nearly half-a-century of missionary work had resulted in only a handful of Protestant churches with 600 members. In recent months though, four new churches have been formed and observers Cambodia feel that the crusade could result in t church doubling its size overnight.

A number of factors have led up to what Christi leaders term a "new open door" in Cambodia. Political the most important factor was the fall of former he of state Norodom Sihanouk. Under the Sihanouk regin the Christian church was harassed and persecuted continually being linked with Western imperialism royal propaganda. With the winds of change thou Christians have been allowed freedom of religion a equality. They have begun to play an enlarged hum itarian role, and have begun to aid civilian victims the war that is racking their nation.

The war itself has had an upsetting effect on t people and brought about staggering changes in almo every aspect of life. More than 1,500,000 refugees cl the capital, and the new stresses of total natio mobilization have caused many to re-evaluate their liefs and seek new answers.

But local leaders say that there has been a gene dissatisfaction with Buddhism and other local religio for several years among the young people and studen Many of the 1,011 inquirers who filled our decisi forms specifically mentioned that they were seeki something more than Buddhism. More than ninety p cent of them were young men between the ages of and 30.

Gia Thai Sing, Director of the National Museum, a one of the government officials who have come to Chr in recent months, said that he believes the older g eration is staid and tied to Buddhism but that young Cambodians "have abandoned the temples and no long believe in Buddhism."

Over 80% of the Cambodians counseled in the me ings were students and soldiers. Church leadership also characterized by youth, and a visiting chur growth expert, Malcom Bradshaw of Singapore's Evi gelism in Depth, said that this youthful leadership w an encouraging sign for lasting results from the pr ent period of church growth.

Although church leaders discount the effect of Ca bodian oral tradition on church growth, there is doubt that in the eyes of many, a classical poem p dicting the appearance of a "Khmer Messiah" has h considerable influence on the general acceptance of t Christian gospel.

The poem, known popularly by its opening sonr "Phrah hos kan chak, Phrah bat ley lak, Chang tchu nee k'ngork chras," predicts the appearance of a natio saviour who will appear at a time of war and will ha wounds in his hands, his feet and side. According legend, a former king of Cambodia tried to seek

nd execute this messiah among newborn infants in a ay similar to that in which King Herod tried to destroy hrist in the New Testament account.

The poem has such a highly-charged emotional con-otation in Cambodia that when the Khmer Evangelical hurch had its first public meeting at Christmas last ear, they were stunned to find that their banner read-ng, "He is Come" attracted a government investigation. uthorities felt that the Chrisians might have been laying on a popular messianic hope since their Christ-as meeting was held at the junction of four rivers. he Khmer Messiah is supposed to appear at the junc-on of four rivers.

Cambodian legend predicts a great "last war" will ake place at the junction of four rivers when the essiah appears and Christians explain this as a refer-nce to the battle of Armageddon as predicted in the ew Testament. In the battle, Cambodian legend pre-icts that the blood from the slain will reach an ephant's belly. Once again, some Christians equate this ith the Christian prophecy which predicts that the lood of Armageddon will reach a horse's bridle.

For many Cambodians, the discovery that there is ven a Cambodian Christian Church has come as a shock since the church has practically lived underground for a number of years. Students therefore, are not only amazed to find that the government is actually permitting a Christian church to use public auditoriums, but that there even is a Cambodian church in existence to rent the hall. They were very surprised and impressed by the crusade choir when they found that it was actually composed entirely of Christians and not hired singers for the occasion.

Christians are discovering their own country as well. Local churches were at first incredulous at how easily the gospel was accepted by their own people, and are now trusting God to turn the whole nation to Christ. The sudden acceptance of Christians as a valid part of society, as well as the construction by World Vision International of a new Christian hospital in downtown Phnom Penh, has given the church a new boldness in evangelism.

Cambodian Christians are extremely aware of all this, and seem unsatisfied with any explanation that does not attribute the church growth and revival to an outpouring of the Holy Spirit. Perhaps no other reasoning—no matter how valid—is sufficient to provide an explanation of what's happening today in Cambodia.

Ordination of . . . DALE P. RULON

DALE P. RuLON was ordained to the Brethren Ministry in the Smithville Brethren Church, Smithville, hio on May 28, 1972. Ministers officiating were Rev. ale J. Long, Pastor, Smithville Brethren Church; Rev. irgil E. Meyer, Director of Religious Affairs, Ashland ollege; Rev. Donald R. Rinehart, Assistant Professor Religion, Ashland College; Dr. Charles R. Munson, rofessor, Ashland Theological Seminary; Rev. Marlin . McCann, Pastor, Mt. Olive Brethren Church and Dr. oseph R. Shultz, Dean, Ashland Theological Seminary.

Dale P. RuLon was born January 30, 1935, in Water-o, Iowa, the only child of Mr. and Mrs. Laurence L. u Lon.

He attended public schools in Waterloo and was busy ith various activities ranging from dramatics to sports. hile at Ashland College, he participated in Circle K, ospel Team, choir and college dramatics. Dale grad-ated June 1958 with a Bachelor of Science in Education egree.

Speech and biology teacher at Wadsworth High School as the first position Dale held. While there he also rected the high school plays. Four years later he left attend the State University of Iowa, Iowa City to ork on a Masters Degree in Radio and Television. Upon s return to Ohio he worked for Firestone Bank, Baird mployment Service, Goodyear Tire, Goodyear Aero-ace Corp. and Stewart Warner before returning to shland to attend seminary.

Dale served as Seminary Student Body President in 970-71 and on the library committee in 1969-71. Dale ajored in Church Ministry and New Testament while Ashland Seminary.



For the past three years he has served as pastor of the Christian Church at Sullivan, Ohio. The last two years he has been busy as the caretaker of the seminary apartments.

In June 1961 Dale married Donna M. Finegan daughter of Mr. and Mrs. Ed Finegan of Barberton, Ohio. They are parents of two children, Denise and David.

In July of this year the family will be moving to Elkhart, Indiana where Dale will begin his pastorate at the Elkhart First Brethren Church.

REV. FRED C. VANATOR





REV. FRED C. VANATOR was born February 17, 1885 in Warsaw, Indiana. Preparation for his vocation as a minister of the Gospel included High School in Warsaw, Indiana; Ashland College where Seminary was combined with Arts Course; Degree of Classical Divinity—A.B. from Ashland College and Seminary. His first call to the ministry was received when he made his public confession and accepted Jesus Christ as his Saviour at a Methodist Church Revival in Warsaw, Indiana in the year 1895. He became united with the Warsaw Brethren Church by baptism in 1899 at the age of 14.

After completing the academic requirements at Ashland College and Seminary, he was ordained in Ashland, Ohio by Dr. J. Allen Miller and Rev. John Adam Garber on February 26, 1919.

The sequence of pastorates held by Rev. Vanator over the years was as follows: Student Pastorate at Homerville, Ohio 1918-1920; part-time Student Pastorate at Williamstown, Ohio the summer of 1919; Resident Pastor at Canton, Ohio from 1920 to 1928 in which he served as the guiding counsel to the building of the new Canton Church in the year 1926. On October 1, 1928 he assumed the pastorate in Peru, Indiana and served this congregation until October 1, 1936. On this date in 1936 he became the pastor of the Fremont Brethren Church in Fremont, Ohio, where he served until December 31, 1940.

On New Year's Day of 1941 he began assuming the duties of Editor of Publications of The Brethren Publishing Company. This position was held until Febuary 1, 1953.

On November 7, 1954 Rev. Vanator moved to t sunny climate of Sarasota, Florida. It was not too lo after arriving in Florida that call of the ministry of t Gospel was still strongly dwelling in the heart of th spokesman for the Lord, and the nucleus of the fir Brethren Church in the state of Florida was forme This history of this Mission Church tells its own sto of what can result from a vision beheld by a dedicat man of God.

In the total years of his serving in these churches their pastor, a total of 484 members were added to t membership. How many were added to membershi of various churches through his influence directly indirectly may never be truly ascertained.

Added to these accomplishments as a pastor he serv the Brethren denomination faithfully and unselfish through the years. He was president of the Supe annuated Minister's Committee before its merger wi the Home Board. After this merger he also served secretary of this group. He was elected president The Brethren Home and Benevolent Board, and nc holds the esteemed position of President Emeritus this Board. Other denominational board offices held Rev. Vanator were: a member of the Home Missi Board and Secretary of the Brethren Publication Boa

He was also very faithful in district activities of T Brethren Church filling the offices of Moderator of t Ohio and Indiana District Conferences twice in ea district, Secretary of Ohio and Indiana Distri Conferences.

He also held the office of Vice President of t National Christian Endeavor Society.

The Brethren Publishing Company is indeed grateful this servant of God for his direction as he served the ompany faithfully for 12 years as Editor of Publica-ons and wishes to join the countless numbers in pay-ng tribute to one who will join that select group whose alutation one day will be that of "WELL DONE, THOU OOD AND FAITHFUL SERVANT."



Rev. and Mrs. Fred Vanator on their 55th wedding anniversary

Mrs. Vanator was the former Helen Robbins from arsaw, Indiana. She served the National Woman's issionary Society as Vice President and was editor of e Woman's Outlook for twenty-seven years. The Van-r's have one daughter, Mrs. Carl Mohler. Rev. and rs. Fred Vanator celebrated their 64th Wedding Anni-rsary, November 28, 1971.

The former sanctuary of the Sarasota First Brethren urch was dedicated to Sarasota's founding pastor, v. Vanator, and renamed the "Vanator Fellowship ll" in January of 1971.

SERVANT OF THE LORD, FRED C. VANATOR

by DR. JOHN F. LOCKE

F.C.V.—has been my pet name for him since I came to know this powerful Christian.

A graduate student in Latin said to me when he made the acquaintance of brother Fred Vanator, "that man's name is pure Latin, it means **hunter**." His many achievements would indicate that our F.C.V. was a mighty hunter before the Lord," as the book of Genesis describes Nimrod. Our brother Vanator always seemed to be **hunting for ways to serve the Lord and His church.** I first became acquainted with him through fellow students in my college days at Ashland. From his church there came many fine young people seeking a preparation for Christian living. So my first impression of the man whose voice vigorously proclaimed the gospel was that he was a very effective pastor. The idea was based on fine young people who came to college from the congregations he served.

He hunted ways of strengthening the denominational board he served on and did that well, and then came the beginning of his editorship of the Brethren publishing efforts at the time when our Publications were at a low ebb. Much of the present excellence of the equipment and product of the Brethren Publishing Company can be traced back to those years of his faithful work for the Publication Board. As a writer I used to kid him about being a hard taskmaster, but really he was a delightful man to work for and with. I cannot recall a single instance of his being other than the perfectly lovable Christian gentleman, helpful, dedicated, hard-working, and all our relations were unvaringly cordial, a pleasant time to look back upon.

Then FCV and family went to Florida, and again he hunted the right place to invest the family's energies in building a Brethren Church. The notable story of this soul saving lighthouse of the Gospel would never have been written without the Vanator effort and patient fortitude. There is no better way of knowing the qualities and character of a man than working for him, and with him in creating a work to the glory of God. Many will have reason to rejoice because of FCV's leadership, diligence, patience as a pastor, a good denominational servant on Conference Boards and committees and as Editor of Publications, and serving humbly in the beginning and growth of a notable church at the time of life in which most have retired to inactivity. The mighty hunter before the Lord whom we salute by these lines never ate the bread of idleness. We should all be grateful to the Lord for what He has wrought by way of FCV and the church that began in his house at Sarasota. "All the Brethren salute thee, FCV" and are glad the Publication you served so well has chosen to honor you with this issue. Surely you richly deserve it, and may God bless you always. Cordially, sincerely, gratefully, from one whose copy met your deadlines, with love, John.

(*continued on next page*)

TRIBUTE TO A PASTOR EMERITUS

by J. D. HAM



REV. FRED VANATOR has stood like a mighty oak in his ministry for Christ, and in the shade of his patience and faith many of us have rested and been refreshed. In his Fellowship Sunday School Class which he has taught since its beginning, he has used keen and perceptive intellect in his life-long search for God's truth in Scripture. He has a marvelous skill in communicating that truth to others in pulpit, in classroom, and in conversation.

Today as pastor of the Sarasota First Brethr Church, I am reminded again and again of Rev. Va ator's love for this church to which he has given unse ishly, unstintingly, and even sacrificially, his life a labor.

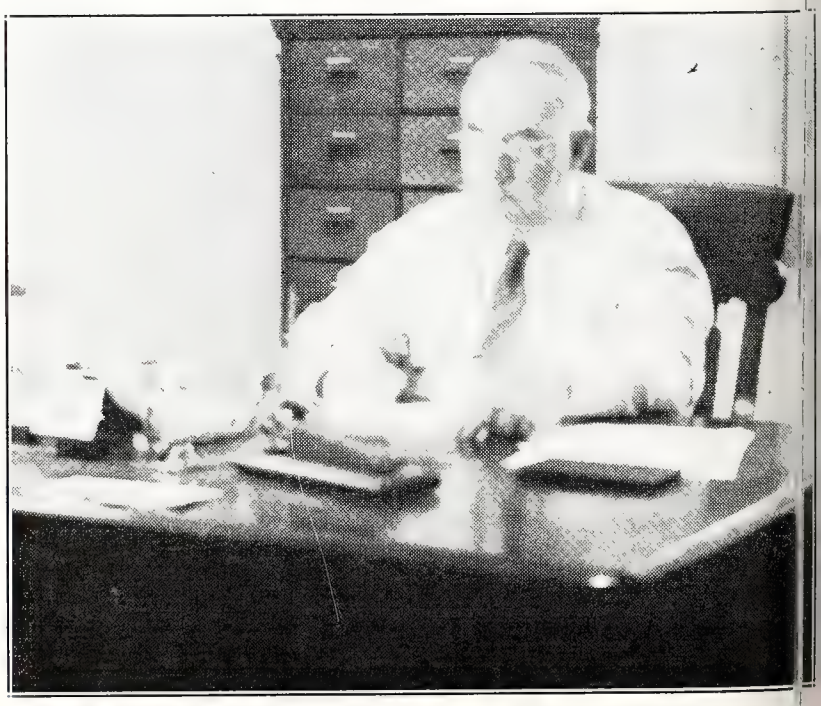
When I reflect upon his ministry in church and the national boards where he has served so faithful spaning more than half a century, I think of the mu tude of men and women, boys and girls, who have co under the influence of his contagious faith and ke mind.

Today I claim the privilege of one who is intimat associated with him as friend and colleague. His life h incarnated and exemplified fully and consistently t essential qualities of a Christian. His overflowing fa in God, his love of Christ, his generous goodwill towa his fellowman, his dedication to the ministry in beh of God's Kingdom are as natural to him as breathing

His sympathetic concern for young and old alike, love for his family and friends, are a daily express in measure pressed down and running over.

Rev. Vanator was called to the ministry by Warsaw, Indiana Brethren Church in 1919. He is pr ently Pastor Emeritus of the Sarasota Brethren Chur In 1970 the original sanctuary was renamed and de cated in his honor as the Vanator Fellowship Hall.

Rev. Fred C. Vanator is truly one of God's Tall M



Rev. Fred Vanator as editor of THE BRETHREN EVANGELIST

SISTERHOOD



by Sherry Barnhart

Hello there,

Summer again. Schools out and right now I'm in shland along with five (out of six) of my team mem-ers for the summer. Teammates? Yes, I'm a member f the Crusader team which will be in Indiana for seven veeks. I'm really excited and you know why—because f Jesus; Jesus—my Living Savior. You know sometimes just can't believe that Sherry Barnhart from Gratis, hio can have such a wonderful personal friend. He's ll the good things in the world yet He still has time or a mess like me.

"Jesus—he dropped into this world in a small town, ommon family, and had the Ph. D.'s talking about him efore he was a teenager. . . .

Jesus—He made the public scene for around three ears with the most revolutionary idea ever: the "king-om of heaven". . . .

Jesus—He wrapped His Father's truth in far-out arables that leave you mumbling to yourself, unless ou're tuned in. . . .

Jesus—He couldn't turn His head from sick children, eggars, the mentally disturbed, the hurting people who lamored for His touch. . . .



Jesus—He zapped the phonies, especially the religious hes, with embarrassing questions and tough tirades, ntil they finally decided to kill Him. . . .

Jesus—He lasted less than 72 hours in the grave be-ore He was back alive, telling His followers about etter days ahead. . . .

Jesus—He sent the Holy Spirit to ignite them after e split, touching off a major explosion of faith in the agan Roman Empire. . . .

Jesus—He somehow got Paul, James, Peter, John and Jude to sit down long enough to write 21 letters filling in necessary details for those of us who weren't around at the time. . . .

Jesus—He blew John's mind with the wildest finale to any book you ever read, a cartwheel through the cosmos. . . ."[1]

If we truly believe and love Him then it's really hard **not** to tell the kid next door, the girl in your study hall, your friend at the pool. Jesus loves them and we need to sing it, shout it and show it!

"Jesus Christ—He's the real thing!"

[1] **The Jesus Book**

Girls—Don't forget to begin planning to attend National Conference. We have a good program for you this year and we really want to have the best Sister-hood sessions ever.

I would like to thank the societies that send articles to the Evangelist. I am saving them and will probably use them soon.

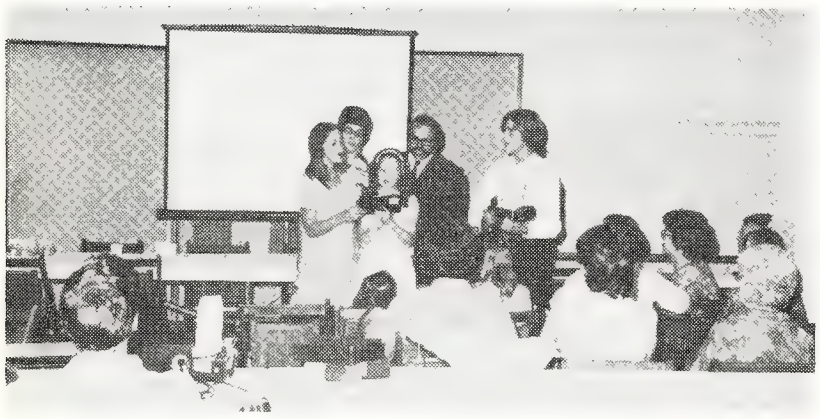
The S.M.M. offers a scholarship for a girl who is going to be a freshman at Ashland College in the fall. If you are interested, check the June 17 issue of the Evangelist.

God be with you,
Sherry

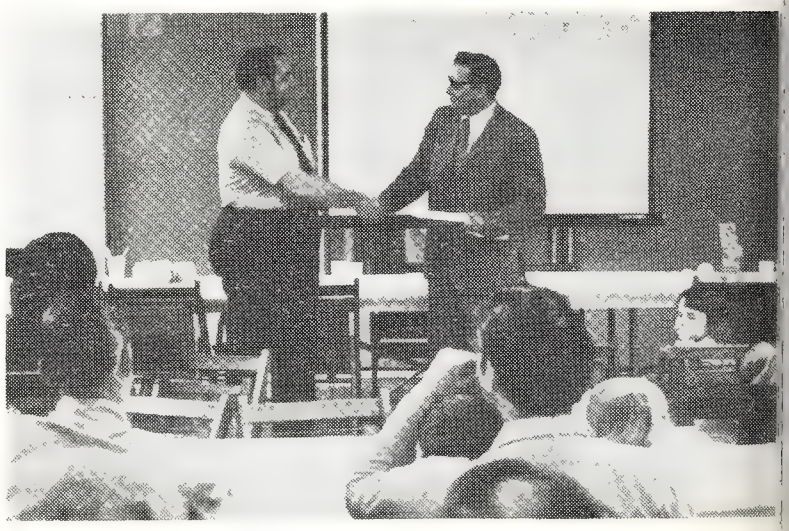
MISSIONARY NEWS

BIENVENIDA Y DESPEDIDA

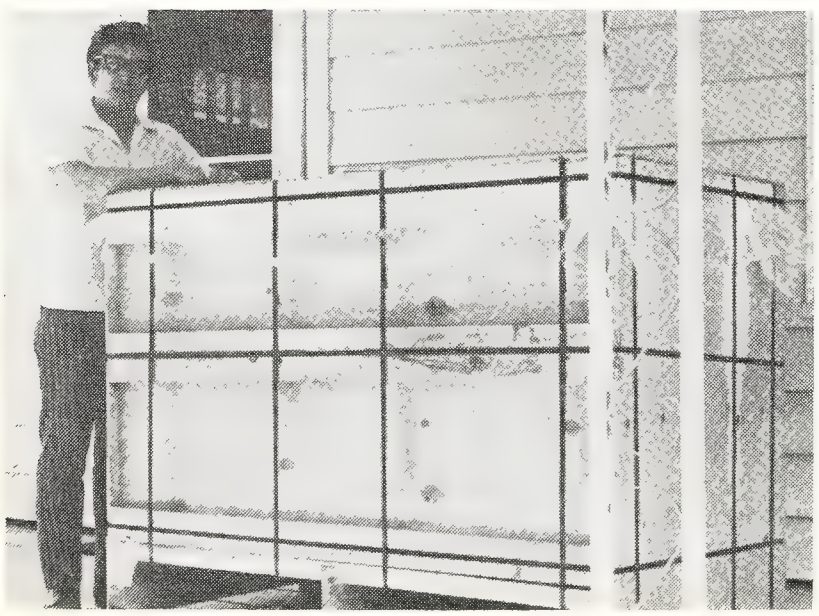
THE PARK STREET BRETHREN CHURCH in Ashland on June 7th had a combined Bienvenida (welcome) and Despedida (farewell) for those coming and going to Argentina. After a carry-in meal, three families were presented to the group. The Aspinalls, just arrived from Argentina, sang several numbers in English and Spanish for the group. Juan Carlos Miranda, leaving shortly for Argentina, was presented a gift from the church in honor of his graduation from the seminary, and then he made a few remarks and presented his family. Bill Winter, just arrived from Costa Rica and leaving shortly for Argentina, presented a slide program on the Language School in Costa Rica.



Ray Aspinall family giving testimony through song



Juan Carlos Miranda receiving gift from Rev. George Solomon



Bill Winter beside crate containing the piano



Bill Winter and Juan Carlos Miranda crati objects for shipment to Argentina

COMMITTED TO HIM



"Why do they do it?" That question was asked during ur recent missionary conference after a review of issionaries and their fields. Why do these people leave ne securities of America to learn another language and xperience "cultural shock"? The answer to this question arries a tremendous therapy for much of our present-ay Christian living. When Jesus said, "If any man will ome after me, let him deny himself, and take up his ross and follow me," He was issuing the initial call, the all that comes to every man who would be a disciple of esus Christ. If you claim to be a follower of Jesus hrist then you must accept His cross, a symbol of uffering and death for His sake. Have you died to the ormer desires that ruled your life? Do you suffer for esus' sake? Does your being a Christian involve you n difficult matters which you could avoid were you ot a Christian? Jesus is saying that to follow Him is ot an easy road, in fact, it would be easier **not** to follow im.

Now this may sound strange to the ears of a people ho find that being a Christian (according to our cul-ural definition) is not so difficult. What is so hard bout getting up on Sunday morning (indeed, this is too ard for many people!) and driving a few blocks or a ew miles to the church with its all-weather temperature ontrol (which had better be set just right!) and its added pews to hear a twenty-minute (no longer!) dis-ourse on the love of God and to sing a few hymns and hen driving back home, arriving just in time to hear he bell on the oven announce that the roast is done? nd next week we will do it again—if the weather isn't o nasty and if everyone treated us with utmost cour-sy at the church today and provided that Grandma oesn't come to visit! And we have the audacity to call ur behavior pattern discipleship!

Why do missionaries do it? In reality, they are not oing anything that Jesus Christ does not expect every one of His followers to do. No, He does not expect each of us to go overseas but He expects us to be so committed that we would go if He called. Evaluate your discipleship with this question, "Would you go anywhere the Lord called you to do whatever He asked?" It is urgent (and always has been) for Christians in name to become Christians in life. This can only come about when we take the call of Christ seriously and take the narrow road that leads to life and get off the broad way that leads to destruction.

—From The Derby Mirror
First Brethren Church,
Derby Newsletter

NAE PASSES RESOLUTION



THE National Association of Evangelicals at its annual convention in St. Louis in April passed the following resolution on Discernment in Missionary Giving.

"Evangelicals rejoice that opportunities continue to abound throughout the world for the proclamation of the message of salvation and hope found only in Jesus Christ. We thank God for the many evangelical boards and agencies, both within and without the membership of NAE, that are channels for personnel and finances for the performance of the Great Commission.

However, in this day of opportunity, the National Association of Evangelicals calls the attention of evangelical people everywhere to the disturbing fact that there are individulas and organizations whose message, methods, and lack of financial accountability make them highly suspect and in some cases unworthy of support.

Therefore, the National Association of Evangelicals urges all evangelical Christians to have a knowledge of and exercise discernment in the selection of groups and individuals who they support. While NAE recognizes and approves initiative and innovation, we insist on responsibility and accountability as demonstrated by reputable boards of control, integrity in methods and procedures, and purposes and ethics which are consistent with the letter and spirit of God's Word.

We further note that missionary boards and/or agencies holding membership either in the Evangelical Foreign Missions Association or in the Interdenominational Foreign Mission Association are required to meet standards of membership involving doctrine, ethics, and financial accountability which warrant the support of all evangelicals."

(from Missionary News Service published by the Evangelical Missions Information Service)

RIVERSIDE C.T.S. WINNER IN CONTEST

MAY 15th ended the Environmental Awareness program in Breathitt County, Kentucky, with the winners being announced. The program was carried out with the cooperation of Lees College and schools of Breathitt County, both public and private. Lees was assisted by a grant from the National endowment for the Humanities, and Environmental Awareness has been a part of their curriculum this year. Representatives of the winning schools were on hand to receive prizes from Dr. Owen Collins, coordinator of the program. Prizes totaled $500.

Riverside Christian Training School won first place in the high school entries, which was a $100 prize.

Judging was based on a scrapebook of activities, integration with the school curriculum, involvement of the community and beautification of the community and school. These guidelines do not tell of the many attractive bulletin boards, songs about pollution and truck loads of trash picked up.

The judges felt that the students had gotten the message "The solution to pollution is us." They wished that everyone in the county could have seen the valuable work done during the Environmental Awareness Contest.

Several school leaders indicated that they wanted to continue the program next year.

LAYMEN CHALLENGED

DURING an Indiana State Laymen's Rally in Nort Manchester on May 15th, the men were challenge to become more personally involved with the Missionar outreach of the Brethren Church, over and above praye and financial support. A number of suggestions an offers came out of this meeting and one has alread been realized, Mr. Terry Miller of the Roann, Indian church drove to Ashland one week-end with his tool to help Bill Winter crate his piano. Our missionarie appreciate this help as there were many crates to b made by both the Winters and the Mirandas. We hop to report later on the offer made by the Bryan layme to transport all of the baggage of these two familie to the ship in New York.

However, such practical help is not limited only to th United States as new ways are being discovered to obtai inexpensive transportation to our mission fields fc those wishing to help in this way on the field. Thes are not tours as there are no intermediate stops bu work trips to know the field and help in specific project while there.

Several men from the Indiana district are conten plating such a trip to Argentina in 1973. If you are inte ested in such a project write us at: 530 College Avenu Ashland, Ohio 44805.

ASHLAND, Ohio—Dr. Glenn L. Clayton, president c Ashland College, conferred 465 baccalaureate degree and 15 associate in arts certificates at the 93rd annua commencement exercises held on the north lawn of th campus at 3 p.m. on May 21. This was the largest clas to be graduated at Ashland College.

Ashland Theological Seminary also conferred 1 master of divinity degrees and one master of divinit with a major in pastoral psychology and counseling a the afternoon commencement.

Peter P. Muirhead, U.S. Deputy Commissioner c Education, delivered the commencement address ar received an honorary degree of Doctor of Humanitie

Mildred I. Myers, retired judge of probate ar juvenile divisions of the Common Pleas Court of As land County delivered the baccalaureate sermon on Ma 21 at 9 a.m. in the Myers Convocation Center and r ceived an honorary degree of Doctor of Laws.

The Rev. Joseph D. Hamel, pastor of the Saraso First Brethren Church in Florida, was awarded a honorary degree of Doctor of Divinity at commenc ment.

CAMPER FACILITIES are again available at the Ashland County Fairgrounds for General Conference. Much of this area is grassed and shaded. Electric and water hookups are available. Daily rate: $2.50.

SURPRISE MEETING IN VIETNAM

Dr. Everett Graffam, Executive Vice-President of the orld Relief Commission, was making the introductions the hospital personnel walked across the dirt road ward our tour group.

r. Graffam: "Gentlemen, this is Gwen whom you've read so much about. She's the queen of the hospital, the Number-One Nurse. And this is Dr. Bob Long, the medical director."

Each of us was then introduced by name.

raffam: "Next, Dr. Long, this is Rev. Phil Lersch and his son, John, from the Brethren Church in St. Petersburg, Florida."

ersches: "It's a pleasure to meet you, Dr. Long."

ong: "Thank you. Oh, your name is Lersch. There's someone waiting to meet you over at the hospital."

ersch: "Someone to meet us? Who could that be?"

wen: "Chaplain Schultz."

ersch: "Is he stationed near enough to be around here?"

ong: "Yes, he came out to see you today. Here he comes now."

raffam: "Hello, Chaplain. I'm glad to meet you."

chultz: "I'm a Brethren Chaplain in the Marine Corps from Ashland, Ohio."

raffam: "They're a couple of my guys. I even knew John when he was just this high.

chultz: How ya doin', John?"

ohn: "O.K. Yeh, I remember you."

ersch: "Tom, I'd heard you were stationed in Vietnam now, but I didn't know where or how to make connections. I had no idea you'd be close enough for a visit."

chultz: "The only way I knew you were coming was in the **Evangelist.** When I was transferred from Japan, I didn't get any mail of any kind for a few weeks. Then an **Evangelist** caught up with me and I read about your trip. I thought someone's got to be kidding. Phil's coming over here? You had your itinerary and the article about the hospital. That's how I found out where it was, but I had no idea it was just about 5 miles from me. So I came out here about a week ago and met the hospital personnel and found out exactly when you'd be here."

ersch: "How long have you been at DaNang?

chultz: "About a month."

ersch: "Where are you actually stationed now?"

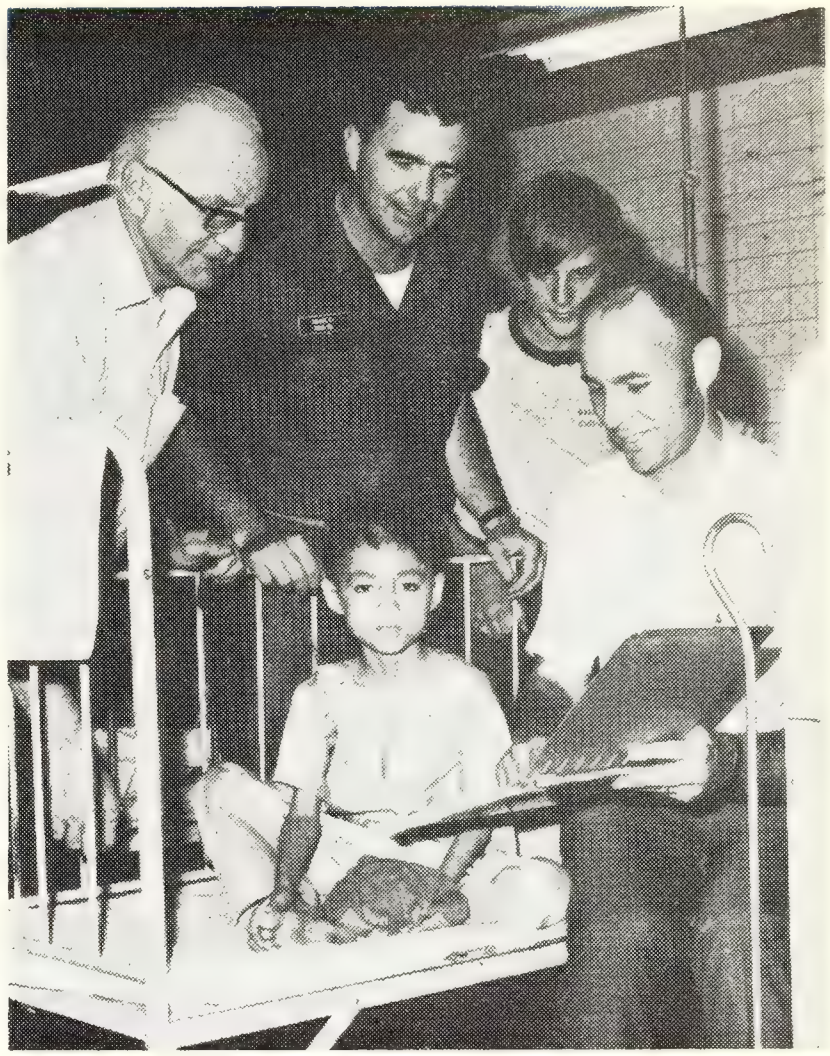
chultz: "Well, I'm at DaNang airfield—where you flew in today from Saigon. I have a chapel there."

ersch: "Tom, this is Wade Coggins from our tour group. He works with the Evangelical Foreign Mission Association in Washington, D.C., and knows Virgil Ingraham quite well."

And so the conversation went. . . .

Following was a tour of the 100-bed hospital, and sits with some of the 95 children there that day—me in isolation, some in the nursery, some in the insive-care and burn wards and about 75 in the main ard (where the picture above was taken).

This Hoa Khanh Children's Hospital, just outside aNang, was started in 1965 by the U.S. Marines as a nt unit. The present building was built in 1968, and turned over to the World Relief Commission in June, 1970.



Surrounding a young boy at the Hoa Khanh Children's Hospital

(l. to r.) Dr. Everett Graffam, Chaplain Tom Schultz, John Lersch, Pastor Phil Lersch

Most of the patients suffer from bone infection, injuries from falls and motorcycle accidents or burns, malnutrition, pneumonia, and flu right now. A Bible teacher is usually on the staff to share the gospel of Christ by visual aids and other teaching methods.

When my son, John, and I toured Southeast Asia with the World Relief Commission in April, our proposed schedule included several days in Saigon—with short flights to DaNang and Dalat. The Dalat jaunt was cancelled because of heavy fighting in mountains nearby. But we made it to DaNang—which included this enjoyable "surprise meeting" with Chaplain Tom Schultz and a close-up view of how Brethren World Relief dollars are helping many of those youngsters in need in Vietnam.

See and hear more on Monday night of General Conference in Memorial Chapel in Ashland, Ohio.

Pastor Phil Lersch
BRETHREN HOUSE
St. Petersburg, Florida

A TRUCE PROPOSAL FOR THE TONGUES CONTROVERSY

By CLARK H. PINNOCK and GRANT R. OSBORNE

Clark H. Pinnock is professor of theology at Trinity Evangelical Divinity School in Deerfield, Illinois. He has the Ph. D. from the University of Manchester. Grant R. Osborne is a student and instructor in Greek at Trinity, from which he received the M.A. degree in 1971.

This article is the first of two being reprinted in THE BRETHREN EVANGELIST for the information of our readers, but is not an endorsement of any position concerning the problem presented. We continue to turn to the Scriptures as the final definition of our position.

EVANGELICAL CHRISTIANS are divided against themselves. At a time when the world is hungering to hear "good news" in the midst of the secular wasteland, an acrimonious debate about the legitimacy of tongues in the Christian life divides our ranks and saps our energies. This article is an attempt to clear the air and raise the level of rhetoric on both sides. If the evangelical community followed the guidelines proposed, greater harmony would descend and the mission of the Church would advance.

On a corporate level, it is pleasing to see signs of a growing cooperation between Pentecostals and non-Pentecostals. The involvement of Pentecostals in the National Association of Evangelicals and the leadership of Dr. Thomas Zimmerman, president of the Assemblies of God, in the international Key '73 evangelistic program are two examples of this. However, on the grass-roots level there is little cooperation and a great deal of suspicion.

Two important points must be clarified at the outset. First, the debate over whether tongues in the apostolic age and today were real languages or ecstatic utterances —which many consider crucial to the question of the validity of glossolalia today—is not really vital to the connection between the two. Actually, there is no uniformity of opinion. Frederick D. Bruner **(A Theology of the Holy Spirit, Eerdmans, 1970)** says that the charismatic movement as a whole affirms both characteristics, "even though the ecstasy may at times appear somewhat peculiar to observers and the language usually unknown to hearers." The biblical evidence is also somewhat ambiguous. One must agree with the contention that at Ephesus Luke does not delineate the nature of the gift, nor does Paul at Corinth. Arguments ma rage, but no conclusion may be drawn, for Scriptu itself is silent. Today it is claimed that both types a manifest (see Morton T. Kelsey, **Tongue Speaking: A Experience in Spiritual Experience** (Doubleday, 1964 pp. 152-60, for an example of tongues as real languages This would be possible biblically, for while Penteco featured known languages, First Corinthians 13:1 a 14:2 point to ecstatic speech. The important point is th the nature of the gift cannot be the criterion for veracit This must be determined from other consideration especially the manifestation of the fruit of the Spi (Gal. 5:22, 23) in the life of the tongue-speaker.

The other preliminary point is the supposed distir tion between tongues as an initial sign of Spirit-baptis and as the gift of the Spirit. Many Pentecostals teach definite difference, holding that according to Acts a Christians must experience the former as the necessa step to a higher Christian walk, but that the latter given by the Spirit as a gift to the individual believ (see Article 7 of the "Statement of Faith" of t Assemblies of God). It is the thesis of this study th Scripture upholds no such distinction. The first secti will show that tongues as a gift for this age is val biblically, while the second section will make the poi that glossolalia as the normative, initial evidence Spirit-baptism cannot be upheld scripturally.

For the Non-Glossolalist

1. Tongues are a legitimate gift of the Spirit to t Church today.

Those who contest the validity of the tongues mov ment generally do so along the lines suggested in Be jamin Warfield's **Miracles: Yesterday and Today.** I argued that miracles, including the gift of tongues, we signs designed to authenticate the apostles, and gra ually ceased with the passing of that age. In additio it is held that glossolalia, where it does appear in chur history, arises in heterodox circles like the Montanist therefore, it is concluded that the gift ceased after t canon was concluded and never truly appeared aga (see Anthony Hoekema, **What About Tongue Speaking** Eerdmans, 1966, p. 111 f.). Exegetical evidence is tak from the book of Acts, and from First Corinthians 13 12, where it is asserted that Paul prophesied t imminent cessation of this gift.

These arguments are far from convincing. Not or does Paul acknowledge that tongues is a genuine spi ual gift; he also states that he himself practiced (I Cor. 14:2, 18). His remarks against it have entire to do with its **abuse** in the assembly. When employ in public, tongues must be accompanied with an int pretation, otherwise it is profitless for the Chur (v. 27).

Moreover, the New Testament nowhere teaches that e gifts were given solely to authenticate the apostles that they were to cease after the apostolic age. offrey W. Bromiley writes,

> Scripture does not explicitly restrict these gifts to the apostles or their day, and hence we have no ground on which to limit the sovereign disposing of the Spirit. . . . Though we may not command or claim the charismata, or any specific charisma, the Spirit's donation may still be looked for as and when he himself decides (**The Fundamentals of the Faith,** ed. by Carl F. H. Henry, Zondervan, 169, p. 159).

naeus, in his **Against Heresies,** mentions "many thren in the Church . . . who through the Spirit ak all kinds of languages." John Calvin in his comntary on First Corinthians not only regarded ssolalia as a legitimate gift of the Spirit but wrote ainst those who "declaim against them with furious l," saying: "Paul, neverless, commands the use of gues. So far is he from wishing them abolished or own away." In his journal for November 25, 1795, hn Wesley noted the occurrence of tongues and exssed the opinion that the danger was less an overphasis than a suppression or denial of spiritual gifts. Finally, Paul does not teach the cessation of tongues particular at the close of the apostolic age. First rinthians 13 is a bridge passage between his remarks the distribution of gifts (chapter 12) and their regulion (chapter 14). In it the Apostle indicates that love the context in which all the gifts must be exercised. e only cessation to which he refers is that which urs at the coming of Christ (v. 10).

is impossible to ignore the place of ngues in several highly significant evanlistic movements of our day. Jesus people long, for the most part, to the charismatic ovement.

Our approach to tongues must be open-minded, intive exegesis of the biblical text. Outright repudian is unscriptural.

2. **The glossolalist should be welcomed into Christian fellowship and accepted into all cooperative endeavors.**

Divisions over the tongues question are due as much the harsh condemnation meted out by non-glossolalists to anything else. Tongues is not a matter of fundantal truth and thus cannot be determinative of fellowp. Contrary to popular opinion, most glossolalists do weave their entire theology or personal religion und this gift. An even superficial acquaintance with movement will make clear the centrality of Christ. nesty requires us to admit that very often there is exuberance and joy in charismatic circles for which believers deeply yearn. Instead of condemning and racizing, let us put glossolalists to the test: welcome m into worship, fellowship and service. That is the y Christian way.

There is a caricature that must be smashed. Many Christians look down on the glossolalist as a neurotic, insecure person who can express himself only in unseemly emotional ways. But some psychological tests have indicated that the opposite may be true. Glossolalists do not suffer from a higher incidence of abnormal personality than other people, and in many cases the gift as a religious experience seems to contribute to mental health (see L. M. Vav Eetveldt Vivier, **Glossolalia,** unpublished doctoral dissertation, University of Chicago, 1960, and E. Mansell Pattison, "Behavioral Scientific Research on the Nature of Glossolalia," **Journal of the American Scientific Affiliation,** XX (1968), 73-86). Hyper-emotionalism is no necessary ingredient of tongues.

There is a tendency also to practice social discrimination with glossolalists. They are thought to belong only to the lower strata of society, economically and intellectually. The prominence of leaders such as Dennis Bennett, Episcopal rector from Seattle, and the appearance of the gift on prestigious campuses throughout the United States reveal this is a baseless charge.

Speaking practically, of course, there are distinctives that make difficult a united worship of Pentecostals and non-Pentecostals. Differing styles of church meeting have developed along denominational lines, just as have differences over the sacraments. However, this need have no bearing on interdenominational fellowship and cooperation; there is a very real basis for unity in all major issues. Moreover, churches need not split when tongues breaks out within them. Paul left room within the worship service for such manifestations (I Cor. 14: 26, 39), so long as certain guidelines were followed—edification (14:5, 26), interpretation (14:5, 13, 28), self-control (14:27), order (14:40), and the absence of proselytizing (12:18-31). This last is the foundation stone of combined worship and continued unity. Anyone who insists on propagating his distinctive practice—be it tongues, a certain mode of baptism, or foot-washing—removes himself from those who do not practice such. The proper view of glossolalia will recognize it as an individual gift depending on the sovereign choice of the Spirit, not a corporate experience every Christian must undergo.

On the positive side, it is impossible to ignore the place of tongues in several highly significant evangelistic movements of our day. The young "Jesus people," a large body of newly converted Christians, belong, for the most part, to the charismatic movement. It is difficult, after reading David Wilkerson's **The Cross and the Switchblade,** to doubt that tongues has played a role in the rehabilitation of many drug addicts.

At the end of Paul's discussion of the problem, he commands that tongues not be forbidden (I Cor. 14:39). Granted, it is not the best gift with which to edify the Church. Nevertheless, it has validity and should be gratefully received by all Christians as coming from God.

For the Glossolalist

1. **Tongues is not the normative sign of Spirit-baptism.**

Here we must consider the first aspect of the Pentecostal distinction, that the universal, initial sign of Spirit-baptism, itself subsequent to salvation, is tongues. As such it differs from the gift of the experience, given

(*continued on next page*)

only to some. In all fairness, however, it must be said that many Pentecostals insist that the experience should continue to be enjoyed after the initial reception. Bruner (p. 144) writes, "This reasoning is not difficult to follow, for given the necessity of the evidence of tongues in the Spirit-baptism, not to continue speaking in tongues after having begun seems to be not only unspiritual but unnatural, indicating, it is sometimes argued, a lack of faith (Mark 16:17) and of obedience (I Cor. 14:5)."

The Book of Acts is held to demonstrate the normative value of tongues. Six special passages are used to defend its necessity—Acts 2 (Pentecost), 4:31 (the second Pentecost), 8 (Samaria), 9 (conversion of Saul), 10-11 (conversion of Cornelius), and 19 (the "Ephesian Pentecost"). Pentecostals argue that in every case in Acts, tongues is present as the conspicuous evidence of the power of the Spirit's coming upon the individual. Also, they teach that this is meant for every age of the Church.

This argument is weak methodologically and exegetically. Didactic portions of Scripture must have precedence over historical passages in establishing doctrine. We ought to move here from the teaching of First Corinthians to the narrative of Acts rather than the reverse. When one follows this proper metholology, one notes that there is no manifestation of tongues that is normative. Each member of the body of Christ, according to Paul, enjoys a manifestation of the Spirit for the common good (I Cor. 12:7, 11). There is not one gift that all Christians share (v. 19f.). Glossolalia is simply **not** normative. The infallible sign of spiritual fullness is moral and religious (see Gal. 5:22—6:2; Eph. 5:18-20; Col. 3:16). It is germane to point out that the Corinthian Christians, with their overemphasis, tended to be carnal and unspiritual (I Cor. 3:1-4).

More important to the issue, the Book of Acts does not establish a normative experience for the believer today. Without doubt Acts describes the appearance of glossolalia on at least three important occasions (2:4-13; 10:46; 19:6). It is only fair to point out, however, that in the other instances alluded to by Pentecostals, Scripture does not mention tongues and does not require such a manifestation. Moreover, each of the three cases mentioned above was a special circumstance that marked a turning point in the spread of the Gospel. The appearance of glossolalia in each instance meant God's authentication of that progression of the Gospel.

Three further points may be gleaned from the evidence of Acts. For one thing, there is a significant absence of the "seeking" of tongues, a central Pentecostal distinctive. There is no record that any person sought the gift, according to the primary passages—Acts 2, 8, 10, and 19. Also, there is no evidence of a Spirit-baptism subsequent to salvation. The phenomenon in many instances accompanies salvation, as in the case of Cornelius and Paul. Moreover, there may be repeated fillings (e.g., Acts 4:31) that are not equated with charismatic gifts. Finally, it is striking how often the outpouring of the Spirit is referred to where glossolalia is not mentioned (see, for example, Acts 2:41; 4:4; 6:7; 8:36; 9:42).

We may conclude that the historical narrative of Acts does not establish the normative role of tongues. Indeed, Acts seems to stress bold witness as a sign of spiritual depth (4:31). This explains the success in the lives of men like Wesley, Moody, Torrey, Graham—ea of whom has known the fullness of the Spirit and y has not been reported to have spoken in other tongu Men such as these are living proof that this exegesis correct—there is no spirit-baptism subsequent to salv tion that is initially evidenced by tongues.

2. **The glossolalist should not take a superior attitu toward those who have not experienced tongu nor should he coerce others to do so.**

It must be stated that Pentecostals themselves a among the harshest critics of such a "spiritual aris cracy" attitude among adherents. One can easily und stand how the person who accepts tongues as the or initial evidence of Spirit-baptism and as a natural su sequent experience could come to look on the pers who hasn't experienced it as spitiually stunted.

However, it is the thesis of this study that glossola is not to be sought nor propagated. Of course, one mu expect Pentecostals, given their doctrinal stand, to proj gate their views; they could hardly do otherwise. T purpose here is to seek the biblical standard agai which these views must be examined.

The Book of Acts shows, as we have already se that tongues was never sought in the apostolic age. Fi Corinthians 12-14 places the historical description the on a doctrinal plane. A brief perusal of this passage w establish Paul's view of tongues. In chapter 12 he d cusses the distribution of the gifts of the Spirit, focusi on tongues. In 12:4-11 he teaches that this, like all gi is given according to the sovereign choice of the Spi rather than the individual desire of man. Verses 12 add that each person has a separate function, and th the various gifts distributed to different men unite a combined whole; the gifts are separately given b corporately united, each with its part in the Body Christ. The conclusion is seen in verses 28-31, wh definitely show that no gift is meant to be universa distributed. In verse 30, which should be translated " do not speak in tongues, do they?," the principle enunciated that this gift is meant only particularly a not universally.

Chapter 13, usually separated from its context, meant to establish the principle that must guide exercise of these gifts: self-giving love. In verses tongues is placed among other gifts and is not seen universal any more than the others. The last part the chapter, beginning with verse 8, then continues t theme, pointing to tongues as one among many gi all of which cease at the Parousia, when they will absorbed by Love.

There is no room for active seeking, o for passive waiting for the particular g the sovereign Spirit bestows on each on

Finally, chapter 14 applies this practically. While exegesis of this comprehensive passage is not poss here, a few significant points may be made. Fi glossolalia must not be practiced publicly apart fr interpretation, and its goal must always be edifica (vv. 1-13). Furthermore, it is better for private use t for public demonstration (vv. 14-19), because in pu it is a negative sign that will only further the unbelie

his state (vv. 20-25). Finally, the very strict regulaıns governing its public manifestation are relevant this study—the restriction of the number who may eak, the necessity of an interpreter and of rational lgment regarding the proceedings, the prohibition ainst speaking (a point whose applicability to our ıe is controversial), women, and the overriding imrtance of order in the service (vv. 26-40).

These chapters presuppose the limited distribution d use of this particular gift. There is no room for ive seeking, only for passive waiting for the particular t the sovereign Spirit bestows on each one. This is ended for both the initial baptism, which is not sought t is automatically received at conversion, and for the t, which is different for each individual. In view of ch considerations, it is common sense to insist that value of this gift be soberly measured and its prace carefully controlled. "The spirits of the prophets are oject to the prophets" (14:32).

Conclusion

Non-glossolalists run the risk of quenching the Spirit Thess. 5:19-21). So long as the biblical safeguards are served, there is no reason why glossolalia should rm us or hinder the work of God. Glossolalists for their part often place too great an emphasis on the gift and engage in unscriptural proselytizing. It is clear that the spirit of First Corinthians 13 is to condition and control this discussion between brethren. A. B. Simpson was right when he wrote:

> We believe the Scripture teaching to be that the gift of tongues is one of the gifts of the Spirit, and that it may be present in the normal Christian assembly as a sovereign bestowal of the Holy Spirit upon such as he wills. We do not believe that there is any Scriptural evidence for the teaching that speaking in tongues is the sign of having been filled with the Spirit, nor do we believe that it is the plan of God that all Christians should possess the gift of tongues. This gift is one of many gifts and is given to some for the benefit of all. The attitude toward the gift of tongues held by pastor and people should be, "Seek not, forbid not" (quoted in the **Alliance Witness,** May 1, 1963, p. 19).

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THE ELM



The glorious elm,
Like Old First Church,
Rests in Gothic grandeur:
barren of bark,
barren branched,
the sepulchre-grey
of weathered rock.

The proud elm,
A skeleton knight
of glories past,
has left his bark
pile like armour
over feet unwashed.

by Douglas Denbow

A GREAT GULF FIXED



by Thomas A. Schultz

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lararus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:19-26).

This parable taught by Jesus teaches us one of the great lessons of life, i.e. day-by-day we cast into the future the shadows of our present life. The way we are thinking, living, and working will determine to a large extent what we shall be thinking and doing tomorrow or the next day, or in our later life; yes, what we are today will determine where we shall spend eternity.

When you study the contrast between the rich man and the beggar, one must ask himself some searching questions, and we must keep in mind that this is Jesus teaching this parable. What in the world was it that brought this beggar into eternal life, and what sent the rich man who had fared so sumptuously in life into torment and flame? Of course, we do not know the background of these men, but we cannot miss the fact that in this parable Jesus is giving us some criteria with which we might be able to evaluate our lives. We should ask ourselves where we shall wind up "When the roll is called up yonder"?

I would like to discuss these spiritual lessons with you. The way we live day-by-day has something to do with where we shall be after we die. Now we can use all kinds of theological systems, etc. to get around this Scripture, but the parable is as clear as water: the way you live and think today has something to do with where you are going to be tomorrow, and where you will eventually spend eternity. Jesus says here, as in the parable of the Talents, the Householder, etc. that our character, thoughts, and daily life all affect our eternal relationship with God. According to the teaching of Jesus, it seems that we can never rid ourselves of what we do, and someday or night, there shall be a reckoning when you must account for the kind of life you have been living, the kind of thoughts you have been thinking, and the kind of work you have been doing.

Was this not vividly brought out by the apostle Pa who said, "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap" (Ga tians 6:7). In lieu of this first spiritual principle, l compare the lives of Lazarus and the rich man. First certainly was not because the man was rich; that is why he went to Hell. Jesus doesn't imply this at all! wasn't the amount of his riches that got him into t ment, but it was how he used it!

Let us look at the comparison. The rich man ha palatial residence; the poor beggar lived in the dust the road by the gate of the rich man. The rich man h garments of fine linen and purple; the beggar w naked. The rich man had great wealth; the poor m had to depend upon the alms that were thrown to h by those who passed by, but not by the man who fa sumptuously. The rich man had all the friends the world, for in that day like in this day, you co buy friendship. If you have a lot of money, you can a lot of friends; they will flock to you. But you l that money, and you will see how many of your frie will be with you through thick and thin. The beggar w friendless.

The rich man gorged himself with food because had plenty. The poor man had to depend upon crumbs that fell from the master's table. The rich m had all the material things and blessings of life. every creature comfort was satisfied. Lazarus had no ing. Because the rich man had all of these things, became indifferent. Now he didn't know that he become calloused. He really believed that there going to be a place for him in eternal life. But he t discovered that what he did not do in life were things that sentenced him after death.

In this parable, Jesus paints the contrast between ese two people, and then He does something very usual. He lifts up the curtain of this painting and ys, "This is what it looked like when the two men ere on earth. Now, I am going to show you what it oks like after death." Jesus lifts up the curtain and amatizes the lives of the two men as they appear ter death. Now look at the contrast. The poor man is the bosom of Abraham; the rich man is cast from e presence of God! The poor man is finding himself orified by being in the presence of God, but in the bitation of the rich man there was nothing except e heat of the flame of Hell, which tormented and veloped him for ever, and ever, and ever. The poor an received the reward of life! The rich man was in ell begging—not to come into eternal life—he knew had lost his chance, but he was only asking that azarus be sent and put the tip of his finger in some ater and cool his tongue. He was not asking Abraham lift him up that he might have a place in eternity.

There was a great inversion in these two lives when sus lifted the curtain. Jesus stopped then and there th this parable. He didn't describe anything more. it that is all you need to see, the lives of these two en inverted and their state which was directly posite from what it has been on earth. Why? These e days when we should be asking ourselves this im-rtant question—Why? Why?

During the lifetime of the rich man, he had forgotten out God. Do you know who God was for the rich man? e, himself, was god. He didn't need any Father in eaven. He didn't need to worry about the law of retri-ution; he didn't need to worry about his sinfulness and mplacency toward other men, because, after all, the ch man, himself, was god. He knew about God, the w, and the prophets, but he didn't see why he, having red sumptuously, had to bother about God. Now if ere is any commentary that needs to be made about e 20th Century man, it is simply this. Have you ever own when the world has been more affluent? Have u ever known when men and women have had more eat, or more material blessings than they have today? ave you ever know a time when men care so little out God as they do in our day? The rich man forgot od. Our riches sometimes blinds us, and we forget od!

The second spiritual truth that brought the rich man the wrong place was the fact that he forgot his fellow-an. Can't you see him riding out from that big house, st the gate, in his chariot with his slaves around him? he only thing he saw about the poor man and his res was the dust that covered his body. In fact, I ubt if he ever saw the beggar. He wasn't looking to e how he could be his brother's keeper. He had no mb to share with that beggar. He had no compassion bless him—that's his plight in life; that's not mine. he rich man was apathetic about life.

Did you ever hear a better description of the 20th entury man than that revealed in this contrast that sus described two thousand years ago? The rich man d no time to tend to the beggar; he left that to the gs! He was more concerned about his fine linen and rple garments. He had not time to bother about giving rag to cover the nakedness of the beggar at the gate. e felt no shame that a beggar should lie on his steps hile his friends came in and fared sumptuously with feasting and making merry. The rich man just didn't have the right relationship with other. I do not feel that the rich man was a thief, cheat, or liar; neither did he commit murder. He was a man who knew the law of Moses, and, was undoubtedly a good religious man.

You have to know that this passage of Scripture follows the condemnation of Jesus by the Pharisees, who thought themselves to be a religious people. I believe it was put there for this particular purpose. The rich man was not a bad man, but still, he did not have what it takes to get into heaven. He did not lie, steal, nor commit murder, but he landed in Hell because he had not learned to be his brother's keeper. This means, we can be religious people; we can recite all the liturgical procedures; we can wear all the linen and purple, and we can even be holier than thou but still miss a chance at eternal life if we have not learned to love our fellowman.

Let me give you one of two proper relationships with regard to our fellowman. Jesus said, "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

Another commandment: ". . . Thou shalt love thy neighbor as thyself" (Matthew 22:39). Do you think Christianity is an easy religion to live? Do you think this is just a flowery kind of romance? Christianity is a hard-core religion, demanding of a man all that he has in life, or else, he'll pay the price when the day of reckoning comes.

The third spiritual lesson is apparently when the great summons comes, and the door is closed. It is final; it is irrevocable; it is unchangeable; it cannot be altered; the die is cast! Once life is lived out, it is too late to make retribution on the other side. Here is the whole thing said in one short sentence: **Destiny, once determined by your life, can never be changed!** Once a life is lived out, it is too late to change on the other side. What we do here and now, according to this parable, will determine where we will be later on, whether you like it or not. You can come up with all kinds of theological maneuvering you want, but the parable is clear. ". . . There is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26).

These are the three basic truths! Mark them well. (1) You are either heading for Heaven or Hell, there doesn't seem to be any place in between where you can cool off for awhile and straighten out your life, though some would have you believe that there is some kind of an intermediate place. (2) We are rewarded after we die. We are rewarded with either Hell's fire, damnation, or whatever it may be, for ever, and ever, and ever. Or, we are rewarded with better things: to be with the Lord in peace, with blessing, and happiness for ever, and ever, and ever. (3) Judgment is final! Once the judgment is made, there is no way to change your state.

Note the rich man in Hell, pleading for a chance to come up to God, but only that he might have some relief from the flame. But it was too late to beg. It was too late for water. It was too late to turn to the Lord. It was too late to remember the law of Moses and the prophets. Abraham said, ". . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). You see, the rich man wanted Abraham to send Lazarus down and tell his five brothers that they had better straighten

out their lives, or else, they too, would come to this place. Jesus was undoubtedly thinking of his own crucifixion, death, and burial in this parable. Just after this, we read the passion story of Jesus. "Even if one comes from the dead, they will not believe."

How many men and women today, who know that Christ was resurrected from the dead, still will not believe nor change their ways of life. Abraham was correct! This man had a chance in life, and lost it by giving preference to his sensual pleasures. Is there any statement more true about the 20th Century man than this? No time for God, only giving preferential care and attention to the things of his creature needs and pleasures. But the rich man learned, what we have to learn, and what many people don't want to learn, "That there is a great gulf fixed." Once you cut the cake, you are going to have to live with it! You will have to pay the consequence. "Don't touch the stove, Johnnie, you'll get burned." Johnnie touches the stove, and burns his hand. You can't deny that under God's law there is a law of retribution. Whatever a man is doing or going to he is going to pay the price sooner or later, and sor day, there comes a time and place where there is a chasm and nobody can cross over.

Now I am sure that most of us are like the rich ma we fare sumptuously. This means that we have enou food, clothing, good home, and all the creature comfo of life. We are taking a certain course in life. The r man really thought he was doing fine, but he did evaluate life in terms of eternity. Where will your s land when the day of reckoning comes? What good three-score years and ten if a man has to burn in H for eternity? This rich man, like us, had many blessir he could have given to the poor beggar in life. He h the material things, but he gave not! He could ha been a friend to the beggar, but he was not! He co at least have shown compassion for the beggar, but did not! God knows what you are doing with your li He knows where you are heading, and you, too, sho know before a great gulf is fixed.

CHEEP ADVICE



The time to stop talking is BEFORE people stop listening.

People who refuse to become involved in the problems and needs of their community are like the two men shipwrecked in a lifeboat. From their end of the boat they watched as those on the other end bailed furiously to keep the boat afloat. One of the men said to the other, "Thank heaven the hole is not in our end of the boat."

A winner feels responsible for more than his job; a loser says: "I only work here."

From "Have A Good Day."

LAFF-A-LITTLE

The doctor was out and his five-year-old son answered the phone. "The doctor is out right now." he said.

"When will he return?" asked the caller.

"I don't know," replied the boy, "He went out on an eternity case."

Eight-year-old Tommy came home from school and asked if he could have an advance on his allowance. "Our teacher is leaving and all us kids want to give her a little momentum."

The husband jubilantly bragged to his wife: "In one breath I persuaded Johnny to get his bike out of the driveway, Janet to take her skates out of the hall and Jimmy to gather his toys off the back steps."

"How did you ever manage to do that?" asked the wife.

"I just laid my finger on the TV switch and said, 'Guess where whose what is, or else.' "

WHO, ME?

There was a well qualified person in a certain congregation who had repeatedly been asked to teach a class and serve on the official board. Finally, a bit perturbed this person said he absolutely refused to be asked any more to accept these positions as he did not want to be tied down to this kind of participation in the Lord's work.

We wonder if this person ever realized that Christ was not only tied down, He was nailed down to doing the work of the Father.



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Think WORLD RELIEF At General Conference

MONDAY (August 14)—WORLD RELIEF FILM FESTIVAL
Memorial Chapel
(Come when you can—Leave when you must)

7:25 THE GONG! ! !

7:30 EARLY SHOW
"This Is How It Is" (Full color filmstrip story of World Relief Commission work around the world. Taped narration.)

8:05 MONDAY NITE AT THE MOVIES
"Color Slide Pictures and Tape-Recorded Singing"
(Obtained by Phil and John Lersch on the World Relief tour of Southeast Asia in April, 1972. "Live" commentary.)

8:45 LATE SHOW
"Bangladesh . . . Its Tragedies & Triumphs"
(Sound, color movie. The events preceding the Pakistani-India War and their aftermath will surely be recorded in history as the greatest personal tragedy of the decade. This film is a pictorial reflection of some of those events and of the tragedies that accompanied them. It also reflects the personal triumphs that are being accomplished daily through the help of concerned Evangelicals. New in June, 1972).

9:15 LATER SHOW
"A Chance To Live"
(Sound, color movie about life at Hoa Khanh Children's Hospital in Vietnam . . . plus other activities of WRC in this wartorn land. This is "must" viewing for everyone interested in the physical and spiritual welfare of children overseas.)

9:40 LATE, LATE SHOW
"The Many Faces of Vietnam"
(Sound, color movie dealing with both the cultural and personal aspects of the Vietnamese people, and an insight on the Vietnamese people rarely seen or understood through television and print. Skillful blending of film from the U.S. Marine Corps and WRC staff makes this one of the most informative films on exactly how the Vietnamese people once lived and how they live today.)
"Th-th-th-tha-tha-that's All, Folks!"

FRIDAY (August 18)—SEVENTH ANNUAL "SUPPER" FOR WORLD RELIEF

12:15 Ashland College Cafeteria (No official program)
Pay $1.50 for your ticket. Eat 85¢ worth of food; send 65¢ of your ticket to help a starving child to live another day. In six years, 1,239 Brethren have attended and contributions have reached a total of $1,379. In addition to the money raised, it gives all conference attenders an opportunity to identify in a meaningful way with those in need in many countries. Tickets available from "sign wearers" and at the door.

FRIDAY (August 18)—WORLD RELIEF SEWING & KNITTING WORKSHOP

1:30 Held in Chapel
Leaders: Mrs. Ray Summy, Mrs. Charles Munson

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The Brethren EVANGELIST



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MEMBER EPA EVANGELICAL PRESS ASSOCIAT

NOTES and COMMENTS

JULY 29th ISSUE OF THE BRETHREN EVANGELIST

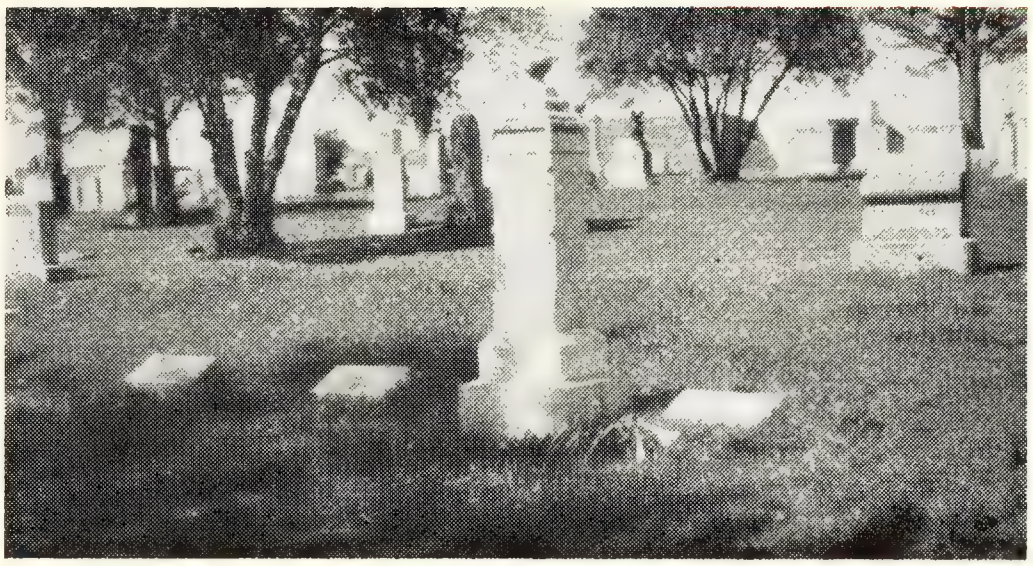
There will be no issue printed to coincide with this issue date. Postal regulations allowing only 26 issues a year, and the Annual being considered as an issue we therefore must eliminate an issue of the magazine to comply with the permit restrictions and rules.

Secondly, the print shop will be on vacation the last two weeks of July and this issue seemed the most feasible to skip.



By the Way

THE BRETHREN EVANGELIST



YOUR MAGAZINE IN JEOPARDY

by LOUIS BENES

veteran editor has allowed EPA to share with mbers this urgent call to action in postal mat- s which appeared in the April 7, 1972 edition his periodical, The Church Herald, official an, The Reformed Church in America, Grand pids.)

he magazines of our country are in trouble. The dicted and impending increase in postal rates, unless vented by some last-minute change, is sure to affect nation's nearly 10,000 magazines crucially, some of n fatally. The concern is not about smaller profits, s for survival. Great numbers of magazines with ted resources will not be able to continue. Even ss-appeal magazines, such as the **Saturday Evening t** and **Colliers,** were already some years ago caught the squeeze between rising costs and competition n television for advertising revenue.

ook magazine has more recently discontinued pub- tion, giving as the primary reason the increased al rates which would raise its mailing costs by 00,000. Time, Inc., publishers of **Time, Life, Sports strated,** and **Fortune,** says that their costs would ease from $15.4 million to $42.4 million, an increase $27 million, which they say substantially exceeds t these magazines earned in 1971.

he proposed increases, for the **Church Herald** also, for an increase of 145 percent over a five-year od, or an increase of 351.3 percent over a ten-year od. The Magazine Publishers Association, the ociated Church Press, the Evangelical Press Associa- , the Catholic Press Association, and other groups e filed appeal after appeal with the newly estab- ed Postal Service Commission, without appreciable lts so far. The case was before the Circuit Court Appeals in Washington, where a hearing was held ut mid-May.

"They've gone hog wild," is how Congressman Charles Wilson of the Post Office Committee describes these proposed increases. Religious and other non-profit magazines will probably be hardest hit, because of their smaller circulations, because they cannot depend on newsstands sales, and because they cannot look to substantial revenue from advertising.

The radical increases are grossly unfair, as **Time** magazine points out, "because they do not take into account the ease with which magazines can be handled; many are now presorted and sacked, requiring only minimal processing by postal employees." They also seem unfair when the Postal Service has increased third-class mail rates by direct mail advertisers only 25 percent.

A Public Service

The second-class mailing privilege was originally conceived as a public service, and, as the **New York Times** has pointed out, "historically it was regarded as the small price that democratic government should pay to stimulate that public discourse without which democratic governments can hardly exist." The new rates, it warns, will narrow the contribution to public education made by magazines, and diminish "a national forum which the country cannot spare." Non-profit magazines, not only religious but also others in the fields of education, medicine, etc., were felt to render a service to the country which should be subsidized by lower rates.

Congress, in this latest change, wanted the Postal Service to recover costs, and some gradual increases are generally acceptable to the press. But Congress specified seven other ingredients in setting the new rates, such as the value of the mails to senders and recipients, and the effect of the rates on the public. Evangelist Billy Graham, testifying with others at one of the hearings before the Commission, demanded a "social evaluation of the relative merits of various rates."

(continued on next page)

It is difficult to believe that President Nixon or the Congress really wants to put the magazines of the country out of business, but unless some deliverance comes many of them will suffer just such a fate. The truth is that the best interests of the people of this country are served by a communicating and informed citizenry, but the proposed changes will so skyrocket mailing costs as to affect the democratic process. As **Commonweal** says, "Free speech **de jure** will be protected, as ever, but **de facto** it will be limited." And how will it be limited? It will be limited because only the wealthy and the mighty will be able to afford the publication of their views and their ideas. Will that be a service to the people? Is the Nixon Administration going to proceed in its postal rate program so that the publishing of opinions and news will become the preserve of the independently wealthy? These are not academic questions.

Other Subsidies Increasing

This step of withdrawing all government assistance for the mailing of magazines seems in strange contradiction to the general direction of our government, in providing increasing subsidies to a multitude of other individuals and groups in our society. A recent staff report of Congress' Joint Economic Committee says that the U.S. government spent at least $63 billion in direct and indirect subsidy programs during 1970. These monies went for oil depletion allowance, keeping farmland out of production, direct cash subsidies, assistance to business, the inner cities, the aged, business, industry, etc. The staff study identifies them as follows: for commerce and economic development, mostly tax subsidies to business, $20 billion; agriculture, $5 billion; natural resources, $3 billion; transportation, $1 billi international trade, $1 billion; housing, $8 billion; f subsidies, $2.5 billion; manpower, $2.5 billion; and m ical care, $9 billion. Alongside such figures the amo paid to keep the postal service in operation and sc 10,000 magazines serving the nation is but a pitta When millions can be provided for Penn Central Lockheed, and a single California farm receives million in subsidy checks in one year, why is po service being cut? Why?

What can be done? **Editor and Publisher** sugg that "Congress . . . should face up to the public ser aspect of the postal service even at this late date. Second-class mail rates were established by an ear Congress in order that the public should receive info ative material at low cost. That need is not pass Some sixty-five Lutheran editors and publication m gers have requested their churches to ask Congres take steps to reduce the postal rates for non-pr magazines.

We need to bring our opinion and concern to b upon Washington so that second-class mail incre will be rolled back, if not completely, then at least comparable relationship to increases in other clas We ask you to write your senators and your congr men, urging them to undo this impending postal aster. All of us are involved, especially if we care the continuance of our Christian magazines and o second-class periodicals. Their loss might be m serious to the Christian cause, and to the welfare the country, than we can now imagine.

(Evangelical Press Association, I Research Report)

MONOGRAPHS TOP THE FOUR MILLION MARK

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The Brethren Layman

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dger H. Geaslen

PROGRAM FOR AUGUST

THE JOY OF ACCOMPLISHMENT

ID YOU EVER have a piece of work which you really wanted to do, and yet perhaps through lack ime, or perhaps through simple procrastination, you the days and weeks roll by without accomplishing Then, perhaps, when you did get at it, and saw it mplished, a flood of real satisfaction filled your g and you wondered why you had put it off so ! Scriptures tell us: "The desire accomplished is et to the soul . . ." (Prov. 13:19a).

ossibly you have desires to do many things; but you "I can't accomplish them all now!" So, what is the t procedure? Ask yourself which of the desires is most important. Tackle that first and you will have satisfaction of accomplishment concerning that thing. you are able, you can tackle the next important g—and so on. You will then realize the repeated joy ccomplishment—even in trivial matters.

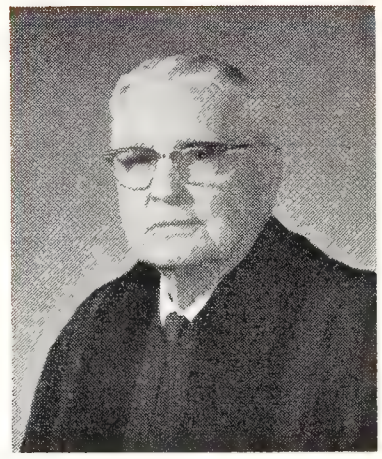
he same principle may be applied in regard to spirit- matters. Surely we realize that we are creatures of , and in every heart is there not a deep desire to n the right relationship to Him? Surely, that desire is of primary importance. Then we should search the Scriptures—the Book which God has given us—to learn how we may have sins forgiven and how we may become children of God.

He has made a way for us to get into the right relationship with Him, and that way is by placing faith in Jesus Christ, who died for our sins and rose again. "Seek ye first the kingdom of God . . ." (Matt. 6:33a). ". . . Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2b). Don't let procrastination rob you of the joy of belonging to God's family!

Then for the Christian, we shall learn more and more of daily satisfaction and joy as we seek to put the most important things first in our lives.

As our desires coincide with the Lord's desires for us, and as we seek to fulfill them, we shall learn much of sweetness in the soul which comes from accomplished desires—in spite of circumstances which may disturb. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

WHAT'S RIGHT and WHAT'S WRONG?



by Dr. Albert T. Ronk

IT IS much easier to sound off about what is wrong with something than to observe what is right about it. A hundred virtues go unheralded but one vice can raise a cloud of criticism. How much easier it is to condemningly ostracize than to constructively criticize.

Now what is the point of issue? It is a present popular field day to shout to the skies what is wrong with the churches and ignore what is right. This writer will dare to violate his own complaint and point up some seeming superfluous or outmoded items of our own Brethren fellowship; but not until he has heralded the basic good and biblically sound constitution of our church.

The "All ye are brethren" theme of Jesus set the mood for decision of our fathers in choosing a name. The Brethren Church is a fellowship in brotherhood, which indicates both vertical and horizontal dimensions. The fellowship is association in faith as equals; the brotherhood is blood relationship with a common Father. Paul stated it: "Now are we the sons of God. . . ." Bypassing our failures in either category, for the moment, aren't they basic and right?

The Brethren Church is biblically oriented, which gives rise to the slogan: "The Bible, the whole Bible. . . ." She accepts the written Word as evidence of the living Word and the revelation of God's will and instruction for His people. What could be more right for a believer's church?

The Brethren Church governs itself by a system of federated congregationalism. Being organized by a convention of parties, individual and delegated, it invited its friends to form congregations and districts, and to join in the establishing of the new fellowship. The closing session of 1887 defined the congregational government as applying to "incidental affairs of the local congregation and not to doctrinal practices and tenets which must be general and universal. . . ." Total congregationalism would mean absolute independency. The Brethren set up a unifying general conference without legislative powers, except as relating to its own affairs. Its decisions with churchwide implications are but advisory. Minor items such as methods, goals, themes, etc. may be used at the discretion of each congregation, but major changes in government, doctrinal practice, or disciplines in moral turpitude (divorce, abortion, etc.) require endorsement by every congregation in the fellowship, and then, only if there is no violation of the constitutional framework of the church. That is Brethren federated congregationalism. The Brethren have said that it is right and good since the church founding.

The Brethren father were most careful to claim no written creed but just as careful to base its faith and practice on biblical revelation and apostolic practice. When the two session convention of 1883-1887 declared itself the "true conservators of the brethren faith," it reaffirmed the historic Rights (Rites) and Ordinances of 1708 in the organization of our present Brethren Church. They were triune immersion baptism; triune holy communion; trine imposition of hands—in confirmation, in ordination and in anointing; and trine negative attitudes—non-conformity, non-resistance and non-swearing. These are the trinitarian Rights Ordinances. They are all biblically right and good.

A careful scrutiny of Brethren activity in mis domestic and world, might deny the highest accolad **good,** but what the church has done was certainly r in fulfillment of the Christian Commission. The start of our mother church in 1880 and our own in may claim extenuating circumstances, but is failur adequate mission ever justifiable? By no argument c it ever be declared wrong. Although the Brethren lag in full mission of evangelism, the mission of **"G** and **disciple,** and **baptize,** and **teach,** is ever the Wor the Lord and living.

When Jesus said "go . . . and teach," He was i ducing education. An American pioneer said, "P teacher on one end of a log and a boy on the other you have a school." Likewise, a believer on one sic a conversation and a hearer on the other produc **witnes**s if the believer is true to his knowledge.

The Brethren fathers voiced a concern for educ and fostered a college in its organizational conve of 1883-1887. Ashland College was the product of concern. The college charter of 1888 states as a spe purpose the "training of acceptable young men fo Brethren ministry." She has followed that purpos ninety years. From 1906 she listed the ministeria partment a seminary, although undergraduate 1930. For forty-two years a graduate school of thec has been maintained. Since 1888, hundreds of y men have received ministerial training at A.T.S. Th right and good.

A strong element in the Brethren drive in educ has been her Christian training emphasis in Su Schools, Youth Camps and Bible Classes. None of can be labelled ideal, but the efforts are as right good as the ministerial program.

Departmentalization of church life and work ar the Brethren, has in measure at least, had atte from the beginning. The women have had orga

tus since 1887. It is probably due to their own mility, and thoughtlessness on the part of brethren, t no one has adequately chronicled the sisters' de- ion. Under whatever name, Sister's Society of Chris- n Endeavor (S.S.C.E.), Women's Missionary Society .M.S.), Aid Society, Mite Society, Sewing Circle, or terhood of Mary and Martha, the women of the urch have been constantly in service. What would the thren Church ever have done, financially or devo- nally, without the women's department? Right? Aye, ily.

Departments of both men and boys, Laymen and otherhood, were slower in development, but have done man service in the latter decades. Signal was the minary Library crash program of book purchase. , their devotion is not all represented in dollars and ts. The spiritual element is the great accrual. Fel- s, that is truly right.

The attention to the department of young people, torically speaking, has been somewhat sporadic, be- ning with Lottie Holsinger's Dewdrops, through the nd of Hope of Joe Beer, King's Children, Christian deavor to Brethren Youth. The Young Peoples' iety of Christian Endeavor (Y.P.S.C.E.), as affiliate an interdenominational movement, did well in early rs; but due to lack of leadership which saw and em- sized Brethren interests, the Y.P.S.C.E. became se. It took the vision and energy of three young n in the early 1940's, Gil Dodds, Woody Brant and hie Martin to conceive and launch a truly Brethren th program. The proportions of that program has uired a separate General Conference activity for eral years. The achievements of Brethren Youth are standing. That is right and good.

atterns of worship among the Brethren have passed ough various phases since 1708. There was some ryover from German Baptist practices in 1883, yet hlighted by innovations which had in part precipi- d the separation in 1882. The innovations of prayer tings, Sunday Schools, and protracted meetings e introduced, all new to the old Brethren practice. All hem centered in public assembly which is biblical— glect not the assembling of yourselves together. . ." iblical and right. The Brethren have developed cor- ate worship to the present, maybe sometimes to a lt, but as togetherness in the Lord, which in the n is good.

here is a goodness and rightness of the Brethren urch which is most difficult, if not impossible, to cribe. It is an intangible, distinctive, mystical entity writer prefers to call brethrenicity. Brethrenicity not be explained, taught or transferred. It is some- g which can only be experienced—which comes by elation, whether divine or psychic, at least spiritual. s a faculty which born and bred Brethren possess but n do not distinguish—a spirit which converted, or sted Brethren, come to feel and remark about. It is d if Holy Spirit controlled and not selfishly hoarded used.

his introductory sketch is not meant to be a treatise Brethren rightness and values, else a book of large portions would result. It is an appreciation of some ious elements of the fraternity as a backdrop for e critical suggestions.

o sound minded person would ever think of our Brethren institution as a paragon of ecclesiastical perfection, except of course, as it adheres to the revealed instructions. We must say as a body with Paul as an individual that we have not already attained but we must press on toward the goal. Any reach for betterment will of necessity discover and eliminate the outworn, the superfluous, the faulty. We offer no criteria for definition of the three categories. The reader must provide his own.

This writer has said that "Our church is organized to death," which is hyperbolic because our church is not dead. Yet, is there any basis for an overorganizational concept? Isn't it possible that we may have become so entangled in the mechanics of organization that we have befogged the vision of the organism? How simply the apostolic believers "went about preaching the word." They individually **preached the word** because they were products of that kind of preaching. We hire a substitute to do our preaching while we occupy the easy seats and criticize the preacher. We do not bother with the needy at our door, the organized church has relegated all of that to organized charities. Do we exercise to be "spiritually minded" as individuals, or tend to "restore those overtaken with a fault?" Or just satisfied to let the Deacons deak? Then if they do not deak properly, the restoration is not done. Excessive delegated activity means abnegated individual responsibility. The Church spiritually suffers if individual members are denied the opportunity to grow because of mass operation of Christian services. Church officials—boards and committees—ideally are directors of membership activity and not workhorses to do the job. Even though the work may be done to congregational approval, will it be done to the best advantage of growing believers? Is spiritual dwarfism a product of organizational thoroughness, or thoughtlessness, or considered efficiency?

Then what can be done about it? It is quite evident that officials can often carry out their programs easier by doing the job than to find individuals willing to help, and, to direct them. That alone seems to speak to some fault in the organizational system. Maybe the weakness lies in the Church's instructional concepts. Do we teach our new converts that they have a witness to make as a result of the grace of salvation, or do we leave the impression that they are now admitted to a life of spiritual indolence while the paternalistic officials, boards or committees spoon-feed them perpetually with soothing pablum?

There is soul stimulating outreach in witness and services of mercy for every believer. However many need encouragement and instruction in know-how. It appears to this writer that a signal weakness of Brethren organizational practice is its lack of study in depth of successful individual ministries, and systems of leadership. Who knows the extent of change in Brethren circles that would result if everyone who reads this grouse would give it serious thought and try to do something about it in his own congregation.

Obsolescence is a term perhaps used more in reference to things mundane than to things ecclesiastic. If it appears shocking to indicate certain elements of Brethren usage as being obsolete, maybe the usage should be examined, or, maybe our sensibilities in reference to church usage needs examination. Usage in the

(continued on next page)

context of this consideration has to do only with methods and means, and not to sacrament or faith.

To suggest that a thing is obsolete is to indicate that it has been utilitarian. But, speaking somewhat earthly, when the juice is all squeezed out of utility, it becomes obsolete. Now to some points in reference.

The conference or churchwide **theme.** The idea of a conference theme arose out of a need for some kind of unifying and coordinating instrument at a time when the brotherhood was at loose ends in the 1939 aftermath. There seems to be satisfying evidence that the use of themes bore fruit in the early years, but in the opinion of this writer, the ensuing years have produced diminishing returns. There is nothing wrong with themes. Every minister develops themes in his preaching. Each lay person should have a constant succession of thematic interests throughout the year, but isn't it presumptuous to think that a committee of a half dozen men can choose a topic of such proportions as to occupy the attention of the whole Church from conference to conference? This conclusion comes from a member of the current theme committee, this writer.

If inquiry should raise the question of some substitute for a general annual theme, the present reply would be to the effect that none is needed. The reason lies in the enlarged scope of interest and activity since the beginning of theme usage. The suggestion is that conference discontinue its annual theme projection.

Another usage of the Brethren Conference has raised some disturbing questions as to its worth; or even its detriment. Reference is to our national goals.

The same approval can be expressed of goals as of themes in their basic meaning. No one should ever be without objectives in life. Lack of purpose, aims or aspirations would indicate poverty of personality. However, the response to the Brethren goals program as evidenced by the practice of some groups, and many individuals, leaves much to be desired, and some thi to be deplored.

A point in reference is made plain in the confere report of the Goals Committee in 1971. Note these st ments: "We of the committee get the feeling that th goals are used for reporting. . . . The prevalent p tice seems to be, to wait to the end and report how m we've done."

The writer of these lines is quite convinced brethren all over the brotherhood, who will study committee report above quoted, will recognize n than a modicum of truth in the statement. It seem us that there is more implied than the words say, therein lies the fly in the ointment. If the goal rep are "only used for reporting," the implication is the reporter wants his group to look good. To say least, the motive is wrong. If wanting to **look g** stretches any point in the report, dishonesty is evid Lacking proper records gives occasion for guessing, national statistics must not rely on guesses, but fa If a pastor asks a midweek prayer meeting gathe how many are tithers, then says he thinks the aver there is characteristic of the whole congregation, h stretching the point farther than a wad of bubble g and it ought to burst in his face. Moreover, if a goa offered which is meant to develop growth in spiri life by daily exercise, and the believer neglects to c ply throughout the year but in a burst of effort at end counts his goal achieved, he has missed the p of the goal. He has not only deceived his church his conference statistic but what is worse, he has ceived and robbed himself. The value of goals as a ner, or escutcheon of Christian nobility is immeasura and its use can be encouraged, but is, as a basis statistics, dispensable, in the opinion of this writer.

More anon-

Albert T. Ronk



CONSIDER CONSERVATION

It's the will and the skill of responsible man
To protect and use wisely the treasures of la

The waters and wildlife, the forests and fields,
Plus the bounty of beauty God's countryside yi

It's the fight against ignorance, waste, and greed
To save the resources that all men need.

It's the foe of erosion, forest fire, and flood—
Three agents of ruin, pollution, and mud.

It's the vision and work to add something good
To the home, to the farm, to the whole neighborh

It's new lawns and new gardens; a lake built to pl
It's roadsides with grass and hilltops with tree

There's a lot to be done for the state of our living
But each gain requires **your** share of self-givin



1972 SUMMER CRUSADERS ON THE FIELD

THE 1972 Summer Crusaders are now in the last half of their seven weeks of service. We trust that ur pastor has been keeping you abreast of the activi- s of the four teams by sharing info from **Summer isader Update,** a special newsletter which we are ding him periodically this summer.

Here is the skelton schedule of each team during ir last three weeks of service:

rida Team
uly 16-30
St. Petersburg—Conclusion of work at Brethren House

lwest Team
uly 16-21
Cedar Falls, Iowa—VBS, visitation
uly 21-22
Lanark, Illinois—Central District Conference
uly 23 - August 5
Ohio Camp Bethany—Intermediate II and Senior High camps

izona Wyoming Team
uly 16-20
Conclude Arizona service; travel to Cheyenne, Wyoming
uly 21-29
Cheyenne—Evangelism training and outreach
uly 30 - August 6
Cheyenne Camp

rthern Indiana Team
uly 16-20
Area B (Warsaw, Milford, Nappanee, Tiosa) — Evangelism training and outreach
uly 21-22
Warsaw—"Show Me" performances
uly 24 - August 6
Area C (South Bend, County Line, North Liberty, Teegarden, Mishawaka)—Evangelism training and outreach; "Show Me" performances

1971 CRUSADERS AFFECTED SOUTH BEND

EVEN NOW while the 1972 Summer Crusaders are on the field, we are still seeing results from the 1971 program. Dale Stoffer, Steve Zerbe, Randy Smith, and Mike Rogers spent eight weeks in South Bend last summer. Their goals were: (1) to improve relationships between the South Bend Church and the community, and(2) to help develop the BYC program in the church.

Recently, we received a check for $110 from the South Bend BYC for the National BYC Project-Budget. This youth group, active for just one year, had pledged to raise $10 for the Project-Budget for each of its 11 members, and they accomplished that goal. We asked Cindy Lightfoot, secretary of the South Bend BYC, to share some of their activities. Here is the letter we received:

Here at South Bend we have been very busy. Last December we had a doughnut sale and total sales were about $16. The end of January and the first part of February we had our candy sale. We ordered our candy from "Mrs. Leland's Kitchens." From that we collected about $86.

In February we had a family night. Mrs. Jurisa Garwood gave an object lesson, and Rev. Jim Sluss was our guest speaker.

In May we had our Youth Sunday. Our youth choir presented the songs "I'd Like to Teach the World to Sing" and "Yesterday, Today, and Tomorrow." Two of our youth presented the sermon in two parts. The first, given by Mike Sittig, was entitled "Youth in the Church." The second part, given by me, was entitled "Youth in the Community." This makes our second Youth Sunday. Also in May we had a paper drive and collected $50.12. Boy, what a lot of work!

Now in June we plan an outdoor cookout here at one of our local parks. We plan to have about 30 people show up for that. On June 11 we presented our moderator, Mr. Swintz with a check of $40 to be put toward our crusade program.

So, as you can see, we are very, very busy.

Cindy Lightfoot,
BYC Secretary

Through the work of the Holy Spirit, guiding the Crusaders, the South Bend adult leadership, and the youth, there has developed an active work for the Lord among the young people of the South Bend First Brethren Church.

Please continue to pray that the 1972 Summer Crusaders will be open to the leading of the Lord and that likewise they shall sow much seed and reap much fruit for Him.

JOHNSTOWN II BYC CONCLUDES YEAR'S ACTIVITIES

THE YOUTH at Second Brethren presented the Sunrise Service, which was attended by 48 people.

Our program was presented in two main themes. The first part was presented by the boys and mainly consisted of poetry, and 6 sermonettes, with the draping of a large wooden cross between each talk. This was to signify certain symbols, and was done in different colors. In the second part our girls presented a "Drama" entitled "Behold! The Third Day Cometh."

On April 23rd we had a new event called "Honor The Winning Team" night. Three teams had competed all year in presenting programs and engaging in game activities. "The Jesus Christ Liberation" team won and its captain was Jim Miller. "The Disciples," captain Diane Hamel, and "The Slowpokes," captain Kathy Miller, were tied for second place. The two losing teams served a luncheon, performed stunts, and ran errands for the victors.

On May 6th we had a "Youth Banquet," which is a yearly event at our church. Awards were presented and Rev. J. D. Hamel was our guest speaker. Our theme was "One Way," and we certainly appreciate and enjoy closing the year's activities this way.

—President Jim Miller

WARSAW BYC ACTIVITIES

THE BYC of the Warsaw First Brethren Church been very active this past year. We have invi two special guests to speak at our meetings, one fr Nigeria, and the other a missionary from Africa. have also had several socials where we can all co for fun and fellowship together. We have had Garage Sales for our money-making projects in wh we have earned over $600. We hope to save enough a bus. We had the Fall District Youth Rally at church, using talent from the churches involved, a skit from us for the evening's program. We were vited to a Skating Party by the Milford church wh we got acquainted with many of the people from t church. We had a work day at the church where cleaned and rewaxed our basement. We had the m ing services on Youth Sunday in May. A guest spea came and the youth served as greeters and ushers the month. We also had the Sunrise Service on Ea morning, plus the breakfast after. We have two m bers serving as district officers from our church. all look forward to another rewarding year work for our Savior.

—Connie Mayhugh

NATIONAL BYC CONVENTION PLANS

Several features have been added to the National BYC Convention which promises to make it a memorable experience for those in attendance. In the next few lines let us briefly describe some of them.

Christian Learning Center

Each day, Tuesday through Saturday, a special educational program will be held at the Park Street Church for children who will enter the first through the seventh grades in the fall. Pastor and Mrs. Phil Lersch and Bonnie Munson will be in charge of this unique experiment. Sessions will begin about 8:00 a.m. and run until noon.

Though youth age 9 through college age are required to pay the $5 registration fee, children ages 6-8 may attend CLC activities free of charge. We are hopeful that transportation can be arranged for the children.

New Location for BYC Program

We've outgrown the Little Theatre! Therefore, the new setting for the BYC Convention will be the "old" library-building, located at the northwest corner of the quad. The move to this larger facility will permit more observers to attend business sessions than had been anticipated.

Business Sessions

In accordance with earlier communications, we expecting 178 delegates representing 1,182 BYC m bers from 54 churches to be present in Ashland for Convention. We are anticipating our own "mini-EXI '72" in August. The challenge of EXPLO '72 is still ing in our ears. Let our Convention be a time of ins tion and **strategy-making** . . .let's reach out and the world about the Lord!

Inspiration/Sharing/Growth

Systematic Bible study, personalized sharing of ex ences, prayer and practice will be regular feature the Convention. Delegates should bring their Bibl should we have to mention that?—and be prepare grow in Christ.

Buses Anyone?

Any church which may bring a bus to General ference is asked to contact the BCE Office. If pos we should like to work out some arrangements for transportation of children both to the Christian Le ing Center and to some recreational activities. Can help us?

REFLECTIONS ON EXPLO '72

Were you at EXPLO '72? Would you like to ure your feelings (good or bad) with us? Put ur gems on paper and mail them to: EXPLO, ard of Christian Education, 524 College enue, Ashland, Ohio 44805. We will select from se received for publication.

XPLO '72 was a great experience in a different way for everyone involved. It was meaningful to me only because of the training and experience of shar- my faith on a personal basis or because of the great herings of thousands of Christians singing for joy praising God, but it also made me more appreciative of the simple things in life we so often take for granted, like a home cooked meal, your own warm bed, a hot shower and not standing in line for an hour to enjoy it. EXPLO meant learning to get along with others in close living quarters and learning not to complain about cold meat sandwiches for supper every evening or cold cereal for breakfast every morning. It meant "keep smiling" when your name was nowhere to be found at Market Hall on registration day or taking your turn riding in the unair-conditioned car. This one week in Dallas was a great learning experience in many ways and I'm thankful for having had the opportunity to be a part of EXPLO '72.

—Marcia McPherson

THE SMUGGLER

from Peggy Dacus
Dallas, Texas

)ALLAS, TEXAS—Brother Andrew is a smuggler. contraband, despised by some governments of the rld is not drugs, jewels or arms. Brother Andrew, ng tricks of smugglers throughout history, sneaks les into Communist countries.

he Dutch clergyman-turned-smuggler estimates he taken at least 100,000 Bibles into Eastern Bloc ntries.

I never go into Russia without some 800 pocket Bibles he vehicle," he said, adding he is not going to re- e "tricks of the trade." So how he sneaks these in remain a professional secret.

or some reasons of personal safety, Brother Andrew s a pseudonym and keeps his mission small. "If we e large, we could be penetrated easily by spies," he l. But small groups are more flexible and cohesive.

he smuggler also slips automobiles, typewriters and ns of paper," into Russia. The cars are necessary, he ed, so that the Bibles can be distributed.

hroughout the Christian underground, women copy es from Scripture in longhand to be circulated fur- ly among believers. Others type the Gospel.

rother Andrew said although he has been harrassed arrested, he has never been imprisoned.

Many youths have not been so fortunate—an estimated 0 young people are in prison in the U.S.S.R. now. st are members of the Pentecostals, a movement parable to the Jesus movement of America.

he movement among the young people of Commun- countries is exciting, he said, praising the bravery daring of youths who risk all for their religion.

They're courageous. They move. They pay a price."

fficial churches of Russia have an estimated member- of three million. Few members are young. Most, act, were born long before the Revolution of 1917.

But in the Underground church, also known as the Action Church, young people account for half of the membership. Those who know believe some six million people are part of the underground.

This means, Brother Andrew explains, with a slight trace of a Dutch accent, that a vital, explosive movement is flourishing in Russia. There is a revival behind the Iron Curtain.

In Poland, youths have secured a house to renovate and use each weekend for retreats. The Action Church, he continues, which is a part of revival in Russia began slightly over 10 years ago. No one could have forseen such a movement, especially among youths who had been born and reared in Communism.

Brother Andrew said he currently spends most of his time training people. Despite the furtiveness of his Christian subversive activity, Brother Andrew tries to avoid as much danger as possible for citizens of the countries he sneaks Bibles into.

They must live in those countries where it is necessary to take risks often, so there is no need to add to the dangers. "The danger must be on our side," he stated.

Some Bibles are being printed in the Soviet Union, he observed, but these are often in languages where no Bibles are needed, such as those of minorities, or in antiquated languages. "The Communists are tricky," he pointed out.

But, he said he is not necessarily against Communism. "I am bold for Jesus. There should be no negative motivation in this work. Communism wants chaos in a country. But there must be choas first before Communism can get in. We are seeing this in many countries."

Brother Andrew stressed that he does not want to be involved in political issues. "If people are in prison because of their faith in Jesus, it cannot be a political issue. Politics does not have an answer to the problem."

Jesus Christ does have a solution, he emphasized.

Brother Andrew is speaking at group conferences at EXPLO '72, a Christian training conference which has drawn some 7,000 young people to Dallas.

The Baptist Hollander, a slight man in his 40's, says his movement is backed by prayer and financial aid by donations from Christians around the globe.

DO YOU KNOW JIMMY?

HOA KHANH CHILDREN'S HOSPITAL DOES

He also happens to be part of
project of the World Relief Commiss

Pastor Phil Lersch and John (St. Petersburg, Florida) met Dr. Long and his family at the Hoa Khanh Childrens Hospital in DaNang, South Vietnam, on April 27, 1972, during the World Relief Commission's Southeast Asian tour. Dr. Long is the medical director at the 100-bed hospital.

This report-letter and its stories spell-out some of the eternal values of Brethren giving for World Relief.

29 May 1972

Some of you may have heard about Jimmy (Vo Nam), the eleven-year-old boy whose parents were from My Lai. His father was killed by the VC and his mother died sometime later of disease. He lived with the American soldiers for two years, and as they were leaving they asked us to see that he was taken care of. He came into our home the week before Christmas and remained with us until we were able to decide on permanent placement for him in a Christian orphanage in DaNang in March. We visited him several times, and he was making a good adjustment, going to school, and hearing the Gospel presented in Vietnamese through their Christian education program.

Jimmy came to visit us a week ago. While he was here I felt a compelling urge to share with him the plan of salvation found in The Four Spiritual Laws which I had in Vietnamese and English. He was quite interested as I had him read it in Vietnamese. When it came to the fourth Law I asked him if he wanted to receive Christ as Lord and Saviour, and he said yes. So he prayed the prayer in Vietnamese and had the assurance that Christ was his Lord and Saviour. Then he told me he had heard from his uncle in My Lai who wanted him to come back and live with him. So he was leaving the orphanage the next day to return to My Lai. I asked him to keep in touch with me and told him that he would not be going alone because Jesus would be going with him.

Three days later Jimmy arrived back at the hosp
visibly shaken, his clothes quite dirty. He had gon
My Lai as scheduled. The second night he was the
mortor or rocket hit the village, presumable ai
at the Vietnamese soldiers stationed there. Jimmy
his uncle they had better get in the bunker nearby.
uncle said there was nothing to worry about,
Jimmy went into the bunker anyway. Another ro
came in and landed on his uncles house. When Jim
came out of the bunker two hours later he went
the house and found his uncle dead and his cou
severely injured and on their way to the hospital.
was the only one to have escaped without a scratch.
fled My Lai that night with the ARVN soldiers
arrived here the next morning. I told him I could
help but feel that God has something very specia
mind for him, for him to have been spared in suc
way. I was also again struck by the urgency of
Gospel. What would have happened if he had lost
life also that night and had heard a lot about Ch
but not been led to accept Christ as his own Lord
Saviour. Jimmy has now returned to the orphanage
was adjusting quite well when we saw him today.

This type of tragedy is so prevalent here in Viet N
There are now over 43,000 refugees on Camp Bo
right next to the hospital. Many are living wi
twenty-five feet of our house. The number incre
daily and is expected to reach over 50,000 shortly,
pite the apparent quietness of the situation up nort
the present time.

As one recent news report mentioned these pe
are not escaping **to** anything, particularly; they
escaping **from** communism. The stories are so o
heartbreaking—like the lady who brought in her yo
son who had fallen off the roof of one of the refu
buildings. Her husband was dead and she was tr
to raise nine children in the refugee camp with

atives and no source of income. Or the mother whose ee-year-old died in the hospital recently. She was also refugee with no husband or relatives and had no ney with which to bury her child. The nurses and isemaids on their own collected enough money to a coffin, with some to spare which they gave to the ther. They then drove her in the hospital ambulance the nearby cemetery and buried the child. Or the ten-r-old refugee boy, Sinh, who arrived last week from e with the most destructive cancer I have ever seen, troying most of his nose, one eye, and face. He is able eat and talk and craves attention just like the other ldren on the ward. There is probably nothing medic- which can be done here at this stage of the disease nough we are treating him with medicines and have en him a tranfusion. But we trust He will come to w Jesus as his own Saviour soon, and His very cial peace in his heart. There is also Loi, a twelve-r-old, paralyzed from the waist down with a colos-y. He has continued to lose weight and lose interest his surroundings and has developed a huge ulcer r his hip. He usually just lies in bed, uncommunica-, apparently just waiting to die.

The hospital has been running beyond its capacity st of the month. There have been twenty-nine deaths eady this month, with the previous monthly record enteen. Many of the deaths are among the refugee ulation and due to diarrhea, dehydration and com-ations of the present measles epidemic. The hospital ff has been working long hours to attempt to take e of the greatly increased inpatient and outpatient d, and most are quite tired. And yet the urgency of Gospel has never been more real than it is now. There are frequent decisions for Christ among the staff as well as among the patients. When one is surrounded by so much heartbreak one is convinced more than ever that what these people basically need is the internal peace which can only come from experiencing personally the love of God as revealed through his son, Jesus Christ.

Involvement is not easy. When one shares in the griefs and sorrows of others they become partly one's own. And yet we consider it a real privilege to have the opportunity to be involved in this way, to be allowed to reveal some of God's love and God's compassion for these many people. Please continue to pray with us that we may continue to have the mind of Christ in this compassion and not become either overwhelmed by the suffering around us, or hardened by the frequency of our exposure to it.

We could really use another doctor, even on a short-term basis to help at this time. This is especially urgent as we go on a needed vacation next month and the Alvarez's go in July. We also still urgently need a laboratory technician. Some of these children would not die if we were able to perform some basic laboratory chemistries, but we do not have the trained personnel to perform them. We may already have an answer to your prayers for a hospital administrator. Please continue to remember in prayer two Christian patients who have returned home—Joe (Muoi) and Le Mot, that they may continue to be faithful. And please continue to pray for those mentioned in this letter.

In Christ's love,
Bob, Judy, Beth,
David and Danny LONG

HELP YOURSELF TO LEARNING

A Children's Learning Center at General Conference

omething New in '72 . . . at General Conference.

venture in Christian education, mission, evangelism, ture.

ponsored jointly by the National Board of Christian ication and Brethren House in St. Petersburg, rida.

l this is what it is:

uring five days of General Conference (August 15- in Ashland, Ohio, a CHILDREN'S LEARNING NTER will be open in the Fellowship Hall (basement) the Park Street Brethren Church.

his is for children in elementary school. The "center" l be open from 7:45 a.m. to 12:30 p.m., Tuesday ough Saturday, to offer children meaningful learn- experiences on their individual levels of understand- —while their parents attend adult conference etings.

Experienced and trained volunteers will enable each child to discover and learn in this informal setting—surrounded by Bible story books, tape-recordings, painting easels, films, games, arts and crafts, listening centers, study guides, conversation with interested adults, recreation, etc., etc., etc. . . .

Children may select from the following themes:

—"Jesus Is Coming Back" (emphasizing Who Said So? When? Why? and What Should We Be Doing?)

—"The Bible" (an individually guided series teaching the background and structure of God's Word)

—"The Psalms" (tape-recorded lessons highlighting the meaning of selected Psalms)

—"Prayer" (an analysis of many aspects of prayer)

There will also be scheduled afternoon hours of Open House so all conference attenders can "come and see." Help make the CHILDREN'S LEARNING CENTER at General Conference a valuable place for your child. Use it!

TOTAL COMMITMENT

Excerpts of Message by Dr. Billy Graham Explo '72 Cotton Bowl — Dallas, Texas Friday June 16, 1972

Introduction:

EXPLO '72 would not have been possible without the cooperation of hundreds of churches of all denominations, and hundreds of Christian organizations that are doing evangelistic and missionary work throughout the world. We have heard a great deal this week about the Billy Graham organization and Campus Crusade for Christ, but we are only two of hundreds of organizations and missionary agencies that are involved in reaching the world for Christ in our generation. For example, the missionary work of my own denomination has thousands of full-time people on their staff both at home and abroad. We would not want to leave the impression that we are the only ones engaged and interested in world evangelization. Tonight we ask all churches and all agencies to join us in adopting this urgent goal of world evangelization. They have cooperated with us this week to make EXPLO '72 possible; now we want to cooperate with them in all kinds of missionary and evangelistic projects, conferences, congresses, etc. that will be held throughout the world. I cannot help but think of such organizations as Wycliffe Bible Translators who do the hard, dirty, unglamorous work of getting the Scriptures translated into the various languages of the world where there is yet no translation of the Bible.

EXPLO '72 has been one of the most remarkable Christian "happenings" of this century. It should have a profound affect on every religious denomination in America. It will be studied, analyzed and evaluated for months to come.

You have come to this great mountaintop experience with great expectancy. Many came out of curiosity. Most of you have had your expectations exceeded and many of you who came out of curiosity have had your lives inspired, challenged and changed. Certainly the city of Dallas will never be the same.

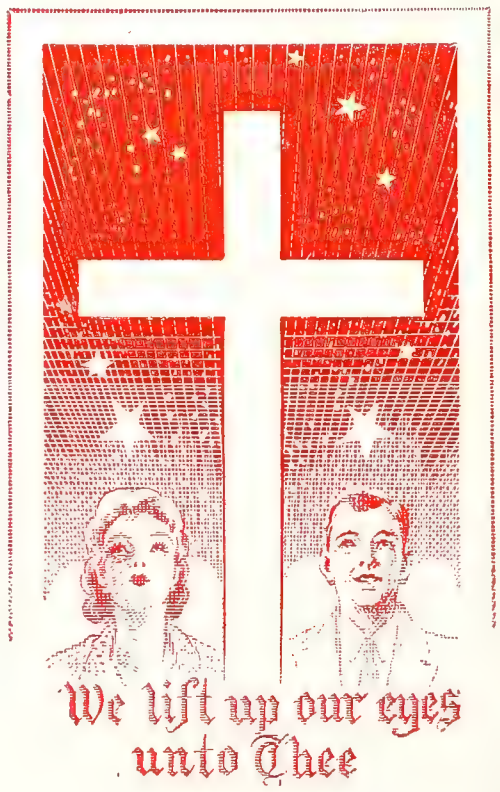
Now we are going to have to come back to the valleys from which we came. Some of us will be the only Christian witness in our area or even in our family. Some of you will suffer persecution. You will be laughed at, sneered at, and jeered at. You will be called a religious fanatic because you attended EXPLO '72 and because of your new witness in Christ.

The radicals of the past few years have been teach us Christians lessons in self-denial, discipline, and ication to a cause. Many of their organization are r mented, disciplined and dedicated because they too evangelizing the world.

The devil is also highly organized. He has milli of demons at his command. They do their evangeliz of the world with the evils of racism, poverty, v pornography and drugs.

Christ demands absolute lordship in your life. He mands total authority. He demands just as much dis line and dedication as any of the more radical org zations that have existed in history. God has confe on Christ the highest authority that before Him ev knee shall bend and every tongue confess that He is Lord.

The front cover story of a national news maga remarked this week that there are other lords and o gods that are competing for our souls but Jesus s that there can be only one Lord in your life. WH DID JESUS CHRIST DEMAND? He lays down co tions only a few can meet; only a few are willing pay the price. It is a way of discipline, renunciation hardship. The primary New Testament words desc ing the Christian's life are verbs like: fight, suf



onize, wrestle, endure, mortify, run, resist, work. The ristian is a soldier who must suffer hardship. He ust be an athlete who masters his own body and prac-es self-restraint. Christ said: "Come unto Me, and rn of Me."

want to level with you young people tonight. It is d to be a Christian in 1972. It is not easy to follow rist. You have a choice—decide as you want to. You turn back. But I want to tell you that if you decide follow Him the cost is extremely heavy but the ulti-te rewards are tremendous in this life and the life come.

RIST LAID DOWN THREE CONDITIONS FOR SCIPLESHIP:

"LET HIM DENY HIMSELF":

—It does not mean to deny material things altogether, but to deny selfishness.

—"Self" means the flesh, the old man, the natural man.

—"Self-life" manifests itself in self-indulgences like sex without marriage, drugs, X-rated movies, too much leisure, intellectual or religious pride, etc.

—We're not to be conformed to the world.

—The world system is dominated by the devil.

—It takes discipline to turn off the television and spend an hour in prayer. It takes discipline to get up an hour earlier to read the Bible.

—The New Testament teaches that the Christian should be a non-conformist

(1) **Intellectually:** We can have the mind of Christ. The Christian's mind should not be cluttered up with a lot of trash, pornography, X-rated films, etc. Christ should be in our subconscious at all times.

(2) **Physically:** The body is the temple of the Holy Spirit. The Bible has very little to say about how we are to dress except that we are to dress in modesty. Whether you have long hair or short hair, have a beard or no beard is not the concern of the Bible. But the Bible does teach that we are to be neat and clean. Some of you Christians need to take a bath for Christ's sake! There are occasions that you are to dress up and other occasions when you are to dress just as you are. Christ will give you discernment. The Bible teaches that we are to glorify God not only in our behavior but in our dress.

—No Christian should take dangerous drugs into his body, nor should a Christian engage in sexual immorality. The body is a temple of the Spirit of God—treat it as such.

(3) **Religiously:** Many young people are turned off by the organized church. I can understand that. The church is far from perfect. However, Jesus everlastingly set an example by going to the synagogues and Temple of His day; neither were they perfect. When you go back home you make sure you are situated in a church. If you did not relate EXPLO '72 to the church you are subjecting EXPLO '72 to a great deal of unnecessary criticism. We want to go back as witnesses for Christ on the campus, in our community and in the church.

—Let's get back and get involved in social problems, relate our Christian experience to the society in which we live.

II. **"AND TAKE UP HIS CROSS":**

—It is voluntary. You have a free choice in the matter.

—It is not the cross of punishment for sin. Only Christ could pay this.

—Not a cross of gold, ivory or silver.

—Not poverty, sickness, nor less friends.

—The disciples were startled at this statement. To them the cross was a despised, hateful thing, a symbol of torture and shame.

—To "take up your cross" means to associate yourself with Christ and to share His rejection.

—It means to share the fellowship of His rejection.

—In Dallas you accept it but what about when you get home, or on campus, and you may be the only Christian witness? This excitement, enthusiasm will not last. You must be ready to cope with the valley. This is why we urge you to read the Bible, memorize Scripture, have a devotional life, pray and attend church.

III. **"AND FOLLOW ME":**

—One disciple said, "Allow me to go and bury my father." Jesus said to him, "Follow Me, and let the dead bury the dead."

—We are to evangelize the world in our generation. This is our marching order, this is our authority.

Two martyrs were on the way to the stakes to be burned several centuries ago in England. One of them said to the other: "Let's light a candle today that will never be put out in England." Their death did light a candle that exists to this day. I am asking you to decide to light a candle. You light a candle. You light a candle, and we will start a spiritual fire here tonight that could sweep the world. It could restore the moral principles that we have lost. It could bring love to the different races. It could make an impact for world peace. It could help evangelize the world before 1980. Let's leave here tonight dedicated, committed and determined to change the world in the next eight years.

"FIRST THINGS FIRST"

Matthew 6:33

. . . the Church . . .
which is at ASHLAND



HOW DOES ONE DESCRIBE, explain, evaluate anything so vital a part of his life as his church? Certainly, he can list numbers of members, types of services, and totals of offerings; but he cannot weigh nor count nor measure anything so fundamental to his spirit as his church. Hence, the report following cannot adequately explore the vast scope of our church; it merely recounts the visible and material achievement. The spiritual treasures are implicit within this Christian organism. It has its weaknesses, to be sure; it is made up of fallible people, but it is God's provision for our fellowship and service. We love it!

Early History

Organized by Elder S. Z. Sharp in 1879 and later incorporated in the State of Ohio, on October 30, 1917, members of the First Brethren Church at Ashland worshipped in the chapel in old Founders' Hall for more than forty years. Having no regular pastors during these years, the congregation called upon the services of resident elders, college professors, and other devoted laymen to supply the pulpit and to provide the leadership necessary for the small group. Names of Dr. W. D. Furry, Dr. J. Allen Miller, Dr. A. D. Gnagey, Dr. R. R. Teeter, Dr. E. E. Jacobs, Dr. L. L. Garber, Dr. J. A. Garber and C. F. Yoder were prominent among the leaders of this early group.

During the pastorate of Dr. Charles Bame, in 1924, the Brethren felt a need for their own place of worship; hence, with the substantial assistance of a member—E. L. Kilhefner—they purchased land on Park Street, where a building was erected at a cost of $65,000. This structure was dedicated on May 23, 1926, with a debt of $42,000 remaining which was retired in 1947.

Later Years

In the years following 1947, the membership gr and organizations increased until facilities beca inadequate. Then, in 1963, during the pastorate Reverend Phil Lersch, a program was launched to model the sanctuary and to erect an educational u This program was completed in 1965 at a cost $150,000. (At this time it is expected that the debt v be entirely paid within the next year.) Also in this terval, in 1953, during the pastorate of Clarence F banks, the old parsonage was razed and was replaced a commodious brick dwelling for the pastor's fam Land behind the church and parsonage was purcha to provide ample parking space for members.

Pastors

Pastors who have served the church are the followi

Early Years (1879-1894)

Isaac Kilhefner
A. L. Garber
William C. Perry
J. M. Tombaugh

Part-Time Pastors

S. J. Harrison	1894
A. D. Gnagey	1894
J. Allen Miller	1894
Charles F. Yoder	1902
J. L. Gillin	1905
W. D. Furry	1911
J. A. Garber	1919

Full-time Pastors

Charles A. Bame	1923
Doyll Belote	1929
Willis E. Ronk	1935
Charles F. Yoder	1939
L. V. King	1941
W. C. Benshoff	1946
H. H. Rowsey	1947
Clarence Fairbanks	1953
Phil Lersch	1959
George Solomon	1967

Membership

The membership of the church is made up of a w spectrum of occupations:

- Employees of the College—president, deans, fessors and staff—45
- Employees of church boards—Missionary Bo Publishing Company, Benevolent Board, Boar Christian Education—16
- Ordained Ministers—16; Missionaries and t families—2; Licensed Ministers—1
- Dentist—1; Physicians—3; nurses—3; secretar technicians; factory workers, and others



Pastor George Solomon

Today's Program

The church, with a present membership of 475, carries a busy program under the ministry of Pastor lomon, with Minister of Christian Education, Larry ker; Minister of Music, Bradley Weidenhamer; Organ-, Joan Ronk, and a full complement of committees, ards, teachers, etc. The usual Brethren organizations Laymen, Women's Missionary Societies, Sisterhoods, otherhoods, Signal Lights, Church School groups, etc. are actively engaged in their own programs, geared the promotion of Christian activity and service.

Among the advantages enjoyed by this congregation the presence and participation in church interests students and professors from the College and Sem-ry, as well as missionaries on furlough and other ethren workers. Numerous denominational meetings held in Ashland; the Missionary Board and Publish-Company provide easy access to information and erature of the brotherhood; General Conference, which held on the College campus enables members to be-ne more conversant with denominational work and erests; proximity to Bethany Camp furnishes oppor-nities for service as teachers and counselors to young ople and adults.

Of course, privilege always entails responsibilities; refore, members must frequently be prepared to ertain visiting committee members and boards, to lcome new missionaries and prepare the home for m, to invite college students into their homes, and perform numerous other unclassified services.

One of the continuing projects of the church has been support of the Garber Church on Sherman Avenue. From 1946 to 1959 help was extended to this new congregation, both with regular financial support and with pastoral and teaching ministries. In 1959 the deed for the property was signed over to the new congregation, and in the past few years they have become completely self-supporting.

In addition to this project, the church has been supporting the Kenneth Solomon family in Argentina and the Kumar family in India. More recently, a baby-sitting service is being provided for mothers involved in an evening education program in the community.

Summary

These are but a few of the visible elements to be noted in our church—buildings, members, visitors, projects—which are a joy to us; however, the greatest blessings —the imponderables—must be experienced to be communicated or understood. The fellowship of Christian believers, with its attendant **esprit de corps,** the satisfaction of giving to God's work and doing His will, the awareness of His providence and presence with us: these make up a spiritual citidel—our church. We love it!



FRONT ROW: *Mrs. Marilyn Richcreek, Miss Elaine Pyrch, Mrs. Ruth Prych, Miss Dorothy Carpenter, Mrs. Katherine Crumlick, Mrs. Fern Smith.*

SECOND ROW: *Mrs. Aida May Munson, Rev. Robert Holsinger, Dr. L. E. Lindower, Mrs. Regina Rowsey.*

THIRD ROW: *Mr. Bruce Ronk, Mr. Les Young, William Hubler, Mr. Charles Beekley, Mr. Terry Lash.*

FOURTH ROW: *Mr. Dorman Ronk, Mr. Elton Whitted, Mr. O. B. Harding, Pastor George Solomon, Mr. Larry Baker.*

World Religious News in Review

POSTAL RATES UP AS RELIGIOUS PRESS FAILS TO HALT BOOST

Washington, D.C. (EP) — Despite strong opposition from the three major religious press associations, the Postal Rate Commission has granted the request to sharply increase both second and third class non-profit rates. Most damaging to second class non-profit magazines is the per piece surcharge that in ten years will mount to 1.5 cents on each magazine mailed. Battling "confiscatory" legislation were the Catholic Press Assoc., Associated Church Press, and the Evangelical Press Association.

The Rate Commission slightly reduced the upper limit of non-profit third class from 14 to 13 cents a pound which will be reached in a ten-year period.

Most publishers will not feel the increases greatly in this year since the temporary second class non-profit pound rate of 2.4 cents and the per piece surcharge of .04 cents (note 4/100 cents, not 4 cents) will be maintained for another year.

The non-profit third class pound rate of 11 cents will be maintained for two more years.

Challenging the proposed rate increases centainly gave religious magazine publishers a year or more of reprieve on rate increases. One publishing house director said the year's delay saved his publication $9,000.

It is also evident that the principle of preferential rates for non-profit publications has been reaffirmed as a result of the protracted postal rate hearings.

Nevertheless escalating postal rates will continue to plague religious publishers and mounting costs will force many publications to fold unless means can be devised to increase income or cut other costs.

FLORIDA GOVERNOR PRAISES EXPLO YOUTH'S 'EXAMPLE OF LOVE'

Dallas (EP) — The young people participating in the six-day training seminar called "Explo '72" are putting forward an example for their parents to follow, Florida Governor Reubin Askew told a group of business executives gathered here as part of the program.

"What stands out the most when I see this group of young people in the Cotton Bowl—with long hair and short hair, black, white, and yellow, some neat, some not so neat—is that they have all found a common bond in Christ. They accept each other for what they are—children of God," Askew said.

He wondered how many adults in the same setting . . . could adapt as readily and exude the same love.

"They are showing us the way," remarked the Democratic politician mentioned as a possible vice presidential candidate.

ASTRONAUT TELLS SO. BAPTISTS HE'S GIVING LIFE TO GOD

Philadelphia (EP) — Moon walker James Irwin, who told 6,000 Southern Baptist women and their guests here that he encountered God on his space trips each time he prayed, said he will drop out of the space program to give his total attention to God's work.

The Apollo 15 moon trip pilot said his goal will be to tell men everywhere of his faith in Jesus Christ and that God was there on the moon.

Irwin shared the podium at the opening session of the annual meeting of the Southern Baptist Woman's Auxiliary with W. A. Criswell of Dallas.

TEENS STILL HEAVY ON DRUGS

Washington, D.C. (EP)—Althou there are no figures showing h many continue to use them, three every 50 teenagers say they h tried heroin, a broad governm survey has revealed.

One in 10 has tried hashish, t of every 25 have tried LSD, m caline, or peyote. The same num have tried "speed" and one in has tried cocaine.

Sponsored by the National C mission on Marijuana and D Abuse, the survey was hailed as most comprehensive look ever tal at drug use in the U.S.

The findings are based on a s pling of 3,186 persons, including youngsters.

STANFORD PROFESSOR SAYS PARENTS ARE TO BLAME FOR YOUTH DRUG USE

San Francisco (EP) — By obse ing family practices and backgrou a Stanford University professor s he can predict with 90 per cent curacy whether youngsters will come "high risk" or "heavy" d users.

It's not the generation gap, s Dr. Richard H. Blum which is blame when white, middle class te agers become heavy drug users.

The key factors, he said in interview at the Stanford Instit for Public Policy Analysis, are f ily income, political and religi beliefs, attitudes toward autho and toward youthful rebellion self-expression, and parental use alcohol and drugs.

God-fearing, church-attending f ilies are low risk, he said. St religions were cited as having e lower incident of waywardness.

Dr. Blum said the richer the f ily the higher the risk. A moth sedative and medication use and parent's use of alcohol, he said copied by kids. He said high homes also had an outright der tive attitude toward cops and deci what laws they would obey. Co lated with the use of drugs also parental acceptance of youthful expression and rebellion and goals of spontaneity, self-expres and individualism for children.

OSPEL LIGHT ADDS NEW DIVISION

Names Dean Dalton Vice President

In its rapidly expanding service program, Gospel ght Publications of Glendale, California, has estabhed the Denominational Services Division, naming an A. Dalton Vice President and Director, according an announcement May 15 by William T. Greig, Chairn and Treasurer.

"Along with his outstanding executive ability, Mr. lton brings to this new division an intimate knowledge Christian Education and a wide acquaintance with urches and denominational leaders across the coun-," Mr. Greig observed.

Under Mr. Dalton's leadership this new division will ide the cooperative efforts of Gospel Light and indilual denominations in developing and publishing L's LIVING WORD CURRICULUM so that it serves e specific needs of each denomination. In this broading program, the Denominational Services Division ll serve as the liaison for all relationships between e denominations and G/L's publications program and e International Center for Learning.

Mr. Dalton has been a member of the Gospel Light ff since 1958, serving as Director of Educational serces and Vice President of Marketing. He speaks and ites with the authority of broad personal experience the field of Christian Education. His is a versatile ckground as a pastor, youth director, college instruc-, and public school teacher. Over a span of thirty ars he has been intimately associated with Christian ucation on every level in the school and church.

"This new position at Gospel Light is an exciting allenge to me," Mr. Dalton commented, "because the mpany is engaged in a ministry of eternal significance rldwide. Presently G/L's LIVING WORD CURRILUM is used by more than 65 denominations, in upds of 50,000 churches and in 85 countries."

Mr. Dalton holds degrees in the field of education, cluding post-graduate studies at the University of nver and the National University of Mexico. His hievements are recognized in WHO'S WHO IN MERICAN EDUCATION, CREATIVE PERSONALIES OF THE WORLD, and WHO'S WHO IN THE EST. He has completed professional courses through e American Management Association.



Mr. Dalton has spoken regularly at a number of colleges, institutes, seminaries and Christian gatherings. He has personally conducted training sessions for nearly 75,000 workers from over 3,000 churches, as he has traveled over one million miles, including trips to Central America and the Lands of the Bible.

He has served on the Board of Directors of the National Sunday School Association, has served on the Board of Christian Education of the Southwest Baptist Conference and in various leadership positions in his home church, Bethany Baptist Church of Thousand Oaks, California.

He is a contributing editor for TEACH Magazine, and a regular contributor to media in the field of Christian Education.

ONE FOR ALL AND ALL FOR ONE

ALL CONFERENCE BANQUET—AUGUST 18, 1972, 5:30 P.M.

ASHLAND COLLEGE CONVOCATION CENTER

One banquet for all—not many banquets

One price—not several to pay for—one cost only $4.00

One program for all—many groups participating—it is the evening program

Ordination of . . .



GERALD ALAN BARR

GERALD ALAN BARR was ordained to the Brethr Ministry in the Walcrest Brethren Church, Ma field, Ohio, June 11, 1972. Ministers officiating in service were: Rev. Kenneth L. Sullivan, Pastor of W crest Brethren Church; Rev. J. Ray Klingensmith, Cha man of the Department of Religion, Ashland Colle Dr. Charles R. Munson, Associate Professor of Practi Theology, Ashland Theological Seminary; Rev. Delb B. Flora, Professor of New Testament, Ashland Th logical Seminary; Dr. Albert T. Ronk, Church Histori Ashland Theological Seminary.

Gerald Alan Barr was born November 10, 1946, Mansfield, Ohio, the first child of Jack and Kather Barr.

He was graduated from Mansfield Senior High Scho where he was a member of National Honor Society, 1964. While attending Ashland College, he participa in Alpha Theta and Circle K, and was on the Dea List. Jerry received his Bachelor of Arts degree in H tory from Ashland College in June, 1968, and his Mas of Divinity degree May 21, 1972, from Ashland Th logical Seminary.

Jerry has served as supply pastor at the Newark a Akron Brethren churches, and for the past two ye he has been student pastor at the Church of the Mas in Steuben, Ohio. He has also spent one summer a chaplain at Hawthornden State Hospital.

In August 1970, Jerry married Linda Lou Eagle the West Alexandria Brethren Church. On May 4, 19 they became the parents of Gerald Alan Barr, Jr.

Jerry's plans for the future are to continue in pastoral ministry.

NSSA CHRISTIAN EDUCATION SEMINAR SLATED

The 1972 Christian Education Leadership Seminar, sponsored by the National Sunday School Association, is scheduled for the Hilton Hotel, Los Angeles, October 16-19. It will be followed immediately by the Greater Los Angeles Sunday School Association (GLASS) Convention, October 19-21, in which the NSSA is cooperating.

Designed for Christian Education leaders from across the nation and Canada, the Seminar will feature speakers, panels, and resource ideas for those engaged in directing Christian Education programs in denominations, publishing firms, area associations, and local churches. Expected attendance is 600.

Some of the featured speakers include Dr. Roger Blackwell, Professor of Religious Education, Talbot Theological Seminary, LaMirada, California; Dr. Ray Stedman, Pastor, Penninsula Bible Church, Palo Alto, California; Dr. Vernon Grounds, President Conservative Baptist Seminary, Denver, Colorado.

Small group participation, sharing sessions, and demonstrations of new resources will provide personal opportunities for professional growth.

Registration information will be released soon. Inquiries may be addressed to:

National Sunday School Association
Post Office Box 685
Wheaton, Illinois 60187

MISSIONARY NEWS

GENERAL CONFERENCE MISSION PROGRAM SPEAKER



Dr. Paul C. Hartford

Author, lecturer, world traveler, pilot, missionary, unselor, Doctor of Humanities—Dr. Paul C. Hartford will be the Missions Program speaker at General Conference this year.

He has spent the past thirty years motivating, inspiring, challenging and instructing young men. At present as Vice President of World Opportunities, Inc. he is holding Leadership Training Seminars in many parts of the United States and in some major cities of the world. He has spoken in fifty countries in recent years. His life is most exciting, colorful, diversified and challenging. His approach to personal development is timeless, yet fresh and vital.

Academic accomplishments include study in the fields of architecture, aeronautics, (he holds a commercial pilots license and a mechanics license), psychology, music and theology (an ordained minister for 35 years). He has been awarded a Doctorate of Humanities Degree for his more than a quarter century of pioneering in flight missions and national youth leadership development overseas.

There are many "firsts" that are credited to Hartford. He was, for example, the first man to fly a small single engine aircraft over the Andes Mountains in Ecuador, South America. For this first accomplishment in 1946 he was awarded the coveted membership as Fellow of the Royal Geographic Society of England (F.R.G.S.). He is an active member of the Aircraft Owners and Pilots Association and a licensed Ham Radio Operator.

Paul C. Hartford is a recognized authority on leadership development and motivation. From his reflective mind comes ideas and concepts that can be defined as vividly contemporary and eminently practical. His programs are informative and challenging.

He is married and makes his home in St. Petersburg, Florida.

NEW MISSION POLICY IN INDONESIA

'Great policy changes have been adoped as a result a mighty movement of the Holy Spirit among uthern Baptist missionaries while meeting in con- ence last July in Indonesia. In a thorough restudy mission strategy, drastic changes were decided by body.

Church Growth Bulletin for January 1972 reports irst and foremost, the Mission accepted the challenge win one million souls in the next ten years. To do s the Mission voted to place priority on the planting house churches among the millions of Indonesia. e Mission decided to build no more church buildings d to move completely away from the idea of subsidy fact all churches and pastors will be self-supporting July 31, 1973 and no new work will begin with sub- y from foreign funds.)

The Mission voted to discontinue the present program seminary education and use the campus for conference grounds. The seminary staff will be reassigned as field evangelists to pioneer a new type of leadership training. The Mission structure will be completely reworked. Recognizing that missionary housing and standard of living have been hindrances to evangelism, the mission has taken action to bring housing and living standards more in line with the overall policy of outreach and simpler living.

In keeping with this pattern of work, the Mission found over $94,000 on the books that will be returned to the Foreign Mission Board as money they will not need under the new pattern.

For further details on this and other developments in Indonesia see Dr. Ebbie Smith's book, **God's Miracles: Indonesian Church Growth,** William Carey Library, 533 Hermosa Street, South Pasadena, California 91030."
(from Asia Pulse published by the Evangelical Missions Information Service)

LOST CREEK

New Look and New Project

THE Riverside Christian Training School's Board of Directors Meeting was held May 4 and 5 at Lost Creek, Kentucky. Members of the Home Mission Commission of the Missionary Board were in attendance. The chairman of this Commission, Reverend Woodrow Immel and his wife of the North Manchester, Indiana Church wrote about Lost Creek in a recent church newsletter.

"We are thankful for the hospitality extended to us while there, and Becky Baker, a member of our church, presently housemother at Wheeler Home provided an apartment for us with a private bath an kitchenette.

"The observations we made at Lost Creek are most encouraging as we note that every effort is being made to keep the school clean, plant grass seed, get rid of the rubbish around the campus, and in general, care for the facility there. (See NEWS FROM THE HILLS, INSIGHT Vol. III No. 3 of April 1972.) The 'Transplant a Tree Day' and 'Plant Pretty Posies' projects have all added to the beauty of the campus. The involvement of the students themselves in taking pride in the campus and accomplishing this work gives one more assurance of the 'future look' of campus.

"In Becky Baker's classroom, the students helped to paint the cement block walls a pretty shade of blue, reserving one wall for a brightly striped wallpaper which complements the blue paint. The radiator cover and Becky's desk were painted an antique red, and bright pink cotton drapery decorated the window area. As I visited the class (in session), one could sense the pride which her students radiated as they watched for my reaction to the room.

"Never has the school had better facilities nor better faculty and staff! But because of this, the financial needs have increased—along with inflation, in which we all find ourselves. Several students have had to quit because they could not pay their tuition fees. This is tragic, because these youngsters come to Riverside because they **want** to—not because they are **forced** to. Many will have no alternative but to become vagra and prostitutes unless they are able to continue th education, as many of the homes from which they co would encourage this sick way of life. So it is our pra that funds will be available—not for special proje necessarily, but for the very existence of the sch They need Operating Funds.

"We drove to Buckhorn State Park where the Jun Senior Banquet was to be held in the lodge there. secured a room overlooking the large reservoir the and spent a leisurely afternoon waiting for the event the evening. There were 11 juniors and 11 seniors, faculty members, Dr. and Mrs. Harold Barnett, Princi and Mrs. Doran Hostetler and sponsor, Miss A Drushal. We had taken the marimba down, as M Drushal had 'caught us unawares' by telephone evening, and there was no logical excuse for not goi Well, I'm happy to say I didn't have the time for cuses, because it was one of the finest experiences had for a long time. Makes one wonder how ma blessings we miss, just because we excuse oursel from the opportunities sometimes offered us to serve various capacities. The young people were most ponsive—listening to music of yesteryear—when graduated!—along with some more updated music concluding with a group of the gospel songs, some which had their origin in Kentucky. They viewed a fi 'What's It All About?' that was most appropriate young people, and after changing from their pre youthful formals into jeans and scuff clothing, t enjoyed a boat trip up the river aboard a pontoon b The park manager had spread hay and lifesaving cu ions on board to give the appearance of a hay ride— boat!

"The pleasant weather, the seeming coincidences which music and themes worked out, the safe trip, the understanding which developed as the result of visit—all must have been led by the Holy Spirit. M made plans just couldn't have worked out that w We praise Him for His leading."

Man-made plans that have followed meetings spring at Lost Creek include a Scholarship Project Riverside Christian Training School. In order to courage students continued enrollment at the school



Riverside Christian Training School Campus

underwrite support for staff members, a Scholarship oject is offered to the Brethren.
$55.00 monthly, during school year
Resident Students
a. Orphans (presently four on campus)
$25.00 monthly, during school year
Non-resident Students
a. destitute students from broken homes (20 students)
b. faculty children's education expense (10 students)
$30.00 monthly—entire year—support of a Faculty member

A scholarship Committee from Riverside Christian Training School will be working with the Missionary Board with the latter assigning orphans, students and staff to Brethren desirous of contributing monthly support. Also, contributions could be made to an open scholarship fund to encourage Brethren to give varying amounts of support to aid children, which would not be personalized. Should you be interested in a regular monthly support for children or staff or in making any contributions to the scholarship fund, write to the Missionary Board of The Brethren Church, 530 College Avenue, Ashland, Ohio 44805.

HE IS ALWAYS WATCHING

by Becky Baker



Let love be your greatest aim. As we obey this commandment, to love one another, the darkness in our lives disappears and the new light of life in Christ shines in. I Corinthians 14:1; I John 2:8.

IVERSIDE has long been called a light in the hills. And as I came here last August to let the light of rist shine through me, I found I had a lot of growing love to do. It has been a wonderful experience as I ch out to feel the length, width, height, and breadth God's love in my life and the lives of my students.

Eleven fifth and sixth graders have been my delight and discouragement five days a week this past school year. Previously I had taught two years in a public school, but never had I felt so free to let the love of God flow through me to my students. One day this year one of my students raised his hand and said, "You smile all the time, even when you have to spank us." My honest reply was, "That's to show you that I love you."

God is placed first in the school lives of our students. Each day is begun with Bible classes and a chapel period. But God isn't restricted to these two periods, for we are free to speak of God throughout the day. And opportunities do come! A friend and I share Bible verses each day and usually exchange them right before my freshman algebra class. Many times as I walked into class reading my Bible verse, my students would note the smile on my face and ask me to read my "pink slip" to them. Or sometimes when they didn't have their work done, they'd warn me by telling me I'd better read my "pink slip" before we started class. And more than once, the verse that was written on that pink slip was one that fit them for the day.

One of the high points of the year for me and my fifth and sixth graders was one of the last days of the school year when we hiked to the top of a nearby hill. We stopped at the cemetery where Rev. Drushal is buried and then continued up to a large table rock where we had a picnic lunch. Before heading downward we sang songs (you should hear them sing!) and read psalms. One of the psalms I read was Psalm 121, including verses 3-5: "He will never let me stumble, slip or fall. For He is always watching, never sleeping. Jehovah Himself is caring for you!" Afterward, Paul looked over the edge of the high rock we were sitting on, and said, "I'm sure glad God won't let me fall!"

Commencement was for me the highlight of the year, though I hadn't actually taught any of the seniors. As they sang their chosen theme, "We've Only Just Begun," and as they left that night, I could watch them go and confidently say, "I am sure that God who began the good work within you will keep right on helping you grow in His grace until His task within you is finally finished on that day when Jesus Christ returns." Phil. 1:6.

That is the prayer of the Riverside staff for our students.

SISTERHOOD

DEVOTIONAL PROGRAM FOR AUGUS

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Seniors: What Do We Have Worth Sharing?

Juniors: FIRST THINGS FIRST
My Destiny

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

WHAT DO WE HAVE WORTH SHARING?

by Geneva Berkshi

When you are in love, what is the most natural thing you want to do? Isn't it to share your ecstasy with the rest of the world? Well, at least you feel as if you have enough joy to share with the whole world, but you probably have to settle for sharing with a few close friends. What, then, hinders us from sharing our joy of "being in love" with Christ? Why is it we hold back in telling the world about Him . . . seeking just the right time and place to talk about Jesus Christ? Is it that we haven't really let Him into our lives? Or that we haven't really experienced the joy only He can give?

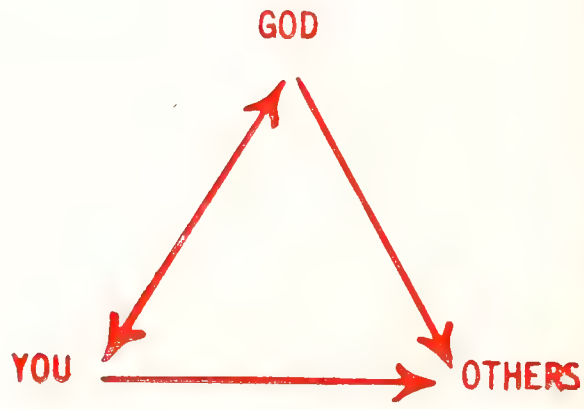
STUDY

Prerequisites to Sharing Christ Effectively

1. We must first of all be convinced of the Good News ourselves (Col. 1:23). We must have accepted it for our own lives (Eph. 2:8, 9). We must realize what Christ has done for us (Eph. 1:16-20; Eph. 3:6; Mark 5:19).
 Discuss what our Good News is, briefly.
2. In what must we be well-grounded? Colossians 3:16; II Timothy 3:15-17 (Living New Testament); II Timothy 2:15 (last part)
3. What ingredient is necessary in our lives to make us effective in sharing? Colossians 2:10; Colossians 1:29; I Corinthians 2:4

Why Share Jesus Christ?

1. What concern does John speak of? John 14:6
2. How does Christ's love in us affect our concern for others? II Corinthians 5:13-15
3. Christ expected that we would want to share our greatest of all love experiences. Acts 1:8
4. How does Paul view sharing? As a **task**? II Corinthians 5:18-21; Ephesians 3:7, 8; (Living New Testament)
5. What does sharing add to our lives? I John 3:5; John 15:10-12



For Discussion

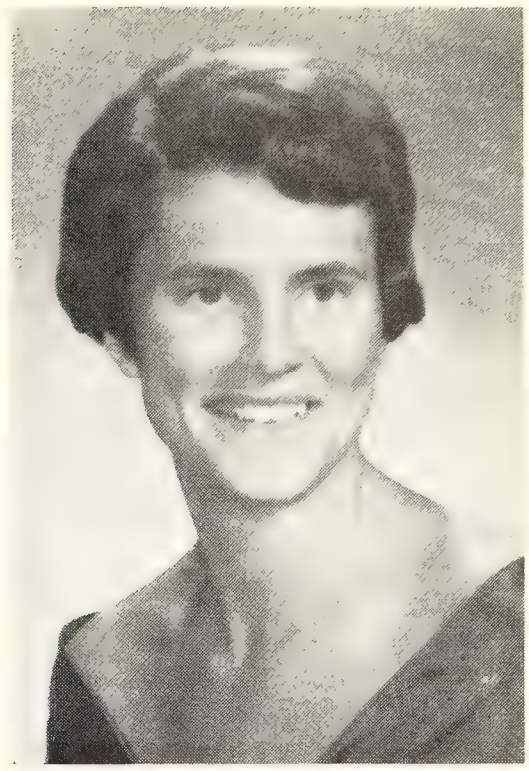
Perhaps some of the girls in your group or your l ers attended EXPLO '72 in Dallas this summer. A them to share with you a few of their new insight any of the experiences they may have had while th

There is a song written by Kurt Kaiser entitled "I It On," which some of the girls in your group know. The words are so fitting as we consider "s ing," that it would be good to have read or to have girls sing it during your meeting. (One of the book can be found in is **Sing 'n' Celebrate!** published by W —available at the Brethren Bookstore or probably a any Christian bookstore.)

JNIOR BIBLE STUDY

FIRST THINGS FIRST

MY DESTINY



by Mary Ellen Drushal

My destiny is hidden within my King,
And my soul I have given to Him.
My future is bound within His hands,
And I know He'll lead my way.
When I'm cold and alone I will never fear.
Tho' the storms of life may abide,
When I lose all hope then I hear Him say,
"Lift up your heart I am near."
My destiny is hidden within my King,
And my soul I have given to Him.
My future is bound within His hands,
And I know He'll lead my way.

This is the last of the articles I am to write for you d somehow the words of the song "My Destiny" emed to be an appropriate closing for the year.

In this year we have read many verses of Scripture t told us of some of the **First Things** expected of us. e studied about being born again and finding Christ Savior; about loving God with all our heart, mind, l and strength; about loving our neighbors; about ling others of the news of Jesus; about how we must give others as we have been forgiven; about com-nion; about being last in order to be first; and about aying to God, when to pray and how; and many other as that affect our Christian witness. I hope you have joyed our studies together, but most of all I hope in ne way they have made you to think, and then grow your Christian life.

The song, "My Destiny" should have special meaning for each one of us, for truly, the destiny of every Christian lies in God's hands. Destiny is a word that is used more in music than it is in every-day language, so let me give you Webster's definition: "The inevitable or necessary succession of events, what will necessarily happen to me; (one's) fortune, that which determines events." Now, I said that once we become a Christian our destiny is in God's hands. I don't mean to imply that we become puppets for we do have a veto power and an initiative all our own.

When a person becomes a Christian, no one tells him that he will no longer have problems or never be afraid or uncertain again, for to live a Christian life is not always easy or convenient. But a new Christian is told that he will have a life of joy and peace. Christ did not have an "easy or convenient" time on the Cross, so why should we expect more? The Bible says, "Don't worry about anything, but in all your prayers ask God for what you need, always asking Him with a thankful heart. And God's peace, which is far beyond human understanding, will keep your hearts and minds safe, in Christ Jesus" (Phil. 4:6 and 7).

"Lift up your heart I am near."

"FIRST THINGS FIRST"

Matthew 6:33

Explo '72



DALLAS, TEXAS—Despite hard rains drenching the Cotton Bowl, well over 50,000 persons attending Explo '72, June 12-17, 1972, heard a challenge to go out and help change the world through evangelism.

Delegates attending the massive Christian training conference under way in Dallas through Saturday stayed through the rain, singing, cheering and braving the downpour which occurred Thursday.

Dr. Bill Bright, president of Campus Crusade for Christ International, sponsor of Explo, said that world leaders "fear some mad man will push the button and incinerate mankind."

Men's hearts are filled with fear and dread, frustration and despair. Man cannot cope with pollution of the environment, the rising tide of crime and viole the drug and sex oriented youth rebellion, urban spr racial tension, social and moral decay," Dr. Bright s

The Presbyterian layman stressed that the only s tion to these problems is Jesus. He challenged rained-on delegates to commit their lives and help e gelize the world.

Christians, he said, "must set in motion a swee spiritual revolution that will turn the tide and re to mankind in the glorious gospel of Christ the b answers to the problems of this world."

Evangelist Billy Graham, greeting the crowd be Bright's speech, quipped that Bright as a Presbyte "believes in sprinkling. We Baptists believe in im

n for baptism." Graham added, "tonight we have been mersed!"

Earlier in the day at a luncheon for laymen Graham d that young people are leading the way in religion. ney have found Christ and are now praying for their rents. It is usually the other way around."

He added that during the eventful week he realized ny of these young people once had been going to g orgies. "Now they are chanting, 'Praise the Lord!' " concluded.

Florida Governor Reuben Askew, whose name has n mentioned as a possible running mate for Sen. orge McGovern should McGovern get the Democratic nination, told the businessmen that he too has been azed at the spirit of youth in Dallas.

The Florida governor told business leaders that they ld learn from these young people. "I think it is im- tant for those in public life to share their Christian th," he said.

We have been busy selling washing machines and omobiles. But we have been reluctant to sell the y thing that should mean so much in our lives," he led.

During the day hundreds of young delegates literally ok to the streets" of Dallas to engage in witnessing, a term used by delegates for sharing their testimony with others.

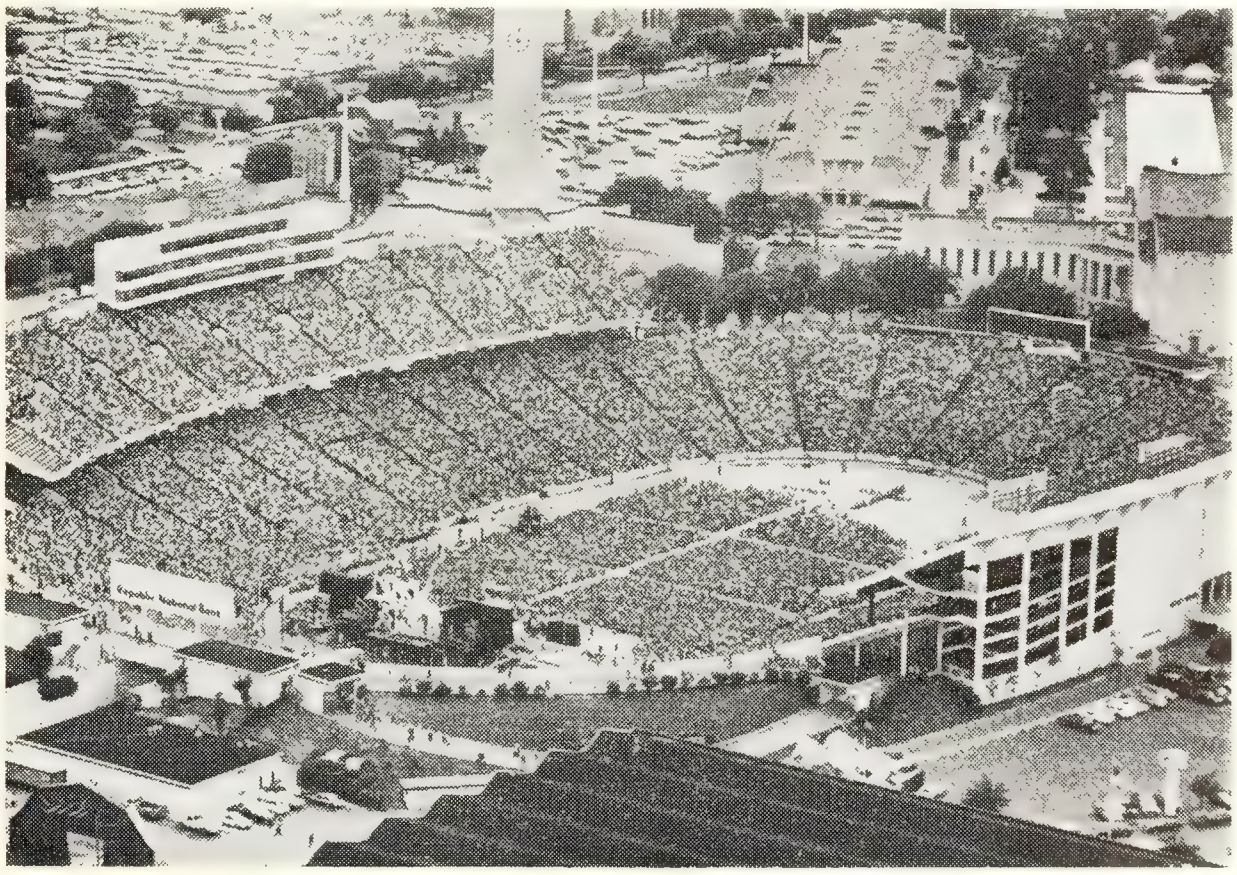
In pairs and in groups they knocked on doors using techniques they have learned in their hours of training during the week. They talked to patrolmen, bus drivers and waitresses.

Officials of Explo, such as 29-year-old Paul Eshelman, director, explain that the thrust of the meet is to train youths in evangelism.

In keeping with that purpose, tons of training materials have been distributed. Students waited in line at a makeshift bookstore behind the Cotton Bowl. Some said they were lined up half an hour as staff members manning eight cash registers worked at rapid pace.

Three trucks busily distributed training materials to satellite book stores in Explo offices across the city. While all training materials used during the week are included in a registration packet, delegates were stocking up on materials to take home as they endeavored to spread the Word.

Meanwhile, Dallas police continued to heap praise on Explo delegates. Officers on the beat and at headquarters agreed this has been one of the best behaved groups of young people ever to assemble in Dallas.



CROSS ON THE GOAL LINE—An enthusiastic, young crowd of 70,000 persons jammed the Cotton Bowl in Dallas Tuesday night (June 13) in the first of four evening rallies for EXPLO '72. The crowd heard Evangelist Billy Graham, who is honorary chairman of the group, describe the happy gathering as a "Christian happening which will show the whole world that Christian youth are on the march." The crowd responded with many chants, "Jesus cheers," and symbols . . . such as the cross formed by 80 kids on the goal line of the Cotton Bowl.

PHOTO BY CAMPUS CRUSADE FOR CHRIST, INTERNATIONAL

CENTRAL DISTRICT CONFERENCE of THE BRETHREN CHURCH



FIRST BRETHREN CHURCH
LANARK, ILLINOIS

JULY 21-22, 1972

Theme: "First Things First"

Text: Matthew 6:33

Conference Officers

Moderator - - - - - - Elder Glenn Grumbling
Vice Moderator - - - - - Elder Wm. Livingston
Secretary - - - - - - Brother A. C. Glessner
Treasurer - - - - - - - Brother Harold Real
Statistician - - - - - Brother George W. Bunn

PROGRAM

FRIDAY MORNING—JULY 21

10:30 Opening of the 1972 Conference
Elder Glenn Grumbling, Moder r
Appointment of Committees Moder r
Song Service
Welcome Lan k
Response of Visiting Delegates

10:45 Devotions Cerro Go o
Special Music Lan k
Message Elder Wm. Livings n,
Vice Moder r
"First Things First"

11:30 Credentials Registered
Housing arrangements

11:45 Lunch

FRIDAY AFTERNOON

1:15 Simultaneous Sessions
W.M.S., Laymen, Pastors, Youth

2:15 Song Service
Devotions Wate o
Special Music Milledgev e
Business Session
Report of Credential Committee
Acknowledgements of General Representati s
Election of Officers
Report of Nominating Committee
Election of Board Members
District Mission Board
Conference Board of Trustees
Ministerial Examining Board
Ashland College Trustees
General Conference Executive Committee
District Board of Christian Education
Board of Evangelists
Resolutions Committee
Old Business

3:15 Committee and Board Meetings

4:15 Fellowship Hour

5:15 Evening Meal

FRIDAY EVENING

7:00 Song Service
Announcements
Devotions Cedar F ls
Special Music Wate o
Moderator's Address ... Elder Glenn Grumb g
Benediction

8:15 Board Meetings

SATURDAY MORNING—JULY 22

30 Simultaneous Sessions
W.M.S., Laymen, Pastors, Youth

30 Song Service
Devotions Lanark
Special Music Cedar Falls
Business Session
Minutes
Credential Report
Treasurer's Report
District Camp Report
District Board of Christian Education
District Mission Board
Chairman and Treasurer
District Board of Evangelists
District Board of Trustees
District Ministerial Examining Board
Ashland College Trustees Report
Resolutions Committee Report
Constitution Study Committee Report
Statistician's Report
Unfinished Business
New Business

45 Coffee Break and Fellowship

15 Inspiration Brother Don Coleman

00 Lunch

SATURDAY AFTERNOON

1:30 Simultaneous Sessions
W.M.S., Laymen, Pastors, Youth

2:30 Final Business Session
Minutes
Credentials Report
Conference Invitation 1973
Unfinished Business
Final Reading of the Minutes
Adjournment

3:00 Denominational Interest
Time for Questions and Answers
Central Council
Ashland College
Ashland Theological Seminary
Benevolent Board
Christian Education Board
Publication Board
Missionary Board

4:30 Committee and Board Organization Meetings

5:00 Evening Meal—W.M.S. After Dinner Speaker

AUXILIARIES

Woman's Missionary Society

FRIDAY AFTERNOON

Devotions Milledgeville
Special Music Dorothy Ruth Glenn, Milledgeville

SATURDAY MORNING

Devotions Cerro Gordo
Special Music Cerro Gordo

SATURDAY AFTERNOON

Devotions Lanark
Special Music Lanark

SATURDAY EVENING

Special Speaker H. Raymond Aspinall
Special Music .. Connie & Bonnie Bowrey & Joy Mason

POETRY CORNER

HEAVEN IS LIKE UNTO—?

by Ruth DeLozier

He said, "My dear I love you, will you marry me?
At first it will be a little hard for thee,
I won't be able to give you everything—
But we'll work together and together we'll sing."
She said, "Sure but a few things I must know:
In our home I must guide you—to me you must bow.
If things get tough—don't expect help from me
For housekeeping's not my talent—you can surely see.
And if I meet someone I like better than you
I'd like to forget our marriage for a day or two."

Only one thing could he reply—
His only answer was, "Goodbye."

She met God one day—He said, "I love you,
But while on earth you've got work to do."
She said, "Sure, God, I'll be your child,
This place called Heaven sure sounds wild.
But there's a few things, Lord, you should know
Before I leave this earth below;
I'd like to do it my way, Lord—
It's too much trouble to study your Word.
Don't expect me to stay with you if the going gets rough
I'm not fond of witnessing—someone else
can do this stuff.
If I find something else more exciting than you
I'd like to forget you for a day or two.

Only one thing could God reply—
His only answer was "Goodbye."

ONE FOR ALL AND ALL FOR ONE

ONE GENERAL CONFERENCE BANQUET
(not many)
Swiss steak and trimmings
ONE COST (not many banquet tickets to buy)
$4.00
ONE INCLUSIVE PROGRAM INCLUDING ALL BOARDS:
Aspinall Family,
Brethren House,
World Relief,
Summer Crusaders,
W.M.S. Missionary Project,
Musical Numbers,
Brethren Care, etc., etc., etc.

This is the whole program for Friday evening, August 18. Come on let's support this new venture in programming and economics. Program and banquet are one. Make your reservations now.

Send the form below to: Central Council Office, 524 College Avenue, Ashland, Ohio. Banquet/program reservations must be made **prior** to General Conference and picked up and paid for by August 16 noon.

Name _____

Address _____

Number of reservations requested at $4.00 each _____.

CHEEP ADVICE



A thumbprint on the Bible is more important than a footprint on the moon.

A person's faith is not judged by what he says about it, but by what he does about it.

Parents can tell but never teach unless they practice what they preach.

Are your frustrated? If so, just remember that the great oak is a little nut that held its ground!

The big question today is not what the world is coming to but WHEN.

A switch in time saves crime.

Funny how a dollar can look so big when you take it to church, and so small when you take it to the store.

Sign in front of a church, "The competition is terrible but we're still open on Sundays."

LAFF-A-LITTLE

A Texas newspaper offered a prize for the best essay on "Why I'm glad to be a Texan" in 25,000 words or more.

Diplomats are not only found in government agencies. I heard of a fellow who tried to get off the hook by asking his wife: "How do you expect me to remember your birthday when you never look any older?"

A group of senior citizens were attending a lecture and the speaker was reaching the climax of his address and said: "The time has come when we must get rid of socialism and communism and anarchism, and . . .

At this point, a little lady in the rear of the room arose slowly but with great enthusiasm shouted: While we are at it, let's get rid of rheumatism, too!"

A man walked into the rent control office in New York City and asked if they could tell him who his landlord was.

"The man you pay the rent to," the clerk replied.

"Don't pay no rent," said the man. "Found this vacant building a few months back and moved in. Been there ever since."

"Well, what are you worrying about?" asked the clerk. "You have no complaint."

"I sure do," retorted the man. "The roof leaks and if somebody don't come and fix it pretty soon, I'm gonna move out!"

A husband was complaining about the dinner his wife had set on the table. "Now what's wrong?" She asked angrily "Monday you raved about the meat loaf, Tuesday you said the meat loaf was delicious, yesterday you said you like meat loaf, now all of a sudden, today you don't like meatloaf."

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962

Think WORLD RELIEF At General Conference

MONDAY (August 14)—WORLD RELIEF FILM FESTIVAL
Memorial Chapel
(Come when you can—Leave when you must)

7:25 THE GONG! ! !

7:30 EARLY SHOW
"This Is How It Is" (Full color filmstrip story of World Relief Commission work around the world. Taped narration.)

8:05 MONDAY NITE AT THE MOVIES
"Color Slide Pictures and Tape-Recorded Singing"
(Obtained by Phil and John Lersch on the World Relief tour of Southeast Asia in April, 1972. "Live" commentary.)

8:45 LATE SHOW
"Bangladesh . . . Its Tragedies & Triumphs"
(Sound, color movie. The events preceding the Pakistani-India War and their aftermath will surely be recorded in history as the greatest personal tragedy of the decade. This film is a pictorial reflection of some of those events and of the tragedies that accompanied them. It also reflects the personal triumphs that are being accomplished daily through the help of concerned Evangelicals. New in June, 1972).

9:15 LATER SHOW
"A Chance To Live"
(Sound, color movie about life at Hoa Khanh Children's Hospital in Vietnam . . . plus other activities of WRC in this wartorn land. This is "must" viewing for everyone interested in the physical and spiritual welfare of children overseas.)

9:40 LATE, LATE SHOW
"The Many Faces of Vietnam"
(Sound, color movie dealing with both the cultural and personal aspects of the Vietnamese people, and an insight on the Vietnamese people rarely seen or understood through television and print. Skillful blending of film from the U.S. Marine Corps and WRC staff makes this one of the most informative films on exactly how the Vietnamese people once lived and how they live today.)
"Th-th-th-tha-tha-that's All, Folks!"

FRIDAY (August 18)—SEVENTH ANNUAL "SUPPER" FOR WORLD RELIEF

12:15 Ashland College Cafeteria (No official program)
Pay $1.50 for your ticket. Eat 85¢ worth of food; send 65¢ of your ticket to help a starving child to live another day. In six years, 1,239 Brethren have attended and contributions have reached a total of $1,379. In addition to the money raised, it gives all conference attenders an opportunity to identify in a meaningful way with those in need in many countries. Tickets available from "sign wearers" and at the door.

FRIDAY (August 18)—WORLD RELIEF SEWING & KNITTING WORKSHOP

1:30 Held in Chapel
Leaders: Mrs. Ray Summy, Mrs. Charles Munson

The Brethren

Funderburg Library
Manchester College
North Manchester, IN 46962

EVANGELIST



Know Your Brethren Churches

SMITHVILLE BRETHREN CHURCH

SMITHVILLE, OHIO

ol. XCIV August 12, 1972 No. 15

The Brethren EVANGELIST

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NOTES and COMMENTS

LAYMEN'S SPEAKER



Mr. Howard S. Armerding, Chaplain of Gideons International, will be the speaker at the Laymen's Public Service, Tuesday evening, the first night session of the 1972 General Conference.

Mr. Armerding became a member of the Gideons in 1941, served as treasurer of his local camp in Massachusetts, then camp president and in 1953 was elected to the International Cabinet as Zone Trustee for the New England area. After serving four years as trustee he was elected Vice President and in 1959 was named to the presidency of Gideons International. He is presently serving his third and last year as Chaplain of the International.

He served six years on the International Extension Committee in charge of the work in Europe and the Middle East. In addition he has represented the International Cabinet at State Conventions of the Gideons in all 48 states, many on several occasions.

The Armerdings are the parents of three sons, all married, and are the proud grandparents of seven. After spending thirty years in the building business, Mr. erding went on the road selling for Standard B Some twelve years ago he went into the cem business and is now President and General Mana the Mt. Olivet Memorial Park, Ltd., in Zion, Illi

By the Way

IT'S CONFERENCE TIME AGAIN

Another General Conference may be in session the time this issue reaches many of our subribers. We would like to emphasize how important this week has been in the past, how very portant it will be this year and most of all the iritual blessings that can be received in spite of the routine reports and seemingly countless rd meetings that are a vital segment of any nference and which make up the challenges that set before the Brethren Church.

A short article dealing with the subject of conences was written by Rev. John Young, presly pastoring the Pittsburgh, Pa. Brethren urch and moderator of the Pennsylvania Dis-ct for 1972. This article is inserted on this page a guest editorial which provides very nourish- food for thought, not only for regular enders of Conference, but for those who have ver attended such an affair.

ONFERENCES are a way of life for the Brethren Church. They are a precious part cur glorious heritage. The Pennsylvania Dis-t will convene for the 82nd time the last week this month as the delegates gather in Berlin. Moderator of this conference, I would like to this opportunity to direct your thinking to an lier conference—one that is recorded by the spel writers Matthew, Mark and Luke.

The participants in this confrontation were the nce of Light and the Prince of Darkness: Jesus Christ and Satan the Deceiver. Lucifer had plans! He offered to make a deal the terms which were only favorable to himself. In so ng, he established a pattern which has been sely followed by the godless ever since. In other rds my Brethren the program has not changed. never will, and someday in the not too distant ure, Satan's agent incarnate will sweep to rld power and dominion in the person of Anti-rist. For a time, Lucifer's grand delusion will m to succeed. I urge you to read the account this ancient summit conference in your copy Holy Scripture (Luke 4:1-22 for instance).

As you read the report by Dr. Luke, did you notice Satan's 3-point program? His attack was built around *material concepts,* delivered with a great *propaganda type build-up,* urging a *new togetherness.* The wiles of the Devil haven't changed very much. Our Lord's rebuke to the enticement of materialistic gains was that 'man shall not live by bread alone." Jesus knew that it takes more than a satisfied stomach to set man free. Yet so many of us (Christians as well as non-Christians) try to live like the Jones only to discover when we attain that particular plateau that the Jones are trying to emulate the Smiths, and when they catch up with the Smiths—they all agree that they still aren't too happy—that there's still too much month left at the end of the money. Still the endless quest for life's "greener grass" goes on. In this age of mechanization and early retirements, man has more time to rest but less to rest upon. Our moral and spiritual foundation these days is shaky to say the least. With the propaganda approach, Satan initiated the big lie technique which is so widespread today. Slewfoot was a great Scripture quoter—out of context and distorted of course. He prostituted truth to serve his own evil designs, and so many today (wittingly or not) do the same. Their numbers are legion.

Finally in his push for togetherness, Satan clouds the real issues. We don't need a super-type church. We can have unity without union.

As we prepare for Conference again, we Brethren need to be reminded that our Lord Jesus Christ was led into the wilderness to His personal summit meeting not by Satan *but* by the Holy Spirit. Scripture reminds us that He returned in the power of the Spirit. If the Son of Man knew complete victory, so can the sons of men. We have the same allies: the Holy Spirit and the Holy Bible. We need to claim these truths as our time for conference—for decisions draws near again.

MEMORIAL



REV. FREEMAN ANKRUM

REV. FREEMAN ANKRUM was called home to be with his Lord on May 19, 1972, after having served faithfully the Brethren Church and his Lord for many years.

Services were conducted from the Bethlehem Church of the Brethren. Rev. Hays Logan and Rev. John Mills officiated, assisted by Rev. Dewey Fleishman, pastor of Bethlehem, and Rev. James Naff. Two of Rev. Ankrum's favorite hymns, "How Great Thou Art," and "Whisper Hope" were sung by Rev. Marlin McCann. Burial was in the Bethlehem Church Cemetery.

Rev. Ankrum was born on April 18, 1890 in Glenford, Ohio. He was the seventh lineal descendant of Alexander Mack, founder of the Brethren (Dunkard) Church.

Rev. Ankrum graduated from Ashland College in 1914 and was ordained to the Brethren ministry the same year. Since that time he has held pastorates in Kansas, Iowa, Indiana, Ohio, West Virginia, Pennsylvania and Maryland. Rev. Ankrum served long and worked hard for the Brethren Church which he believed in and the message to which it held. The example of his life and his sound, down-to-earth presentation of the gospel message will live on in the lives of many Brethren people for years to come.

Besides serving the Brethren Church for many years, he also was a noted historian of the church. He wrote three books in this field. He was the author of a bo entitled, "Evolution, What Is It?" which was pr in 1926.

Rev. Ankrum served as history editor of the Bret Evangelist for ten years; a member of the Nat Mission Board for over twenty years where he se as its vice president and associate and editor of its p cations entitled, "The Brethren Witness," for a nu of years. He served as president of The National isterial Association for several years and served r years on various district and national committees boards.

Following his retirement from the active pasto Rev. Ankrum served as interim pastor of the W Heights, Pennsylvania and Hagerstown, Mary churches.

For the past ten years Rev. Ankrum and his Esther have resided in Boones Mill, Virginia. D this time they enjoyed traveling and the opportuni be with their children and grandchildren frequently.

Rev. Ankrum is survived by his wife Esther, B Mill, Virginia; daughters, Mary Alice Bowman, B Mill; Genevieve Shidley, Sarasota, Florida; sons, Ithica, New York and David of Northridge, Calif



VEST ALEXANDRIA EXPERIENCES VARIED ACTIVITIES

HE West Alexandria BYC has been very busy since we last reported.

anuary 16th our youth attended the District Youth y at Hillcrest in Dayton, Ohio. Thirty-eight of our th attended. We received the banner for the rally.

anuary 23rd the guest speaker at our youth meeting Chris Boggs, a youth leader in the Union Road tecostal Church. He spoke on witnessing.

ebruary 13th we visited the Rust Rest Home in n, Ohio. This included a time of singing and pre- ing of cookies to all in the home.

arch 5th the New Lebanon BYC visited and pre- ed a program concerning their visit to Pacific Gar- Mission in Chicago, Illinois.

arch 19th our youth conducted the entire Sunday ning service. This included sermonettes by three of youth, numbers by the youth choir, other special ic and testimonies.

pril 8th our youth attended the Crusade for Christ in New Lebanon, Ohio.

pril 21st to the 23rd a youth revival was conducted the "Regeneration" singing group with Jim and sure Gilmer from Teegarden, Indiana. The soloist Ball was also present for the entire weekend. On day evening the "Regenerations" conducted the ing service. This was followed by refreshments and wship in the church basement. On Saturday eve- a youth banquet was held at 6:00 with youth from Lebanon, Gratis, and Dayton invited. The "Regen- ions" were guests of honor. This was followed by program at 7:30 which consisted of singing and testi- ies from several members of the group. Following Sunday morning service, a carry-in dinner was held. od time of fellowship was enjoyed by all. On Sun- afternoon the "Regenerations" finished their visit a songfest. This included songs that were composed wo of the girls in the group. Our entire congregation rienced a real revival—the Lord was surely very near to us the entire weekend. This group was a great inspiration to us all—they are surely led by the Holy Spirit. Pray that our revival continues!

April 30th our youth visited the Brethren's Home in Flora, Indiana. We presented a program which included sermonettes by the youth, special music and testimonies.

May 5th 70 youth attended the film "Two A Penny." We returned to the church for discussion and refreshments. One received Christ as her personal Savior.

May 7th we attended the District Youth Rally at Gratis. We again received the banner.

May 14th our youth donated $200 to the local church's bus fund. Praise the Lord! We now have a bus.

May 21st our guest speaker, Mrs. Ruth Shipley, spoke on "Worldliness."

June 4th our youth visited the Nursing Home in West Alexandria singing old favorite hymns for the people there.

June 5th to the 16th our youth helped in Vacation Bible School—some as teachers and some as helpers.

June 19th to the 23rd some of our youth helped in a 5-day Child Evangelism Club.

Our youth also have weekly meetings and have enjoyed various recreational activities throughout the year.

Our youth have plans for this summer too. We have planned a car wash to raise money to help us meet our goal for National Conference. We are busy now making posters to advertise our coming revival with the evangelist Rev. J. D. Hamel. Our youth are going out in pairs to witness for our Lord. We also have recently decided that each youth will have an adult prayer partner. Thursday night of our revival has been designated youth night. A combined youth choir will sing several songs that night. After the service we will hold a "rap" session with Rev. Hamel, with questions and discussion from the youth.

—Mrs. Tim Waymire

HIGHLAND BYC BUSY IN SPRING

ON February 17th and 18th the BYC made doughnuts and sold them for the group project. We gathered at the home of Mark and Sandra Donahoo and made them. We made $147.87 from them.

On April 28th the high school graduates were honored at a banquet at Johny Garneau's Smorgasbord. They had a very enjoyable evening. The girls were presented with praying hands charms and beautiful wrist corsages. The boys were given white ties. The group returned to Highland Church for the movie "Cool Hand Luke." Popcorn and punch were served. The honor guests were Richard Birch, Debra Hill, Barbara Friend, Jonathan Musgrave, Thomas Ross, and Carol Wolfe.

The church and Sunday School purchased a bus for the youth. The BYC are going to make an all-day project of sanding it down to get ready for painting.

The youth prayer group has had their weekly meetings and have been visiting folks in preparation for the coming revival services.

—Juanita Moore, Secretary

ROANN BYC PREPARES CLOTHES FOR KENTUCKY

ON April 19th and 26th, the BYC of the Roann First Brethren Church met in the evening to sort clothes brought by members and neighboring churches for the Kentucky missions. On May 5th, the clothes were taken to Krypton by Rev. and Mrs. Kerner, their two sons, David and Bill, Ruth Flynn of Roann, and Rev. and Mrs. Leonard Bennett of the Huntington First Brethren Church.

The Junior BYC worked on the 19th and were helped on the 26th by the Senior BYC. Final sorting was done by Gwen Brower, a Junior BYC advisor, on May 4 Sorting was done to provide easier packing and to ma final sorting by Margaret Lowery easier.

The bus arrived in Krypton early enough on the for the ladies to accompany Margaret to a style sh in Hazard, Kentucky in which most of Margaret's 4-H students were entered. The visitors were particula impressed by the sewing of 37 young boys in the project.

On May 6th, the visitors returned to Roann by way Lost Creek. They stopped there to talk to Mrs. Do Barnett and Mrs. D. E. Drushal. They were then sho around the campus at Riverside Christian Train School by Mrs. Doran Hostetler and Miss Becky Bak

This news release is presented purely for informational purposes and does not intend to imply any position of the Editor, Publishing Board or The Brethren Church in this controversial matter.

CHURCH OF THE BRETHREN
ANNUAL CONFERENCE

Cincinnati, Ohio, June 27 - July 2, 1972
NEWS RELEASE

CINCINNATI—The Church of the Brethren Annual Conference declared that "Brethren oppose abortion because it destroys fetal life," but maintained that "abortion should be accepted as an option **only** where all other possible alternatives will lead to greater destruction of human life and spirit." The church's yearly conference was held in Cincinnati June 27 - July 2.

Attempts to amend the report of the denomination's Abortion Study Committee failed as delegates voted to accept intact the study in process for two years.

Several amendment efforts focused on the position statement of the paper, two to limit acceptance of abortion only to situations in which the mother's life is endangered, and one to increase the possibilities of individual choice in determining when to abort a fetus. All were defeated.

The bringing of a substitute paper before the delegate body on Wednesday delayed the vote a day for study of the substitute. Wayne Zunkel, Elizabethtown, Pa., pastor, presentor of the heavily revised substitute paper, said his proposed revisions "aimed at retaining as much of the present paper as possible" while at the same time "shifting from the 'just abortion' position to a position more in keeping with the Brethren logic regarding war." According to Mr. Zunkel, if the Brethren oppose all war as sin because it destroys human life, Brethren ought also to strongly oppose abortion on the same grounds.

But in the Wednesday morning business session the Conference appealed the decision of its officers to allow the paper, with its major revisions, to be considered, refocusing discussion on the original paper.

In support of the paper delegates heard from both women and men, who called for Christlike compassion in dealing with women who must undergo abortions. Wanda Button, Conrad, Iowa, noted, "If we lived in perfect society, nothing would need to be said but t we oppose abortion. But the church must minister people where they are."

Ankeny, Iowa pastor David K. Hykes cited the c cern of Jesus for life and relationships. Pastor Hy is chairman of the Iowa Clergy Consultation Serv for Problem Pregnancies.

One speaker who declared that "Jesus preache gospel of mercy, not a gospel of judgment" dr applause.

On the other side, Wayne Zunkel noted that "as Ch tians we must never confuse compassion with cond ing choices which are less than God's will and purpo for us." And Ruth Aukerman, Vermontville, Mi argued that "Jesus loves even the fetus, which can stand up for itself."

Dr. Donald E. Miller, a professor at Bethany Th logical Seminary and acting chairman of the Abort Study Committee, said the heart of the paper delega accepted has two emphases: upholding the sacredn of human life, along with remembering the call of Ch —compassion—which must "temper whatever word guidance we have."

One delegate called the Annual Conference to t seriously the recommendations which appear at end of the study. Summarized, they ask that "the Br erhood make available a course of study on hum sexuality and responsible parenthood" to all congre tions; that a "fellowship of families" be organized w in the church to support families who need help wanting and caring for children"; and that a group physicians, informed pastors, and knowledgeable persons" consider ways to promote "sharing the bur of responsibility for moral choice, so often left to physician alone."

The arriving at a policy on abortion follows years of study, dialogue among church members, major coverage in denominational publications.

Members of the Abortion Study Committee incl Donald Miller, Oak Brook, Ill.; Nancy Faus, Wich Kans.; Sonja Griffith, Clearwater, Fla.; Lauree Me Taipei, Tawain; Terry Murray, Huntington, Pa.; M anne Pittman, Champaign, Ill.; and Dennis F. Ru Riverside, Calif.

Explo '72



ALLAS, TEXAS, June 16, 1972—Explo '72's First i Station at the Cotton Bowl here, operated by the erican Red Cross, has treated over 500 "cases," ials announced.

and-aids, issued to relieve blisters, have been the t popular item, according to Dan Ewing, Fair Park ctor of the ARC. The station has issued more than 00 of them.

neer fatigue has been the second most common ady of delegates who have probably crammed more vities into 24-hour time spans since their arrival in as last Monday than the average city visitor would le in a week. A few have been taken to local hos- ls for treatment and released.

To our knowledge, there has not been a single case rug abuse at the Cotton Bowl, Fair Park or Market this week," Ewing said, referring to major gather- sites of the massive Christian training conference.

All of those we have aided have been polite, orderly apparently well-dedicated to the purposes of Explo he said.

ore than 75,000 persons have registered for Explo, rding to director Paul Eshelman. The event, was nsored by Campus Crusade for Christ International.

The Dallas Morning News in an editorial Friday praised the youthful delegation, pointing out that "as individuals and as a group, the Explo delegates have made a great impression on the people of Dallas.

"We have hosted many conferences and conventions in this city, but we cannot recall ever having seen a finer group of visitors or one more motivated by dedication and spirit," the editorial said.

"They have come here to learn how to carry the message of their faith. And from the looks of it, they have already begun to get the message across," the News said.

Commenting on the few traffic tie-ups that have resulted from the sudden addition of thousands of vehicles, Dallas Police Capt. John Squier was quoted as saying, "when you consider that these people are here in the spirit of Christ and brotherhood, I would say that it's a worthy traffic jam we are having."

The editorial added, "Any phenomenon that can produce patience and brotherhood in a rush-hour traffic jam during a Texas heat wave must be counted already as an uncommon achievement."

(continued on next page)

DALLAS, TEXAS, June 12, 1972—Explo '72, the largest Christian training conference of its kind in history got underway here Monday night as young people from all corners of the globe were told they could help change the world.

At 65 sites around the metropolitan Dallas area, delegates to the International Student Congress on Evangelism heard speakers urge them to use this week as a time of spiritual challenge. At each of the high school orientation meetings professional football players gave their personal testimony.

Green Bay Packer, Mike McCoy, who played with the champion Notre Dame team, told several thousand young people at Dallas Theological Seminary that they can get others involved in living a Christian life.

Our mission this week, he said, is to get people ready and let them know it can be done. The base can be built here for Christian witness, the power-packed player said.

Athletes in Action met at the Hilton Inn for a "Power Classic," a weight-lifting demonstration featuring Dave Hannah and Jerry Thayer.

Meanwhile, long lines for registration at Dallas Market Center continued late into the night as weary Explo staff members, many of whom had been on the job since dawn, strived to get all delegates registered.

Delegates continued to arrive throughout the night, including a 39-member planeload from flood-stricken Rapid City, S.D.

Tuesday afternoon, college, lay and military delegates participated in a door-to-door ministry across Dallas, Fort Worth, Denton and the surrounding areas. Teams of students went door to door to tell North Texas residents of their personal Christian experience.

Somebody gave a gigantic pep rally for Jesus, and everybody in the whole world came.

At least, that's the way it seemed here Tuesday night when 70,464 Explo '72 delegates jammed the Cotton Bowl for the first mass rally of a week-long Christian training conference sponsored by Campus Crusade for Christ International.

The enthusiasm of the crowd prompted the program emcee, Bob Horner, Campus Crusade staff member from Denver, to comment that the spirit of the audience reminded him of a football game. "But the world will never see a team like this on the field," he said.

It was a predominantly youthful gathering, as Explo architects had originally conceived for the mammoth meeting. But the audience spanned all ages and nationalities, all united in a common bond of brotherhood in a Christian faith that overstepped whatever political and ideological differences that may have existed.

In a welcoming address, evangelist Billy Graham, honorary chairman of the event, unfolded the multiple purposes of Explo.

Labeling the conference as a "Christian happening," Graham said, "I really did not have the faith to believe that they could do the WHOLE thing. But they did it."

"This is a way to say to the world that God loves you," he said to the cheering crowd.

"It is the dramatized Jesus revolution that is going on in this country."

Summarizing the meeting's objectives, the evangelist said, it is: "to teach you how to witness for Jesus Chi so that you can go home and share with the older a younger generations" how to do the same;

". . . to teach Christians that Christianity must applied to the social problems of our day;

". . . to enlist thousands of new recruits for sem aries and Bible schools;

". . . to help the church in evangelism;

". . . to evangelize the world in our generation;

". . . and lastly, and most important, to say that Ch tian youth is on the march."

An address by Campus Crusade founder and pr dent, Dr. Bill Bright, concluded a predominantly mus program that lasted for nearly three and a half ho

He expressed hope that Explo will be "the prelude a mighty worldwide movement of His Spirit upon hearts of men" and told of praying earlier in the "that God will use you this week to help introduce t of thousands to the Lord Jesus."

"We are here to exalt Jesus Christ as King of ki and Lord of lords," he said.

Explo '72 could not have occurred if it had not b for the Jesus movement in this country, Paul Es man, 29-year-old director of the massive Christian tr ing conference told the press here this morning.

Eshelman said the popular Jesus movement sweep America has had a great effect in creating an atm phere in which such a strategy as Explo can be "The Spirit of God, not advertising or publicity, is cause of this movement," he said.

The director said $300,000 was budgeted for scho ships. Some of the 2,000 blacks, 2,000 internationals fr about 100 countries and others received scholarsh "We have also had kids arriving here without money and we have tried to help them. We don't w any kids destitute on the streets." Eshelman adde

"EXPLO '72 can do more to bring peace to the w than all of the anti-war activity we have been see Changed people in sufficient numbers make a char world."

Dr. Bill Bright, president and founder of Cam Crusade for Christ International, sponsor of EXI '72, made these remarks in a joint news conference v evangelist Billy Graham.

"Many of the great movements of world history h begun with students," Dr. Graham noted. "This tainly includes the great Christian movements. I inspired to see these vast numbers of students par pating in EXPLO '72."

"As far as student political involvement is concern Graham said, "they're trying to get Him elected in hearts and lives of people," referring to Jesus Ch

Spelling out the difference between EXPLO and o Christian conferences, Dr. Bright said, "This is no much a time of inspiration, but a time of challe We mean to initiate a great spiritual awake throughout the world. We have more people and r countries involved here than any other conference ever had, to our knowledge.

Dr. Graham answered several questions on inv ment of minority groups in EXPLO and in evangel movements in general.

Dr. Graham noted a rise in black-led evange

ents, and stated that large delegations of blacks had me to EXPLO from his home state.

Asked about the phenomenon of witchcraft, Dr. aham said, "This is a backlash from the devil which vays comes with a great spiritual awakening. We are ing both of these in our time."

In contrast to the festive mood of the early part of evening, the delegates dispersed from the service a prayerful and orderly manner.

Dallas police officers commended the orderliness of the group and said that the youths were "the best behaved" they had seen for a gathering of this size.

In answer to further questions about EXPLO, Dr. Bright specified that the city of Dallas had been "most cooperative, providing beds and food services." In-city transportation "remains a problem," he said.

Concerning further EXPLO's, Bright said that "The spirit of God has some real surprises for us. We are open to whatever He wants."

ATTENTION! YE BUILDERS OF CHURCHES

by Helen Good Brenneman

NOT long ago I attended a church wedding at the end of a long and weary day. To my dismay, I dis-vered that the sanctuary of the church was six steps the rest rooms twelve steps down, and the basement s unequipped with any place to sit other than a table. er, I spoke to the minister's wife, whom I know sonally, and I told her, "I would never join your rch. And it is no reflection upon you or your hus-d's sermons or the church fellowship. For anyone o is not in the peak of health, your church is possible."

"I'm glad you said that," she replied graciously, "be-se we are in the process of building a new church, l we might forget the handicapped."

Now, I can excuse an older building which seemingly s built for mountain climbers. But I have a hard time h new churches which are so inconvenient. I am sure t no congregation I know would put up a sign in nt of the building, "No one allowed in this church o is over sixty years of age or physically defective." for all practical purposes many churches I have ted might just as well erect the sign.

Those of us who travel on crutches or in wheelchairs quick to notice physical facilities when we enter a blic building. A friend of mine, who walks with the of crutches, recently moved into a new town. She l her husband were attracted to a nearby Mennonite rch, but after one visit they looked elsewhere for a church home. Too many steps! A pastor's wife tells me that a lady in her congregation has become a radio Christian because she is embarrassed to be carried up two flights of stairs in her wheelchair. Another wheelchair friend reports that although she bought a youth-sized chair for going through narrow passageways, she has encountered new public buildings with rest room doors so narrow that even a youth chair will not go through.

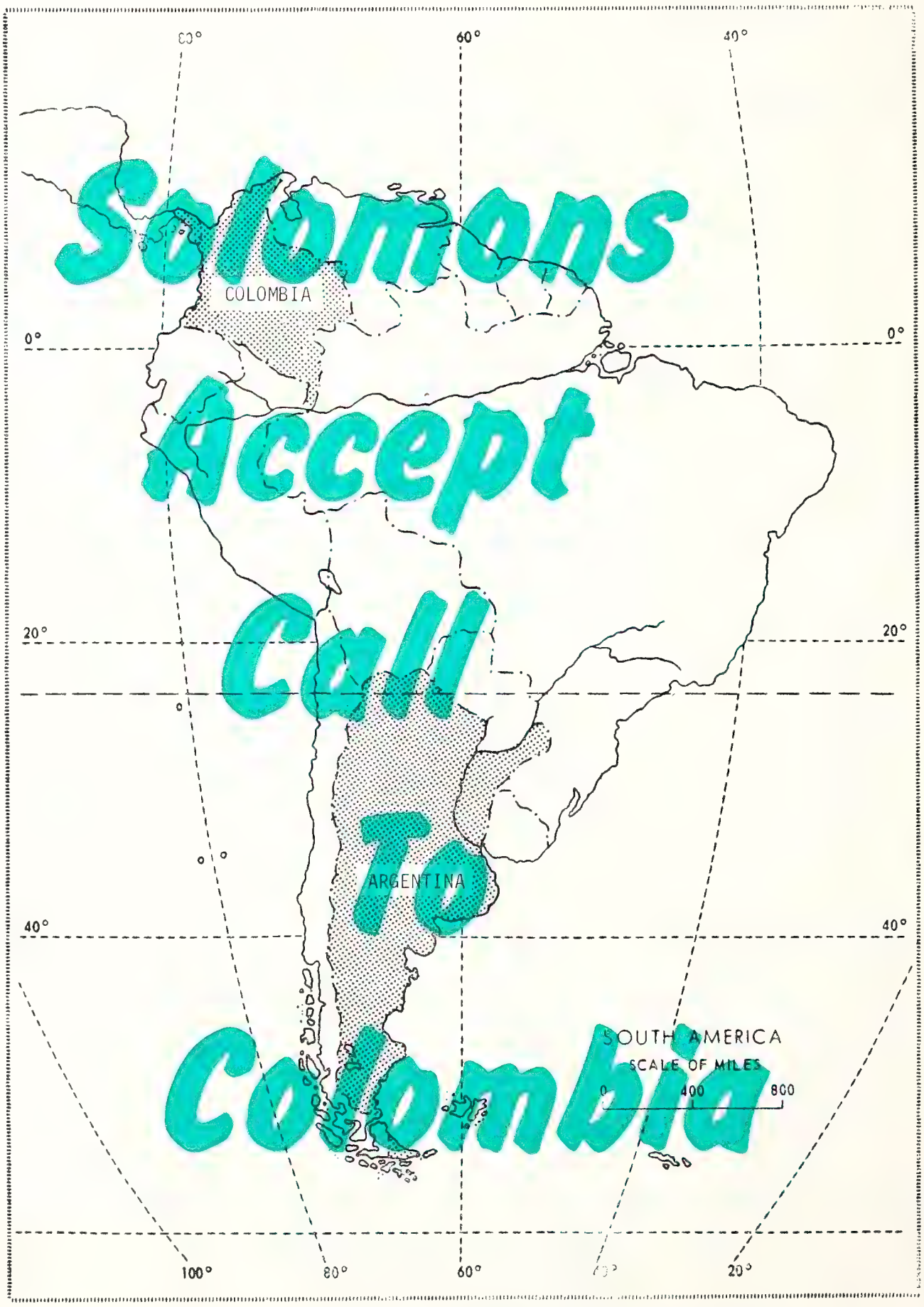
On the positive side, I have noticed some thoughtful provisions for the less-abled. One new church, which has its major fellowship facilities in the basement, has provided a convenient rest room on the main floor. In my home church comfortable lounge chairs have appeared in the front entrance, where is it often necessary to wait for transportation or to stand for extended periods of time. It is not unusual to find hearing aids installed in many church pews for those who are handicapped in that way. Even older buildings are often equipped with handrailings on stairways; occasionally one finds a wheelchair ramp or an elevator. And wherever one goes there are always people who are quick to stretch out a helping hand or to show Christian courtesy in any of a dozen ways.

I hesitated to write this article, for it sounds a bit complaining, but I feared that while I hesitated someone might build a magnificent house of worship, lovely to look upon, but so high and lofty that some of us would be left out in the cold.

"FIRST THINGS FIRST"

Matthew 6:33

MISSIONARY NEWS



Solomons Accept Call To Colombia

SEE PAGE 14 FOR DETAILS OF THIS VENTURE



First Steps To



New Outreach

For some time the Missionary Board has been interested in having a ministry among the Spanish spea
people in the United States. With this country being the fourth largest Spanish speaking country in the
sphere, the challenge is great.

Upon receiving word that the Curtises were planning to make their present term the last in Argentina
Missionary Board asked them to consider the possibilities of beginning a Spanish speaking ministry for
Brethren Church in the United States. We are pleased to announce that the Curtises have accepted the ca
this new field of service.

At the same time the Curtises were seeking the Lord's will, the Tucson Brethren Church was also
challenged for this same type of ministry. During the last years, the members of this church have show
several definite ways their desire to be used of the Lord in greater outreach and have illustrated their int
in missions.

After several visits from representatives of the Missionary Board and a time of prayerful consideration
church voted on July 20th, to explore the possibility of beginning a Spanish ministry with the Curtise
Tucson, as a part of the outreach of the Tucson Brethren Church and in co-operation with the national Mi
ary Board. We understand that this vote was unanimous and that the members, both older and young people
enthusiastically accepting the challenge.

We praise God for this decision on the part of the Curtises and the Tucson Church, to move forward in
believing that God can work through them in this ministry.

Plans at this moment call for the Curtises to return to the United States in July, 1973 and begin their
ministry around September, 1973. Your prayers will be appreciated during this year of planning and prepar

THE CURTISES



AND TUCSON



ACCEPT THE CHALLENGE

ONWARD TO COLOMBIA

SEE PAGES 10 & 11 FOR PICTURES

THE MISSIONARY BOARD is pleased to announce that the Ken Solomon family have accepted a call to become our pioneer missionaries to Colombia. The Solomons have been Brethren Missionaries in Argentina since November, 1958 serving in many capacities in the work there, including helping organize the Eden Bible Institute and beginning the church in Soldini.

The planning for the new outreach in Colombia has been encouraged by the project of the national Women's Missionary Society for 1971-72, which will be collected at National Conference in Ashland in a few days. Their project offering FOR A NEW FOREIGN MISSIONARY FIELD FOR THE BRETHREN CHURCH will do mu toward the initial expenses of opening this new work.

Tentative planning calls for the Solomons to retu to the United States by December, 1972 for a period deputation, planning, medical clearance, and fam visits with a target date of September, 1973 for th arrival in Colombia.

Many decisions must be studied and arrangemer made before that date is reached. The prayers of of the Brethren are requested for the Solomons and all of those involved in the various decisions. We a that the will of the Lord be very clear to all in each st of these planning stages.

AN EXPERIENCE AT EXPLO '72

I PRAISE the Lord for giving me an opportunity to have the experience of attending Explo '72 at Dallas, Texas. It was not a sightseeing trip but a tour of witnessing and sharing Christian faith. I thank the First Brethren Church, Park Street, Ashland, Ohio and the Dean of the Ashland Theological Seminary for helping to make this trip possible. It was great!—not because of the work of Bill Bright or Billy Graham but because of the working of the Holy Spirit behind it. When I saw about 80,000 committed Christians on Tuesday night in the Cotton Bowl, I was so excited and felt that perhaps this was to be my first and last participation in such an exciting big Christian gathering. But I sincerely hope that God will again give me a like occasion in the future, or even greater.

When I met the delegates and shared my Christian faith in the Texas Christian University campus, dining halls, seminars, morning devotions and in witnessing I really thought that the whole assembly was like God's family meeting at one place and sharing His love. In that whole week I did not experience anything other than the delegates sharing God's love and Christian faith.

I was a witness to Explo '72 and the American youth's sharing Christian faith, and I will give this testimony to my Indian citizens when I go back to India with a hope that many of them, too, would share their faith. As I was so excited about this fantastic experience I could not keep it to myself so I already have shared this through my letters to people in India. What I learned will not be wasted but will add to my blessings. In the world even though the nations are different and the races are unlike, our Lord is the One for all and His presence is everywhere and His word is the same throughout the world. I did not find any segregation of race, color or nationality at Explo.

On Wednesday I went to witness at an unknown person's house in Fort Worth, Texas. In the beginning I was nervous and I prayed, then the Holy Spirit took charge and one person received Christ and joined with me in prayer. I left a "Four Spiritual Laws" book with that person. I was so happy and praised the Lo When I was in the lines at lunch time for about hour each day to receive food for physical strength was filled with a Spiritual food as I shared my Christi faith with the co-delegates.

On Thursday night when there was a downpour rain in the mass rally, I thought that the teenagers w were drenched and sitting on the ground would scatt but they remained and did not want the rally to e before the scheduled time. I was so moved by th stand in that hour. I enjoyed the cheering, praising a singing and was an exhilarated partaker of it.

I noticed reverence, patience and Christian love played by the staff members of Explo '72. Regarding witnessing, what I learned at Explo, and the poi remaining in my mind are: (a) Be certain you are Christian, (b) Be certain you are filled and control by the Holy Spirit, (c) Share your faith and talk ab Jesus, (d) Don't wait to be approached; reach out fir and (3) Success in witnessing is simply sharing Chi in the power of the Holy Spirit and leaving the resu to God.

The goal or target of Explo '72 is to make the ent world Christian by 1980. I endorse and encourage But if we think in an ordinary human way, it is di cult to comprehend with the present percentage Christians in India being about 4% of the nearly million people. Unless the Holy Spirit works and ev Christian takes the responsibility of witnessing sharing Christian faith, we may not reach that target is not entirely the responsibility of the Campus C sade, missionaries, ministers, etc., but also the resp sibility of every Christian to be a missionary to achi that goal. My mission is a big task which is to ful the Great Commission of Jesus Christ as laid down Matthew 28:19, 20. For this I need the prayers of Ch tians and the Spirit's guidance.

K. Vijaya Kumar

CHEEP ADVICE



Conscience won't keep you from doing wrong, but it will sure keep you from enjoying it.

It's alright to hold a conversation, but one should let go of it now and then.

Some people get lost in thought because it is unfamiliar territory to them.

Children are the best possible aid to adult education.

Beware of a loose tongue. It could lead to loose teeth.

If at first you DO succeed, try something harder.

Frustration usually begins when one has no one to blame but himself.

REAPING

A millionaire, turned bootlegger, was serving a long prison term when a friend of his visited him one day.

The miliionaire was sitting cross-legged with an enormous needle and a ball of twine, sewing burlap bags.

"Hello," said the friend. "Sewing, eh?"

"No," said the prisoner, with a grim smile. "Reaping."

from the Evangel

LAFF-A-LITTLE

An Optimist. A man who marries his secretary thinking that he will continue to be able to dictate to her.

Wife to depressed husband: "What do you mean you have nothing to live for? The house isn't paid for, the car isn't paid for, the washing machine isn't paid for, the television isn't paid for. . . ."

A bathmat is a little dry rug that children like to stand beside.

Note on the corner of a restaurant menu: "If you are too lazy to go out and catch your own fish, don't gripe about ours."

A shipwrecked sailor, who had spent three years on a deserted island, was overjoyed to see a ship drop anchor in the bay. A small boat came ashore, and an officer handed the sailor a batch of newspapers.

"The captain wants you to read these papers," he told the sailor, "and see what's going on in the world—then let us know if you still feel that you want to be rescued."

Years ago the parent was told not to spare the rod. Now the parent keeps it hot and Junior rides in it.

Judge: "Driving through the red light will cost you $10 and costs, and the next time you'll go to jail. Understand?"

Smart Alec: "Yes, your Honor, like a weather report — fine today, cooler tomorrow."

SMITHVILLE BRETHREN CHURCH

HISTORY

INTRODUCTION

The members and friends of the Smithville Brethren Church are proud to announce to our fellow Brethren that on September 17, 1972 a special service will be held at 2:00 p.m. to commemorate the fiftieth anniversary of the construction of our present church building. We trust that you will consider this your special invitation to share with us as we give thanks for what the Lord has done and continues to do through His church in Smithville, Ohio.



HISTORY

In 1892, Zion Hill Community Church, located four miles north of Smithville, Ohio, was chosen as the meeting place for a new mission work under the care of the Brethren Mission Board. With a small nucleus of sixteen charter members the church was fully organized on May 19, 1894. The charter members included Mr. and Mrs. D. L. King, Mr. and Mrs. J. W. Funk, Mr. and Mrs. E. L. Steiner, Sr., Mr. and Mrs. Reuben King, Mr. and Mrs. Isaac Winter, Miss Emma King, Miss Elsie Kieffer, Miss Arvilla Kieffer, Mr. Harvey Kieffer, and Mr. and Mrs. Reuben Steiner. Rev. William Kieffer was called as the first pastor and served the congregation for many years.

The church grew in spirit and in numbers, and by 1919 included 120 active members. Because of the growth of the church, it became evident that more adequate facilities were needed. On April 3, 1920 the decision was made to purchase the Mennonite Church building in Sterling, Ohio to serve the Brethren in the northern Wayne County area. On July 10, 1920 it was decided that the Bethel Church in Smithville was available for worship by the Brethren in the Smithville area.

The Smithville Brethren held worship services in Bethel Church, the town hall, and the Methodist Chu until May, 1921 when the congregation voted to acc the report of Frank Hartzler and Harvey Rutt tha lot chosen by them be purchased for the building o new church in Smithville.

With true dedication and a vision for the future, faithful Brethren contributed time and money to m the new church a reality. The house standing on building sit was torn down. Man-filled and horse-dra wagons hauled 100 loads of dirt to fill the basement site.

The building was started September 6, 1921 at a c of $18,245. Many hours of labor and material goods w donated by various members of the congregation. trees were given for finishing the interior of the bu ing. Members of the congregation cut the trees and w horses pulled the logs to the saw mill. The lumber then taken to the Hartzler Lumber Company to dry be made into finishing lumber.

Work on the building progressed through the spr of 1922 and by late summer it was completed. church was dedicated August 27, 1922. Dr. J. A Miller, Dean of Ashland Seminary, was the morn speaker, and Dr. J. Raymond Schutz, then pastor the North Manchester, Indiana church, delivered dedicatory address. Among the Brethren who w members at this time and remain active in the chu include Mr. Boyd Hostetler who was church treas during the building program.

Combined business meetings continued to be held the Smithville and Sterling churches, and worship vices were held on alternating Sundays until 1934 w it was decided that the two congregations would come independent and self-sustaining. From the orig Zion Hill Church, three separate Brethren congregat have been formed in Smithville, Sterling, and Rittn Ohio.

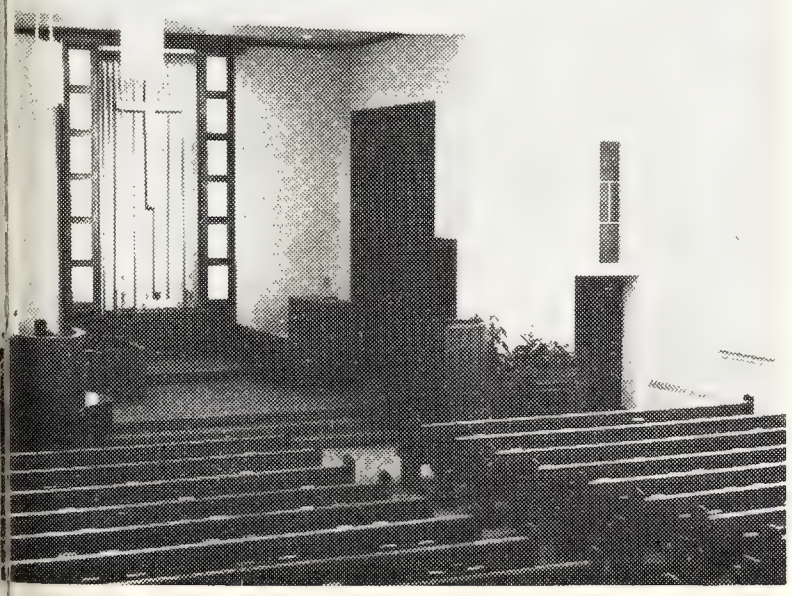
Over the years the outreach and growth of the Sm ville Brethren Church continued. In 1937 a parsor was purchased. In 1945 the congregation voted to es lish a scholarship fund to be used to help wo Brethren pre-seminary and seminary students atten Ashland College. The church has always been prou the many people from our congregation who have

ted themselves to fulltime Christian work. Among ose called by the church to the ministry have been ayton Starn, Lester V. King, John Erb, Vernon Grisso, ıy Aspinall, Gene Caskey, Paul Steiner, Roy Amıtz, Rex McConahay, James Schaub, and Dale RuLon.



The growing congregation required many changes the building to meet its outreach ministry. In 1948 e chancel and choir loft were enlarged and beautified. vo adjoining properties to the west of the building ere purchased to enlarge the parking facilities. In 56 the congregation voted to construct an addition the rear of the church which included five classoms on the upper level and on the lower level a modn kitchen, stage, and large fellowship hall. Space was ovided that in the future the sanctuary could be enrged and remodeled. The total cost of this building ogram was $68,151.

The Brethren at Smithville have always taken a ecial interest in supporting the outreach for the Lord rough the Brethren Mission Board. In 1964, Rev. and rs. Ray Aspinall and family, members of the congretion, went to Argentina to devote their lives for misons. Because of their dedication and willingness to rve, the congregation voted to finance the full support r the Aspinalls. The church continues to support this al ministry.



In 1967 the congregation voted to enlarge and remodel e sanctuary. The remodeling included new pews, lightg fixtures, carpeting, a new heating system, and the rchase of a nine-rank Moller pipe organ.

THE CHURCH TODAY

Over the years the church has grown to include a present membership of 318. The annual budget for the financial work of the church is now in excess of $45,000.

The standing committees of the church include the Board of Deacons, Official Board, Board of Christian Education, Board of Trustees, Financial Stewardship Committee, and the Music Committee. The many people who have served on these committees and in other areas of the church ministry have demonstrated a true faithfulness for the Lord's work.

The auxiliary organizations of the church include an active Women's Missionary Society, Laymen Organization, Sisterhood, Brotherhood, and three Brethren Youth groups. The church has always believed and continues to be committed to the truth that the future of His church rests with an effective outreach ministry to the youth.

It has always been the tradition of Brethren people that a teaching ministry is of vital importance if one is to grow in the Lord. The Sunday School is the backbone of this ministry. Through its varied programs the Sunday School offers a learning environment for all age groups. The Sunday School has been fortunate over the years to have the support of lay people who have so generously given of themselves in service to others.

For those who are interested, a more detailed history of the church has been written as part of the fiftieth anniversary observance and is available at the church.

PASTORS OF THE SMITHVILLE BRETHREN CHURCH

William Kieffer
L. A. Hazlett
L. Wilkins
Alvin Byers
M. L. Sands
S. C. Henderson
S. E. Christiansen

(No record of years served by those listed above.)

A. L. Lynn 1918-23
M. L. Sands 1923-28
Grant McDonald 1928-31
G. C. Carpenter 1931-34
C. C. Grisso 1934-39
M. A. Stucky Supply pastor
J. G. Dodds 1939-46
Delbert Flora Supply pastor
Vernon D. Grisso 1947-51
Delbert Flora Supply pastor
Robert DeMass 1951-53
Robert Hoffman 1953-58
Virgil Meyer Supply pastor
Donald Rowser 1958-65
Virgil Meyer Supply pastor
Donald Rinehart 1965-69
Dale Long 1969-

History & Biographical sketch provided by John Farlow & Boyd Hostetler

GOD SAVE OUR PEOPLE

ECOLOGY AND GOD — PART I

by Thomas A. Schultz
Chaplain, U.S. Navy

IN SPITE of man's progress in science during the last hundred years, for the most part, man has behaved as though his actions were exempt from the great natural laws which govern the earth. Man has used the earth's resources so as to exploit, contaminate, and alter the world around him without any concern about the damage created. To a great extent, he has endangered his superiority and harmony of the system in which he lives. In other words, man has taken matters into his own hands and does what he thinks ought to be done, without due regard to the laws of the universe.

When there were only a few people on the earth, man's exploitations were not significant. Man's environment and resources were limited and localized. He did not have to pay the price for his shortsightedness. Having spoiled part of the earth, he could move to new pastures and new lands and hope that nature would restore the damaged place and cover up his garbage.

Recent history has changed all of that. It just doesn't work that way any longer. Human population has soared to great numbers. Man's scientific advances have created monsters in the last twenty-five years that we don't know how to handle. In the progress, man finds he has created an irreversible system. Rapidly, the earth is being devastated before our very eyes. Brethren who live in mid-America can scarcely believe that Lake Erie to the north of the State of Ohio is a "Dead Sea." Furthermore, scientists tell us that Lake Erie can never be restored. Like Lake Erie, streams and lakes are dying all over the world today. Rapidly, birds, fish and wildlife are becoming extinct. In 1972, we approach the greatest social problem ever confronted in the history of civilization. So many pollutions have been put into our environment that we have reached an intolerable stage of life.

Recently, a learned environmental scientist made a very shocking statement. He said, "In America today, we have a suburban sprawl from the unplanned housing created all over the United States. We have destroyed the virgin land. Our farms and forests are nothing more than rural blights, because of the way people have treated the earth. Our cities are now forests of crime, sickness, and rat-infested environments, covered with smog, dirt, and garbage." All of this is in the most technologically advanced nation of the world, the United States of America.

Let's study some of the problems which vitally effect every man, woman, and child. In President Nixon's recent environmental address, he indicated the greatest problem is that of "Air Pollution." Toxic matter and pollutants are being released into the air over the United States at a rate of over two hundred million tons per year. This means, that every American is subjected to one ton of pollution each year. This air pollution comes from ninety million motor vehicles. The number will be quadrupled in the next twenty-five years. If this true, there will not be enough air for the people breathe. This pollution also comes from factories, pow plants, municipal dumps, and our backyard incinerato

The second great problem is food contamination. Ov two million Americans are stricken with food sickne each year. It is caused by microbial contamination the food we eat. The third problem is solid waste. O hundred ninety million tons per year are now deposit on the face of the earth. This means each of us depo solid waste in our household of 5.3 pounds per day. E perts tell us that in 1980, just nine years from no each man, woman and child will have eight pounds waste and solid waste of which he will not know h to dispose. Again, most of this waste is from household municipal and industrial plants. The stockpiles whi cover the face of the earth are staggering.

It is shocking to discover the drinking water proble is one of the great pollutants of our day. Approximate eight million people drink water with a bacterial c tent that exceeds the Public Health Standard. Twen thousand communities in America have a water supp which contains defects that make it potentially unsa As the water flows from one area to another, it becom unsafe for those who live in urban areas.

Noise is another great problem. Over seven milli workers are exposed to noise levels that permanen damage their hearing. Then, there is the problem radiation. There are now fifty nuclear power reacto in the world. By 1980, there will be another tweny-fi nuclear reactors. These emit deadly rays which eat the atmosphere and destroy the lifespan of man. The are two-hundred thousand X-ray machines in the Unit States; eight hundred thousand radioscopic administ tions are performed each year. Each administrati emits rays that are detrimental to the environment which we live. Radiation exposure is killing thousan and thousands of people, and, it is only the beginni of this new kind of radiation in our day.

Chemical compounds and industrial health haza are also plaguing the working people of America. Ea year, thousand of workers suffer from chemical co pounds and industrial hazards. Cancer, lung disea hearing loss, dermatitis, and hundreds of other thin are now occupational exposures.

The last problem is one of housing. *Thirty-four n lion Americans live in eleven million dwelling units t are over-crowded with serious deficiency and affect t lives and welfare of the inhabitants. Children from th areas die five times faster than children who live safe dwellings. Last year, there were fourteen thousa rat bites in those sub-standard dwellings; sixteen tho and children died of lead poisoning. This was due bad plumbing and the transfer of lead into the childr

* "Environmental Health Problem Booklet publish by the U.S. Department of Health, Education a Welfare."

What a gloomy picture! Especially, when most of are singing, **"Everything is beautiful in its own wa** Where did man go astray in perpetrating this traged When did man cut off his tie from the laws of nat and begin to uproot the earth on which he must liv Can man survive if he continues with this reckless d truction of the land and nature which surrounds hi How is it that man has forgotten the great edict wh God gave? "Be fruitful, and multiply, and replen

earth. (It didn't say destroy the earth; it said re-nish it.) Have dominion over the fish of the sea, and r the fowl of the air, and over every living thing t moveth upon the earth" (Gen. 1:28). When, and w was it, that man began to violate this law of God ich came at the very beginning of creation? Well, it a very strange story, but true! No sooner had God ated the earth and all there was therein and saw that was good, that man began his dastardly forces. Basic-y, man violated God's commandments and edicts in ee ways.

First, the ecosystem was destroyed because Adam and e, and all of the children down through the ages, luding you and me, decided they didn't need a rela-nship with God nor the world He created. They ught they could take matters into their own hands l live the way they wanted to live. Adam and Eve gan by rejecting the law of God. They used their own n-made ideas and laws. They didn't need divine guid-e from the Supreme Creator of the world. Man sat nself up as God. Man made the decisions for the d of world he was going to live in. He defied all the nipotent power of God and sang, "I'll do it my way."

n the second place, the ecosystem was destroyed en Eve took of the fruit and gave it to Adam. Not y was the fruit of the tree corrupted when she vio-d the law of God, but also was the nature of man rupted. Man degraded himself because he violated relationship that God had established. Marks of s are: Sensualism, which has prevailed from the time Adam and Eve down to this very day: lust; sin; greed; l hate. The forbidden fruit eaten by Adam and Eve only poisoned the trees, but also the man and woman o ate from their vintage.

n the third place, the ecosystem was destroyed when n turned against man. Cain killed his brother Abel. was not willing to live in a world so that he could his brothers keeper. "Am I my brothers keeper" en. 4:9)? Cain answered God when God asked, here is Abel thy brother" (Gen. 4:9)? God said, hat hast thou done? The voice of thy brothers blood eth unto me from the ground" (Gen. 4:10). Abel's od still cries out in 1972. Evidence! War, bloodshed, astation, and hunger upon the face of the earth.

t is not until man rediscovers some of these basic ationships to God that he will be able to bring a basic ution to restore the ecosystem for his self and his ldren. There will be enough air for us to breathe in next ten years, but after that, our children will not e the land, the air, nor the water that will keep ir lives safe until God's kingdom comes.

As Spiritual people, we need to awaken to the need a redemption force in our lives. We need to be re-red to the image in which God created us. This is done surrendering our lives to the teachings and principles Jesus Christ, the Son of God! That old-fashioned acher said, "You must be born again." Today, the ne truth is inevitable. We have to be changed from sinful disobedience to God, and return to be His ritual children. We need to become obedient to the ic laws of God and His nature. When will man turn m his deceitful and evil ways, and realize that he not violate the laws of God nor be disobedient to s will and be able to survive? We must turn to our ker and Creator of the heaven and the earth. We must become His co-partner and walk and talk with Him if we are to keep the world alive!

Lastly, we must learn the basic power of love which Christ released into the world when He died upon the cross. "God so loved the world that He gave His only Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Through Christ, we must learn a new relationship of love—not war, hate, greed, nor demonstrations against our brother, but one of love and concern. Through love, we will learn to become our brother's keeper.

Today, we briefly defined the roots of destruction. We have defined how man has turned away from God. Now, through Jesus Christ we have seen a way to be restored and to restore the world as God created it.

John, the youngest Apostle of Jesus was banned to the Island of Patmos (Revelation 1:9). There, this young Apostle received a Revelation which became a great part of the Scriptures of the New Testament. It is almost unbelievable that the prophecy of this Revelation can be so accurately predicted for 1972. Interpret for yourself:

"And I saw another angel having the seal of the living God: He cried to the four angels, saying, 'Hurt not the earth, neither the sea, nor the trees'" (Rev. 7:3). "But the first angel sounded. There followed hail and fire mingled with blood, and they were cast upon the earth: one-third of all the grass and the trees of the earth were burned up" (Rev. 8:7).

"The second angel sounded, and as it were a great mountain burning with fire cast into the seas; and the third part of the seas became blood. And the third part of the creatures which were in the seas, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

"The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it and the night likewise" (Rev. 8:7-12). "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit" (Rev. 9:1-2).

"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. . . . And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk. Neither repented that of their murders, nor of their sorceries, nor of their fornications, nor of their thefts" (Rev. 9:6-21).

Could this revelation be speaking about 1972? Are we the men who have not repented of our idol worship? For the earth is passing away, and no man seems to care.

THE THIRD WORK OF THE SPIRIT

by DR. KLAAS RUN

This article is the second of two being reprinted in THE BRETHREN EVANGELIST for the information of our readers, but is not an endorsement of any position concerning the problem presented. We continue to turn to the Scriptures as the final definition of our position.

NEXT TO DEBATES over the person and work of Christ, the Holy Spirit has been the major battle area in the Christian church.

Over a period of many centuries the church struggled with the role of the Holy Spirit in man's salvation. In the fifth century Pelagius said that man was capable within himself of deciding to follow Christ. Augustine took issue. "No," he said, "man's heart is evil from birth. Only the work of the Holy Spirit can bring a person to saving faith in Christ."

A thousand years later the whole Western church split over modified forms of Pelagianism which still plagued Catholic theology. The Reformers adamantly refused anything that smacked of "works righteousness," insisting that salvation was by faith alone and by grace alone. In other words, salvation is to be traced solely to the work of the Holy Spirit.

Thanks to our Reformation heritage, we evangelicals have learned to describe the Spirit's work in salvation in two aspects: **justification** and **sanctification.** In justification the Holy Spirit takes the righteousness of Christ and applies it to our lives. In sanctification the Spirit takes the holiness of Christ and applies it to our lives. Through the first, we have forgiveness of sins and the assurance of an eternal inheritance with Christ. Through the second, we gain the power to fight against sin, and our lives begin to reflect the fruit of the Spirit—love, joy, peace, etc.

But is this all we can say about the work of the Holy Spirit? What are we to say about the many references in the New Testament to the **gifts of the Spirit?** Is it really true, as many evangelicals have been taught, that the Spirit's gifts were meant only for the apostolic age? The many evidences of spiritual renewal in our time make the work of the Holy Spirit one of today's most pressing issues.

The New Testament repeatedly speaks of the w derful gifts of the Spirit. In Acts they are mentio many times in the description of the life of the ea Christian community. Several times we find spectacu gifts such as speaking in tongues and healing. But less spectacular gifts are even more prominent. Th include prophecy (in the broad sense of telling fo the Word of God), evangelism, service (e.g. Dorca Acts 9:36) and administration (e.g. the deacons Acts 6).

The Apostle Peter writes about the Spirit's gifts his first letter: "As each has received a gift, employ for one another, as good stewards of God's varied gra whoever speaks, as one who utters oracles of God; w ever renders service, as one who renders it by strength which God supplies . . ." (I Peter 4:10, cf. vs. 8-9).

The author of the Epistle to the Hebrews speaks our great salvation, to which God "bore witness by si and wonders and various miracles and by gifts of Holy Spirit distributed according to his own will" (H 2:3-4).

Apostle Paul provides basic references

But no one speaks as much about the gifts of Holy Spirit as the Apostle Paul. Four times he gi a rather lengthy list. It will be helpful to see them s by side:

Rom. 12:6-8	I Cor. 12:4-11
prophecy	utterance of wisdom
service	utterance of knowledge
teaching	faith
exhortation	gifts of healing
contribution	working of miracles
giving aid	prophecy
doing acts of mercy	distinguishing between spirits
I Cor. 12:28-31	various kinds on tongue
apostles	interpretation of tongues
prophets	
teachers	**Eph. 4:7-12**
workers of miracles	apostles
healers	prophets
helpers	evangelists
administrators	pastors and teachers
speakers in various kinds of tongues	

[t is impossible to discuss all the gifts in detail. Many ole commentators admit that we do not always know ecisely what is meant by Paul. In some cases, the its seem to overlap. For instance, the utterance of sdom and utterance of knowledge can hardly be dis-guished any more. Even Pentecostals who claim to ssess these gifts explain them differently.

[t is more important to note that there was a wide riety of gifts in the early congregations. Some gifts ade individuals suitable for specific offices—apostles, ophets, evangelists, teachers, pastors, administrators, lpers. Others were more general—contribution, giving l, doing acts of mercy, service. Others were more for rsonal edification (e.g. various kinds of tongues—Cor. 14:4—although even in this case there is also a ore general use as indicated by I Cor. 14:22).

[n all cases, however, the emphasis is on the unity of e "body," that is, the church. No one receives the gifts ely for his own benefit. The principal purpose is the ification of the church. In all cases the Spirit's gifts e mentioned by Paul in a context that emphasizes the ity and edification of the church as a whole. Notice e following statements:

> For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ . . . (Rom. 12:4 ff.).
>
> For just as the body is one and has many members and all the members of the body, though many, are one body, so is Christ. . . . For the body does not consist of one member but of many. . . . Now you are the body of Christ and individually members of it. And God has appointed in the church . . . (I Cor. 12:12 ff.).
>
> There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift. . . . And his gifts were that some should be apostles . . . (Eph. 4:4 ff.).

But the emphasis on the great variety is almost as ong as the emphasis on the purpose of unity:

> Having gifts that differ according to the grace given to us . . . (Rom. 12:6).
>
> Now there are varieties of gifts . . . and there are varieties of service . . . and there are varieties of working. . . . To each is given. . . . To one is given . . . and to another . . . to another . . . (I Cor. 12:4 ff.).
>
> But grace was given to each of us . . . (Eph. 4:7).

t this variety always functions within the unity of e body. The unity is first and fundamental; the variety second and subsequent. Therefore every one always has to use his gift (s) "for the common good" (I Cor. 12:7).

It is especially important to note that the spectacular gifts are not the most prominent. They are mentioned only in I Corinthians 12-14 (gifts of healing, working of miracles and various kinds of tongues). They do not appear in Romans 12 and Ephesians 4. It is true that in I Corinthians 12-14 considerable attention is focused on speaking in tongues, but this obviously because in the church at Corinth the gift of tongues had created problems. It is therefore contrary to New Testament teaching to concentrate on the spectacular gifts, as is done in some circles. In Paul's thinking, greater benefit is to be gained from other gifts of the Spirit (such as prophecy), since they are more suitable for the building up of the church.

Finally, we must emphasize that these are **real gifts!** Although the believers are admonished to "earnestly desire the spiritual gifts, especially that you may prophesy" (I Cor. 14:1; see also v. 39), yet their distribution is strictly a matter of the Spirit's sovereign pleasure. The gifts differ "according to the grace given to us" (Rom. 12:6). The Spirit "apportions to each one individually as he wills" (I Cor. 12:11; see also v. 18, "as he chose"; v. 28, "God has appointed"). "Grace is given to each of us according to the measure of Christ's gift" (Eph. 4:7; see also v. 8, "He gave"; v. 11, "his gifts").

All gifts are valid but vary in value

Throughout the whole New Testament there is a positive evaluation of these gifts. As gifts of the Spirit, they have their rightful place in the Christian congregation and their use should not be forbidden. This is true even of the most controversial gift, tongue speaking (which Paul surrounds with provisos). He explicitly says, "Do not forbid speaking in tongues" (I Cor. 14:39), and even, "I want you all to speak in tongues"—although he immediately adds: "but even more to prophesy" (I Cor. 14:5).

Thus, all the gifts are **valid** and should be appreciated. Yet not all of them are equally **valuable** for the congregation. Paul uses two criteria to determine their value. Both are of a practical nature.

1. The **edification** of the church. This is repeatedly stressed by the Apostle. In the first place, all of I Corinthians 13 should be understood this way, inasmuch as it makes love the guiding principle for exercising the Spirit's gifts. In addition, note these references: "for the common good" (I Cor. 12:7); "so that the church may be edified" (I Cor. 14:5); "strive to excel in building up the church" (I Cor. 14:12); "let all things be done for edification" (I Cor. 14:26); and "for the equipment of the saints, for the work of the ministry, for building up the body of Christ" (Eph. 4:12). (Peter's first letter adds "employ it for one another"; 4:10).

2. The **order** of congregational life and worship. This criterion is specially stressed in the letter to the Corinthians, because in this congregation things had gotten out of hand. Apparently there was the tendency to "show off" in the worship services, and in particular those who had the gift of speaking in tongues used it without self-control. For this reason Paul stresses the element of order: "For God is not a God of confusion but of peace" (I Cor. 14:33). "All things should be done decently and in order" (I Cor. 14:40).

Dr. Runia, formerly professor of theology at elong Theological College in Australia, has cently taken up a similar position at Theo-jische Hogeschool Kampen, the Netherlands. e was a major contributor to ETERNITY'S *study abortion (February 1971).*

"We have almost entirely neglected the third work of the Spirit," says Klaas Runia. In this careful study of New Testament teaching, he calls the church to utilize to the full the Spirit's gifts.

To insure good order, in connection with tongue speaking, Paul says, "If any speak in a tongue, let there only be two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God" (I Cor. 14:27, 28). It is noteworthy that the limiting of speakers to two or three also applies to those who have the gift of prophecy which Paul rates so highly (I Cor. 14:29-32).

Are the gifts purely supernatural?

Before we go on, it is worth asking whether the gifts are purely "supernatural" or do they presuppose a "natural" substratum? We maintain that in all cases there is a natural substratum. This is not to deny that there is always the supernatural element too. The New Testament assigns **all** gifts to the Holy Spirit. They are all supernatural in their essential quality. Yet at the same time they all presuppose a natural ability, either in general (man's human nature) or in particular (specific human abilities). The gift of teaching, for instance, presupposes a clear mind and the ability to communicate. It is simply inconceivable that anyone would receive this gift if these abilities were lacking. On the other hand, we are not allowed to reverse the statement and say that a clear mind and the ability to communicate are by themselves a gift of the Spirit.

But what about tongue-speaking? Is this not a purely supernatural gift? Many scholars are inclined to answer this question in the negative. In his book on Paul's theology, H. N. Ridderbos calls it a "psychological or parapsychological phenomenon" and points to the fact that it often occurred in pagan cults and in the ecstatic mysticism of Hellenism. This is not to deny that the phenomenon which occurred on the day of Pentecost and afterwards in the congregation of Corinth were inspired by the Holy Spirit.

All this is fully in line with the ordinary method which the Holy Spirit employs in His work. Conversion, for instance, is the work of the Spirit. The impetus comes from Him when He touches the heart of the sinner with His healing and regenerating power, through the Word of God. The energy which enables the sinner to fight against and overcome sin comes from Him. In its essential nature conversion is a purely supernatural work of the Spirit. And yet here too He uses the psychological laws which determine man's behavior. The story of each individual's conversion is uniquely his own. Some come to Christ suddenly, either with quiet resolve or perhaps in a traumatic crisis. Others make their commitment over a longer period of time. Although it is the Holy Spirit who makes us new creatures, our human personalities are not violated. Likewise our personalities are not overlooked when the Spirit dispenses His gifts.

So far we have discussed the gifts as they occur in the New Testament. But what about today? Were they meant only for the apostolic period, or are t still present in our day?

Many evangelical Christians are inclined to ans the question in the negative and to limit the prese of the gifts to the time of the apostles. At the beginn of this century the Dutch theologian Herman Bavi wrote that special revelation has been given in the fo of an historical process, which reaches its end-point the person and work of Christ. Added to this were outpouring of the Holy Spirit and "the extraordin working of the powers and gifts through and under guidance of the Apostolate." But when the Scriptu were completed, there was no longer need for s special signs and gifts.

Likewise, B. B. Warfield wrote in **Miracles: Yes day and Today** that "the charismata belonged, in a t sense, to the Apostles" (p. 21). He even goes so far to say: "These gifts were not the possession of primitive Christians as such; . . . they were disti tively the authentication of the Apostles" (p. 6).

In our day a similar view is defended in the N **Bible Dictionary,** published by the British Inter-Vars Fellowship in 1962. In the article on **Apostle** we re "Healing and other spectacular gifts, such as proph and tongues, are abundantly attested in the apost Church, related, like the apostolic witness, to the spe dispensation of the Holy Spirit; but they are strang missing in the second century Church, the writers those days speaking of them as a thing of the past. Even in the New Testament, we see no signs of th gifts except where apostles have been at work. . . . I only in the presence of apostles that these gifts of Spirit are showered down" (Acts 8:14 ff.; 19:6).

On the other hand, there are many Christians to who not only believe that the New Testament **charism** are still present, but even claim to possess them. Gro such as the Apostolics, Pentecostals, Neo-Pentecost etc., have even worked it all out into a theolog system. First, one must receive a special "baptism" the Holy Spirit either at his conversion or in a p conversion experience. Following this, or perhaps should say, in combination with this, one receives or more gifts. Usually much emphasis is placed the spectacular gifts, in particular on speaking tongues and healing. The other gifts are not denied fact, they are claimed too), but they are much prominent in their midst.

What is our response to this? We feel that the N Testament gives no support for the doctrine of a spe baptism of the Spirit as taught by Pentecostals. Neit can we find support for a one-sided emphasis on s tacular gifts.

Nevertheless, in our opinion the Pentecostals are ri when they say that the gifts are still present. Ther no indication whatever in the New Testament that t were meant only for the apostolic age. On the contr the way Paul writes about them seems to allow one conclusion only, namely, that **every believer** rece one or more gifts from the Spirit. There is no beli without a gift. It is part of being a Christian.

In principle we may not restrict the presence of gifts for today to the non-spectacular gifts either, non-Pentecostals are sometimes inclined to do. Here have to acknowledge the sovereignty of the Spirit. If wants to revive such gifts in our time, He is free t so. On the other hand, we have every right, yes,

ve the Christian duty to test the spirits by the re-aled Word of God. If, for example, we find that a oup insists on placing the main emphasis on the spec-cular gifts, we have to reject this as contrary to what e New Testament teaches.

At the same time, non-Pentecostal Christians should alize that they may not ignore the clear teaching of e New Testament about the reality of the gifts of e Spirit. To ignore the gifts means to slight the Giver! ie New Testament warns against such an attitude nen it admonishes us not to "quench" the Spirit. If e are to be complete Christians, we have to utilize to e full the gifts that the Spirit bestows.

We believe that this aspect of the biblical message s been too much neglected and that this has been rmful for the life of the church. One of the results s been, for instance, that we all accept it as quite tural that nearly all work in the church is done by a w persons, such as the pastor, elders, deacons, ustees, etc.

But if the Apostle Paul could visit our congregations, would say, "And what are you doing for the Body? hat? You are doing nothing? But what about the gift e Spirit has given to you?" It would not do for us to swer: "But I never received a gift!" The Apostle would swer: "Nonsense! Let me repeat to you what I said the Corinthians: 'To each is given the manifestation the Spirit for the common good.'"

It may well be **the** cause of the church's weakness day that we have almost entirely neglected this third rk of the Spirit. To quote Reformed theologian ndrikus Berkhof: "We have to rediscover the mean-g of the variety of the spiritual gifts. We are not to by the situation in Corinth, let alone that on the day Pentecost. We have to interpret the gifts in the light of Paul's teaching into the patterns and needs of the life of today. In order to achieve that, we have a long way of common thinking and praying before us. We must be willing to learn as much as we can from the Pentecostals. In our congregational life we must start with the strong conviction that everyone who loves Christ has to make a specific contribution to the growth of our common life. Gifts of simple service in seemingly little details are as much needed as gifts of administration, social activity, and teaching. . . . At the same time we have to rediscover some badly neglected gifts, primarily the gift of prophecy. Only when we earnestly desire the spiritual gifts, will God grant us the solution of many problems with which we now wrestle: the role of the laity, the common testimony in social and political matters, the missionary power and missionary structure of the congregation, the visible unity of the church" **(The Doctrine of the Holy Spirit, 93).**

In other words, we all must explore the ways in which, in our present situation, we can give expression to the gifts of teaching, service, administration, prophecy, exhortation, acts of mercy, etc. In this way our congregations will become living congregations. A congregation that is aware of and using the gifts of the Spirit cannot help but be alive.

We can summarize it all in the words of Peter: "As **each** has received a gift, **employ** it for one another, as good stewards of **God's varied grace:** whoever speaks, as one who utters oracles of God: whoever renders service, as one who renders it by the strength which God supplies; in order that in everything **God may be glorified** through Jesus Christ. To him belong glory and dominion for ever and ever. Amen" (I Peter 4:10,11).

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POETRY CORNER

PLEASE TAKE MY HAND

by Ruth DeLozier

I said to God, "Please give me a light,
A light to help me along,
A light to hold in my hand to see—
To help me do right—not wrong."
God said to me, "Please take my hand
In yours and hold on tight.
Don't let go—I'm always there
This is a better light."

I said to God, "Please give me a candle
As a guide through this earthly life;
A candle to hold that I may avoid
On this earth—many a struggle and strife."
God said to me, "You need no candle
That you may hold in your hand;
Just put your hand into mine
I'm sure you will understand."

I said to God, "Please give me a lamp,
A bright lamp to guide my way,
A lamp to hold that I may see
And from Thee never to stray."
God said to me, "It's not the lamp
A bright lamp that will help you see;
Instead please take my hand in yours
And walk along with me."

I said to God, "Please give me a star—
One that is especially bright,
One that will guide me along the way
Through the dark and lonely night."
God said to me, "I know it's dark
But you really need no star;
Just take my hand and I will lead,
I'm always where e'er you are."

There are many lights and all are good
And help in some special way—
A star, a candle and a lamp so bright
All guide us from day to day.
But these many lights cannot guide
If we've lost touch with God.
Let me give Him my hand if I'm to see
As through this earth I trod.

NEWS FROM ASHLAND COLLEGE

ASHLAND, Ohio, July 8—Ashland College was host to a group of 20 inner-city teenagers from Cleveland on July 10-14.

These children participated in a program called Teen Town, an extension of the Friendly Town Program. Friendly Town is a program which provides inner-city children from Cleveland (mainly black) with the opportunity to live with middle-class families in smaller communities and rural areas of Ohio for several days during the summer. This program has been operating for several years, and Ashland has been a host town the past two years.

The Friendly Town experience has been meaningful for many inner-city children and suburban and rural families during past summers. Unfortunately a child is no longer eligible to participate in this program after age 12. Because of a desire to provide additional experiences for "graduates" of Friendly Town the idea of Teen Town has evolved. It was attempted on a pilot basis at Baldwin-Wallace College last summer. Although not without some problems, this program was sufficiently successful so that other college towns which are also Friendly Town host communities are being encouraged to develop Teen Town Programs. Ashland is one of these communities.

Donald R. Rinehart, assistant professor of religion and Dr. Frederick Rafeld, associate professor of economics, developed the local program. They are assisted by nearly two dozen college faculty and community personnel in executing the program.

The Martha Holden Jennings Foundation of Cleveland has provided the financial support for the local program.

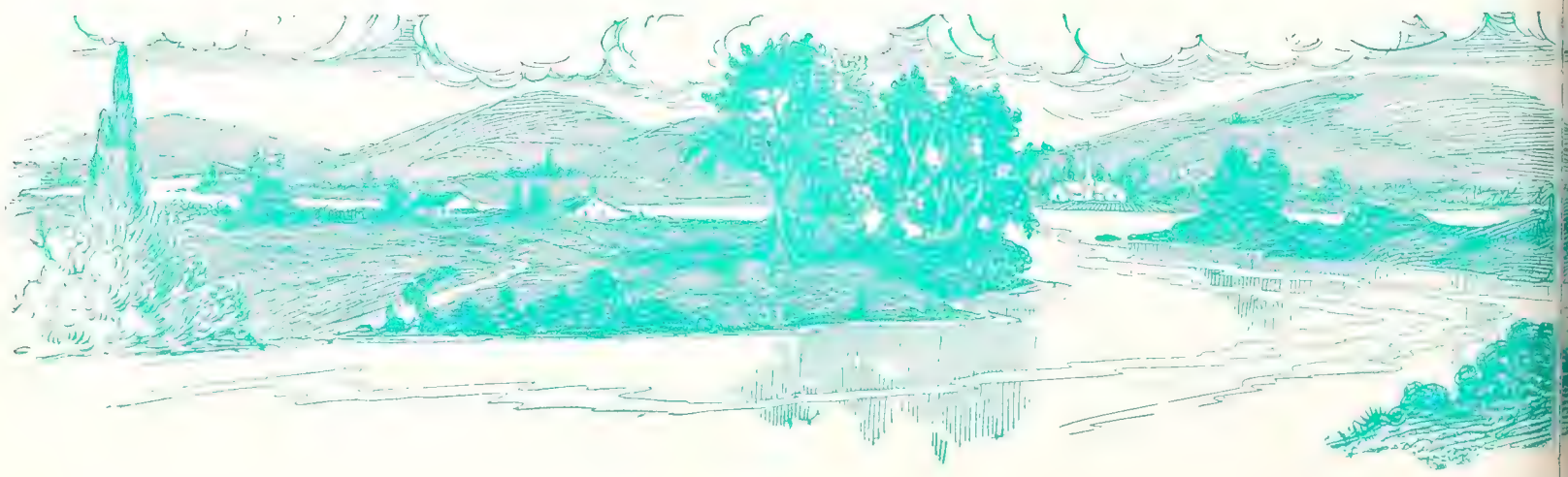
The overall purpose of Teen Town is to stimulate p itive attitudes regarding the value of education wit the minds of the program participants.

College students, who will be counselors during on-campus and off-campus tours and activities, inclu Jan Robinson, Al Carter, Terry Kozma, Steve Sper from Ashland; Bessie Walker from Akron, Jane Fri from Wauseon; Emory Ogletree from Cincinnati Fay Bunch from Cleveland.

Teen Town at Ashland College has four objecti according to Dr. Rafeld. They are: to instill and/or inforce in the inner-city child a positive attitude reg ing the value of education; to provide an extensior the Friendly Town Program—that is, to make in city children aware of the world outside the ghetto provide a vehicle that will foster a better understand of attitudes and beliefs of inner-city people by t hosts and vice-versa; to investigate the potential of Teen Town idea for integration into the college cu culum and for community support as an example bettering race relations.

This program is undertaken in two parts. The f segment consists of four days spent on the Ashl College campus in July. The second segment will b weekend visit to the campus during fall semester.

Dr. Rafeld noted that final evaluation of this prog can be made only at some point considerably in future—at least not before the participants either or do not graduate from high school and seek additio training However, it is believed that some measur success or lack of success can be secured by wri methods and discussions.



MOTIVATED MEN

ILL ROSS, 25, has completed one year at Ashland Theological Seminary majoring in New Testament. is from the First Brethren Church in Sarasota, rida where he has been a member for the past four rs. He attended Sarasota High School and was active many sports. After attending two years at Manatee College in Florida, Bill moved to Ashland and com- ed his college education at Ashland College grad- ing in 1971. He was a member of Phi Alpha Theta, honorary history fraternity. Bill has served as student tor at Reedsburg Grace United Church of Christ Ohio and at the Williamstown First Brethren Church Williamstown, Ohio.

ill is married to Mary Ross, a member of the Sara- a Brethren Church and former librarian at Ashland ological Seminary. Mary attended college at Manatee College and plans to complete her education with a jor in Music and Child Evangelism. Mary enjoys ying the piano and organ and can also play the ordian. She spent this past year working with a wnie Troop.

ill has been accepted and plans to attend New eans Baptist Theological Seminary and has been en hope to work with Rev. Bob Harrington in a street istry on Bourbon Street in New Orleans. At the sent time he is serving as the assistant pastor to Dr. D. Hamel at the First Brethren Church in Sara- a. Bill was a delegate to the Explo in Dallas, Texas.



WILLIAM ROSS

Rosses are expecting their first child in November. Bill plans to enter the pastoral ministry after graduation.

JESUS WAS THE MASTER TEACHER

by Mrs. Phil (Jean) Lersch

IRST, Jesus experienced no lack of materials because He always used as object lessons or audio-visuals at His pupils were familiar with, what they could ually experience. Objects He focused the attention of pupils on were birds, lilies, trees, fish, the wind. usions in His teachings were to housekeeping chores, birth process, salt, candles. He pointed out and called mind things and events that His pupils had first-hand eriences with.

Another evidence of His creative teaching was His lity to provoke His pupils to ask questions. "Where you live?" they asked.

Come and see," He replied, then engaged them in whole day's dialogue. They were eager to learn then. Teach us to pray," they implored, truly ready to rn.

What must I do?" the young man asked, eager to d out.

Yes, He aroused their interest, but He was always proachable. They were not afraid to ask, not afraid of ng ridiculed.

A third trait of a great teacher was His in that He ceived the real needs of His pupils. Even though the woman at the well tried to pass the time of day with small talk, Jesus knew her real need and persevered with her until she admitted it. When the rich young ruler tried to impress Jesus with his "goodness," even though he himself didn't believe it, Jesus sensed the young man's lack and pinpointed it. He heard what people **meant** rather than what they **said**.

Another evidence of Jesus' greatness as a teacher was His ability to involve His pupils in the learning process. His final object lesson to His star pupils was His act of feet-washing and the symbolic food of bread and grape juice. He could have given a lecture but instead He involved His pupils in learning the meaning of His life and death. The lesson of cleansing and service was learned far better by His washing their feet than it would have been with lecture and notes. Drinking the juice and eating the bread reinforced the meaning of His atoning death more than a written outline or even a discussion could have. He went through the motions with His pupils and therefore taught them.

A final proof of His greatness as a teacher was the life Jesus lived. That was His best teaching: consistent with His words.

news ... from the Brethren

Brush Valley, Pa. A record-breaking attendance was experienced on Youth Sunday as 211 came out for the service. Thirty-three young people took part in the service. Five-minute meditations were brought by Fred Miller, Dick Hooks, Perry Crissman, Ron Brown and Tom Kidder. The youth leaders are Mr. and Mrs. Fred Miller and Mr. and Mrs. Carl Croyle.

Marianna, Pa. (Highland). Evangelistic services were held July 2-7, 1972 with J. D. Hamel as evangelist. Rev. Carl H. Phillips is the pastor of the church.

Vandergrift, Pa. (Pleasant View). Chuck and Doris Long publicly indicated their desire to answer God's call to the ministry. Chuck will be taking courses at Ashland Theological Seminary in the fall. Total attendance at the Bible School was 1,789 with an average of 199 present each day. The bus was important to this ministry as between 70 and 80 rode the bus each day.

Goshen, Ind. An "Old-fashioned" hymn sing and fellowship was held in the evening of July 1 at Sorg's Farm. Other churches should try this for a wonderful fellowship.

South Bend, Ind. One Sunday in June Miss Janet Bell of Child Evangelism Fellowship shared and challenged us with a unique backyard ministry. A family picnic was enjoyed by 50 people at Potawanami park sponsored by the Laymen.

Bryan, Ohio. Bruce Dodds is making a bicycle trip from Los Angeles, California to Jacksonville, Florida with a group from Taylor University at Upland, Indiana. The trip started June 21 and continued to July 23.

Memorials



HILLYARD. Fred Hillyard, 81, passed away on June 21, 1972. He was a long-time and faithful member of the First Brethren Church of Falls City, Nebraska. Services were conducted June 24th by Rev. Elmer Keck. Interment was in the Steele Cemetery of Falls City.

Ethyl Schroedl

* * *

SIPRESS. Mrs. Russell (Selena) Sipress, 66, of South Bend, Indiana was called to be with her Lord, May 11, 1972. She was a charter member of the Ardmore Brethren Church and was very active in the church and Missionary Society. Funeral services were conducted by Rev. C. William Cole, a former pastor of the Ardmore Brethren Church. Interment was in the Mount Pleasant Cemetery.

Mrs. Howard M. Fisher

* * *

ROBBINS, Mr. Floyd E. Robbins, charter member of the Sarasota First Brethren Church died June 21, 1972 at age 93. He was born in Liberty Mills, Indiana and lived in Sarasota for twenty-five years coming from Warsaw, Indiana.

Funeral services were held in Sarasota on June 22 with Dr. J. D. Hamel officiating and in Warsaw, Indiana with Rev. Clarence Stewart officiating. Interment was at the Oakwood Cemetery in Warsaw.

Weddings



KERNER-GOBLE. Virginia I Kerner and Elmar Curtis Goble w united in marriage on May 27th the Little Washington Congre tional Church, Mansfield, Oh where the couple are members. R William H. Kerner, pastor of Roann First Brethren Church a the bride's father, performed ceremony in the church of his fo er pastorate. Mr. Goble holds Associate Arts degree in Compu Programming from the North C tral Ohio Technical School and presently employed at Westi house Corporation in Mansfield. M Goble is a senior at Ashland Colle majoring in German, and will gr uate in December.

* * *

SHULTZ-BRINER. Peggy Shu of LaGrange, Indiana and Ken Bri were united in marriage in Methodist Church of LaGrange Ju 11th. Ross and Mary Louise Bri are the parents of Kenny.

* * *

GASTON-DICKEY. Mary Gas and Ralph Dickey were united marriage in the North Manches Indiana First Brethren Church J 24th. Rev. Immel performed the c mony. Art and Dora Gaston are bride's parents and Kenneth Martha Dickey are the parents the groom.

MEAD-BYERLE. Debra Smead David Byerle were united in riage on June 10 at 1 p.m. in Ardmore Brethren Church with Keith Bennett from the First hren Church of South Bend iating in the double ring cere- y. Debbie is a member of the more Church and was very ac- in the youth groups and was on Quiz Teams from the Jr. Group She was also a Crusader for year.

Joy Blake

* * *

RIPE-BURTON. Becky Cripe and n Burton were united in marriage e 3rd in the First Brethren rch of North Manchester, Indi- Rev. Woodrow Immel officiated. n is the son of Paul and Maxine on.

Goldenaires

Mr. and Mrs. W. T. Barnhart celebrated their 61st Wedding Anniversary in May. They attend the Sarasota First Brethren Church.

Mr. and Mrs. Harry L. Berkshire of Masontown, Pennsylvania celebrated their 60th Wedding Anniversary on June 26. They are the parents of Elders Edgar, Clayton, Francis and Charles Berkshire."

Mr. and Mrs. Matthias Bowser celebrated their 50th Wedding Anniversary on June 17, 1972 at the Worthington Fire Hall. They attend the Brush Valley Brethren Church in Adrian, Pennsylvania.



Rev. and Mrs. Ronald Waters of Bellefontaine, Ohio are the proud parents of a boy born June 26, 1972. Daniel Keith weighed 6 pounds and 10 ounces at birth. Rev. Waters is pastor of the Gretna Brethren Church.

MEMBERSHIP GROWTH

Brush Valley, Pa. 6 by baptism
Sarasota, Fla.—11 by baptism
Stockton, Calif.—2 by baptism
North Manchester, Ind.—
6 by baptism

TERRA ALTA, WEST VIRGINIA

reetings from the Whilte Dale Brethren Church Terra Alta, West Virginia.

e are glad to report that Rev. Stanley Waybright ow serving us as a part-time pastor. We had revival ices from May 21-28, closing with communion ser- s. Rev. Joseph A. Lewis, from Bunker Hill, West inia, was our evangelist. Even though there were ew converts we did get some people to start coming hurch that hadn't been attending anywhere before. ember us in your prayers that we may do God's .

Mrs. Roy Whitehair,
Secretary

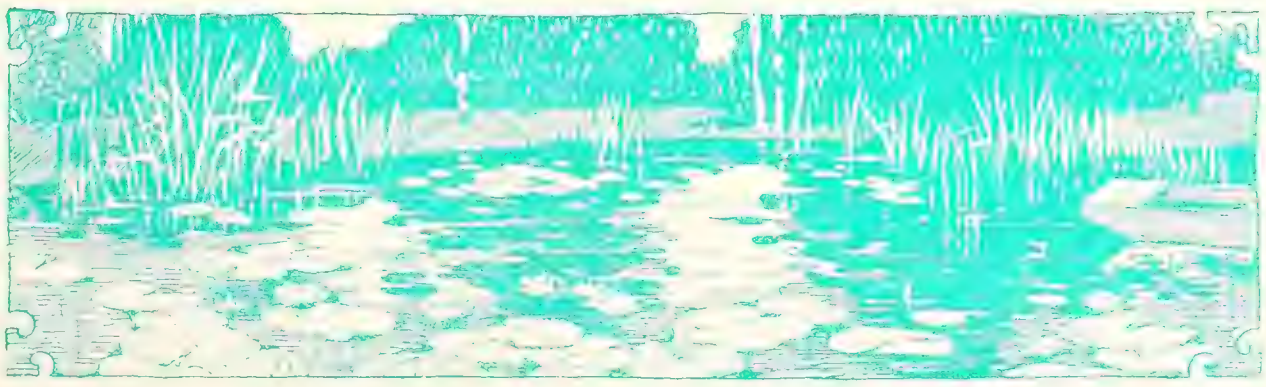
ARDMORE, INDIANA

HE Ardmore Brethren Church would like to report that even though we are without a full-time pastor has blessed us by sending His words by some won- ul messengers. Some of these men are: Jim Hollo- , Rev. Werntz, Pastor Mike Hurd, Pastor Steven , Pastor David Manning, Rev. Milton Robinson, Rev. Dean Gerber, Mr. Howard Brenneman, Rev. Rob Beyler, and Tobe Schmucher. We've also heard some fabulous gospel singing by John Escabedo, Four-in-Hand Quartet and the Chapelaire's along with our own local people. I'm sure that if we pray, have faith and patience God will lead the right man to Ardmore and vice versa. We just closed a very successful two weeks of Bible School with 20 children accepting Christ as Saviour for the first time. Do remember these children along with the Ardmore church in your prayers.

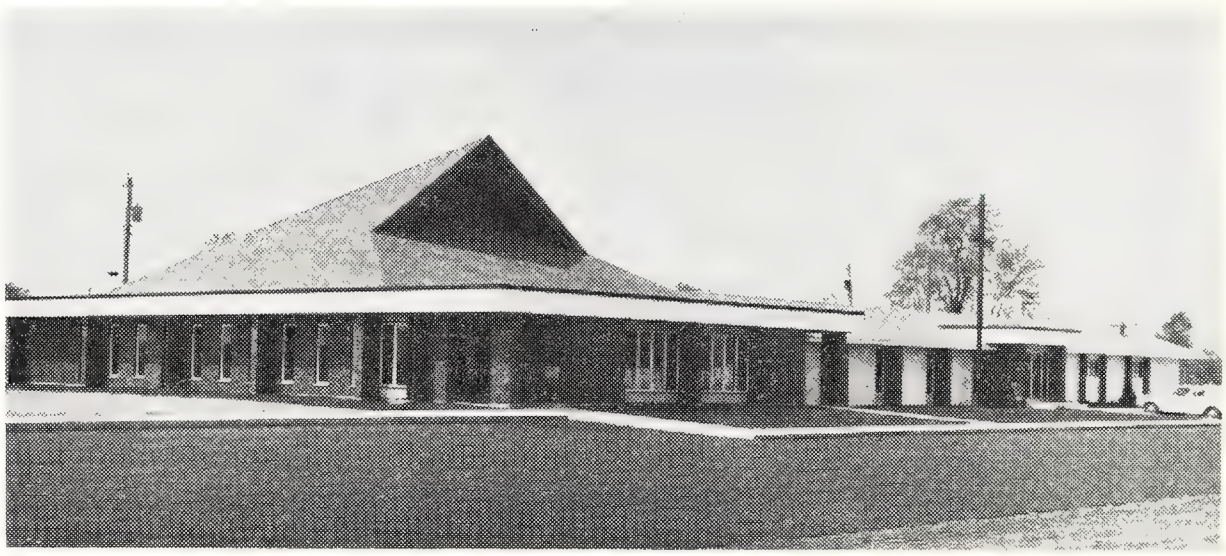
Sincerely,
Joy Blake

ANNOUNCEMENT
from the
WALCREST BRETHREN

Rev. St. Clair Benshoff will be bringing the morning message on Sunday, August 13, 1972. On Sunday evening Rev. and Mrs. Benshoff will be presenting a musical program for your pleasure. If you are in the Ashland area for National Conference and you have nothing else to do, you are invited to attend the Walcrest Brethren Church at the corner of 30 North and Walcrest Drive in Mansfield and enjoy the evening with us.



DEDICATION



JEFFERSON BRETHREN CHURCH
GOSHEN, INDIANA

DEDICATION of the members of the congregation and of the new worship facilities for the Jefferson Brethren Church of Goshen, Indiana, was held on Sunday, May 21, 1972. Dr. Charles Munson, Associate Professor of Practical Theology at Ashland Theological Seminary was the featured speaker at the services of celebration. A puzzle was used by the speaker to dramatize his message. Dr. Munson stated that the world's problem is that it can't put all the pieces together. The world is troubled by many things that seem to have no meaning. On the other hand, the early church experienced joy because in Jesus Christ they were able to put all the pieces together. They discovered that Jesus is the key to what God is doing in history. Secondly, the basis for this discovery was a disciplined study of the Word. In turn, this study led the early Christians to care for each other, to care for others and to care for those who didn't care for them.

Dr. Munson went on to challenge the congregation to remember that God's plan is being worked out through the church. He warned the congregation that the church is not a building, for a building houses the church, and God will condemn the congregation who centers its attention in a building. The purpose of the church is to serve as the bearer of God's message to a world that can't put all the pieces together.

In conclusion, Dr. Munson warned, "Christ wants to find His life in you and he will or you'll die on the vine."

As one approaches the building that houses the church at Jefferson, he notices the free standing cross. It speaks to us of the message which is ours to proclaim, that Christ died for our sins, that he was buried, that rose from the grave on the third day and that he is ing again.

The clerestory window reminds the gathered con gation that the truth whereby we are able to put pieces together comes from God. His revelation to worshiping congregation is symbolized by the light floods through the window and down upon the wors ing congregation.

The Jefferson Brethren want to share with the den ination the challenge of this day. The building is the church. The building houses the church. The chu is the people of God whose mission is not simply perpetuate itself, but whose mission is to proclaim God is consummating all of human history in Je Christ. And the church, the people of God indwelt the living Christ, is the means whereby God is revea this secret to all the world.

The new facilities for the congregation include addition of about 6,000 square feet of floor space. provides a spacious narthex, a worship area that seat 250, two rooms for baptismal preparation and washing, a study for the pastor, a church office, rooms, a spacious kitchen and a utility room. All of is added to the former facilities which included four classrooms and a larger room formerly used for worship services of the congregation. This area soon be divided to make room for more classrooms.

The church numbers 200 in membership and the bu ing is located four miles north of Goshen on state No. 15.

World Religious News in Review

OKING HELD VIOLATION A JEWISH LAW

lew York (EP)—A medical ethics hority calls smoking a violation Jewish law in a new book pubed here by Yeshiva University.)r. Fred Rosner, chief of the matology Division of the Queens spital Center, affiliated with the g Island Jewish-Hillside Medical nter, calls on the Jewish commun- "to marshall its forces in an ack on the promotional activities the tobacco industry" in Modern dicine and Jewish Law, a collecn of essays.

In light of the overwhelming dical evidence proving the casual ationship of cigarette smoking to ncer of the lung, heart disease and onic bronchitis," Dr. Rosner tes, "Jewish law absolutely proits this practice."

As evidence of how Jewish law bids such a custom, he cites uteronomy 4:9, which forbids cing oneself in danger intention- and passages from "The Laws the Murderer" of Maimonides' rk, Mishneh Torah, and Joseph ro's Yoreh Deah, a later code of vish law.

n his book, Dr. Rosner rejects argument that "many Jewish ple smoke" as a justification by erting: "If many Jews commit a nsgression, others should centain not follow. The 'pleasures' of ltery are not condoned by even most liberal-minded Jew. Why n should the pleasures of smok, which also involve Biblical proitions, be relegated to an inferior tus, to be treated more leniently?"

He urges physicians and rabbis to e up smoking "in order to prace what they preach, and teach by ample." In addition, Dr. Rosner ggests that leading rabbinic auorities "speak out on this subject thout timidity."

JEWS CALL TEL AVIV ACT OF LUNACY

New York (EP)—Lamenting the "slaughter of innocents" at Lod Airport in Tel Aviv, the president of the American Jewish Committee has scored the killing of 25 people an act of "lunacy" which the "rational world" should react to "quickly and effectively."

Philip E. Hoffman declared that "no one is now safe from the cowards who attack defenseless people in the name of Arab nationalism."

Three young terrorists, members of a Japanese activist group and working for the Arab guerrilla movement, fired into a crowd of 250 to 300 people at Lod International Airport in Tel Aviv, killing 25 and wounding 77.

The militant Popular Front for the Liberation of Palestine headquartered in Beirut claimed "complete responsibility for the brave operation launched by one of its special groups . . . in our occupied land."

Names in the News

Dr. Hudson T. Armerding, fifth president of Wheaton College, spoke at the May 28 commencement of Fort Wayne Bible College on "Stewardship of the Truth." The day before at commencement exercises at Gordon-Conwell Theological Seminary in Wenham, Massachusetts, he was awarded an honorary doctor of divinity degree. He served Gordon College as dean and acting president before going to Wheaton in 1961.

Herbert Cottin, an accountant with the Recording Corporation of America in Alaska, is the first Negro elected president of the Alaska Baptist Convention in Anchorage. The group is affiliated with the Southern Baptist Convention.

JUDGE SEES DETERIORATING FAMILY LIFE A THREAT TO U.S.

Washington, D.C. (EP)—A senior U.S. district judge warned a Lutheran congregation here that there are dangerous signs on the horizon signalling the deterioration of the family.

"It seems strange," Judge Luther W. Youngdahl said in a message at Augustana Lutheran Church, "that in atheistic, Communistic Russia they are placing greater emphasis upon the significance and permanency of the marriage relationship and we, in this so-called Christian democracy, are following a trend in the opposite direction."

The judge saw an "ominous similarity to the disintegration of the family when Rome declined and the condition of far too many families in Western civilization."

"The family is intrinsic to human life and society," he added. "It is an institution sanctioned by law, blessed by religion and extolled in its highest achievements by literature and art."

Speaking from his Christian upbringing and subsequent judicial experience, the former three-term governor of Minnesota set forth conditions favorable to "civilizing" the infant and child: "satisfying person-to-person relationships first of all with the parents, or parent substitutes, and with the immediate family.

The 76-year-old judge said he is distressed by the "recent tendency" of states to "make it easy" for people to obtain divorces. In many states, he said, persons seeking a divorce may obtain one merely by agreeing to live separately for a year or two, which is the only grounds required.

SEVAREID AND THE SCRIPTURES

Alhambra, Calif. (EP) — NBC news commentator Eric Sevareid was asked by a woman in Florida where he acquired his knowledge of Old Testament Biblical history to which she had heard him allude.

"If you were a small boy raised in a Norwegian Lutheran Church family in a small North Dakota town long ago," the popular newscaster replied, "you learned your Bible—or else."

TV FILM 'A BILLION AND THREE' TO PUT VIEWER IN DEVELOPING WORLD

Saigon (EP)—"The time has come to use television to show how Christians are helping a world in need," says Dr. Stan Mooneyham, president of World Vision International.

On location here for shooting the new TV film "A Billion and Three," a film hosted by Art Linkletter, Mooneyham said the purpose of the film is "to put the average American family inside the skin of . . . Asian kids and let them feel with us what it is like to be born in the developing world."

One hundred babies are born every 30 seconds, in the developing nations of the world, Mooneyham said.

NAZARENES CLOSE HISTORIC CONVENTION, SET GOAL OF ONE MILLION

Miami Beach (EP) — In a spirited 18th General Assembly (June 15-23) Nazarene delegates whose numbers swelled to 30,000 pledged to double their half-million ranks by the next quadrennial and elected officers to serve the growing denomination.

In the auditorium where Democrats and Republicans will nominate candidates for the Presidency in July and August, Nazarene delegates from 50 states and around the world voted on many weighty questions such as church membership for divorced persons.

An emotional debate on the propriety of glossolalia, "speaking in tongues," ended with no official action taken. Although there has been evidence of the phenomenon among Nazarene groups in the U.S. and abroad, the six general superintendents of the Church have steadfastly opposed it as a violation of the denomination's doctrines and practices.

Dr. Hugh C. Benner, general superintendent emeritus, asserted that tongues-speaking is inadequate and non-transforming. "Nazarenes have something better — old-fashioned second blessing holiness," he said.

The assembly adopted a statement on moral issues, in which they urged their fellow churchmen to actively oppose "mushrooming" pornography, stand firm in condemning homosexuality, reaffirm opposition to liberalizing abortion laws, and refrain from the use of drugs unless medically prescribed.

JAPANESE CLERGYMAN WHO CAME BEARING RICE RETURNS

Seattle (EP) — The Japanese minister who brought to the United States rice for hungry Seattle families has left to return to ministries in Nippon.

The friendly smile of the Rev. Sadao Ozawa was well known to citizens here, and his food was appreciated by hungry families in an economically depressed area.

Armed with a desire to help, faith in God, and a love for man, the clergyman conquered in peace a nation he had trained to fight in battle 30 years ago in a Japanese school.

Mr. Ozawa's donations of food touched off a fiery exchange in Congress which resulted, finally, in a governmental decision to give donable foods to hungry families here.

Washington Senator Warren G. Magnuson called the gift of rice from Japan a "humanitarian gesture of unequaled compassion from a nation who was a bitter adversary 30 years ago."

Mr. Ozawa came to Seattle as a fraternal worker from the United Church of Christ of Japan.

MINNEAPOLIS EVANGELICALS RAP GRASS, EASY AMNESTY, ON-DEMAND ABORTION

Minneapolis, (EP) — Most evangelical Christians oppose legalized marijuana, "indiscriminate amnesty" for draft resisters and abortion on demand, said directors of the Greater Minneapolis Association of Evangelicals.

These resolutions were forwarded to officials of the Democratic-Farmer, Labor, Republican Tax parties.

The 880-member Ministerial Association of the Evangelical Free Church of America, headquartered in Richfield, Minnesota, took similar positions at its annual meeting in Deerfield, Illinois.

The ministers also cautioned Free Church youth and adults against dabbling in astrology and "spiritism" and urgd them to "exhibit love and the grace of God to the practicing homosexual in our society while helping him to understand his sin and need for cleansing and deliverance by the power of the blood of Christ."

CHURCH OR PRISON? CONVICTED WOMAN OPTS FOR 10 YEARS OF SUNDAYS IN PEW

Orlando, Fla. (EP) — Given choice between jail and church the next 10 years, a self-confe murderess — whose crime invo "tremendous extenuating cir tances"—chose church.

Circuit Judge Claude R. Edwa who admitted that he misses r ious services now and then, Eartha Lee Griffith, 28, that could go to prison for 10 year "spend every Sunday through in a pew."

Miss Griffith had pleaded g to the second-degree murder of boy friend, Eddie Lee Lampkir an Orlando home they shared.

"There were tremendous ext ating circumstances in her ca said Judge Edwards, noting that Lampkin had beaten her almos death and threatened her wit weapon. "I'm not very soft-hea towards criminals in general," added, "but this was entirely di ent."

Judge Edwards, who is a men of the First Methodist Church Orlando, consulted with Miss (fith's minister, the Rev. C. E. Cl and made two conditions for bation: that she go to church least once a week and that she c plete her high school education.

CIVILIAN CHAPLAINCY VIEWED IN DIM LIGHT

Minneapolis (EP) — The se chaplain at the U.S. Military A emy at West Point, N.Y. said doesn't think a civilian chapla for the Armed Forces being posed would work.

The Rev. James D. Ford sai civilian chaplaincy wouldn't be sible on a large scale, noting chaplains must depend on such itary facilities as planes and copters.

He said he thought the mili does provide safeguards for the sciences of its chaplains. He re ed that more than 200 of the 4 cadets at West Point currently t in the Sunday school for childre the post's personnel, following example of Dwight D. Eisenho in 1915.

A LETTER TO — BRETHREN

(The following letter was received by Mr. George Kerlin, treasurer of the Brethren World Relief Committee, after he sent a check from offerings received to the World Relief Commission. It's a note of thanks to all contributors.)

June 27, 1972

Dear Brother Kerlin:

Literally hundreds of thousands in desperate need in Bangladesh and Vietnam have been helped because of your gift from the Brethren Church. I wish it were possible to visit personally with each pastor and parishioner who has helped you help us. I know this is impossible, so I hope that through whatever means you have at hand you and Phil (Lersch) will convey to all our deepest appreciation and our sincere thanks.

We guarantee good continued stewardship as we serve as one of your channels of Christian help and hope, praying that God will give you a blessed summer conference and a year of ministry for His glory.

Yours in the JOY of His service,
Everett S. Graffam
Executive Vice President
WORLD RELIEF COMMISSION

THE BRETHREN BOOKSTORE
110 West LaPorte Street
Plymouth, Indiana

UNDER NEW MANAGEMENT

Mrs. Genevieve Trygg has been employed as manager of the Brethren Bookstore in Plymouth, Indiana assuming the position held by Mr. Robert Dronsfield for the past two years.

The Plymouth store stands ready to serve the Brethren in northern Indiana catering to their needs for

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RELIGIOUS PAINTINGS AND BOOKS
D.V.B.S. SUPPLIES

We appeal especially to our Brethren Churches in the 25 mile radius from Plymouth. We wish to serve you—we need and ask your support.

YOU HAVE TO DRIVE — DRIVE TO PLYMOUTH

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Manchester College
North Manchester, Indiana 46962



The Brethren

Funderburg Library
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EVANGELIST

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THE BRETHREN CHURCH



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MODERATOR



ELDER PAUL STEINER
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MEMBER EPA EVANGELICAL PRESS ASSOCIA

NOTES and COMMENTS

Help Wanted:

Registered Nurse for full-time supervision of nursing staff for The Brethren's Home in Flora. Cottage living accommodations available if desired. Send inquiry and resume' to:

The Brethren's Home of Indiana, Inc.
R.R. No. 2, Box 97
Flora, Indiana 46929

Remember:

The Lord's work provides for equal opportunity.

On our way home from Camp Bethany, I the pleasant experience of what seemed like n ing God face to face, and so on arriving home the thoughts together in this poem "God." I so impressed I thought I must share it others.

GOD

I knew this time that all was right
For I saw God in the sky last night.
As I looked around my eyes were led
To this cloud that formed a perfect head.
This time God seemed to be so near
For I saw His forehead and more so clear;
I saw His mouth and then His chin—
Each feature in this cloud seemed plain.
His lips were pursed—as if to blow

New life to me that I may stronger grow,
I almost felt that I could reach
Into the sky and almost touch
This cloud that God had formed for me,
This cloud He put up there to see,
It helps me know He's ever near
He'll keep me safe—I need not fear.
At times like this I find it hard
To hear some says, "There is no God"

by Ruth DeLozier

By the Way

APATHY

UR sources of definitions for apathy relate to us that this means lack of interest, indifference and k of emotion.

was glancing through some issues of THE ETHREN EVANGELIST that were published almost uarter century ago and one article in particular drew attention. An article written by one of the many icated and most influential Christian men whom I e had the honor and pleasure of being personally uainted with, Frank E. Clapper.

rother Clapper was a member of the Trinity Breth- Church for many years and wrote this particular cle entitled: "The Power of Sacrifice."

he first part of this article leads me to believe that ny times history does not repeat itself as it has a dency to stand still instead.

n his article, "The Power of Sacrifice" Mr. Clapper tes: "To every thoughtful Christian there must come nge of disappointment as we contemplate the lack spiritual power in the organized church of today. ely we do not want it to be that way. Rather we ve it to be a dynamic force, a living testimony to power of God."

Would to God that the lost, the suffering, the bereaved the downtrodden could look upon the church as their of Safety—the source of help in time of need.

We are witnessing revival after revival where none saved, where it is almost impossible to induce sin- s to come to the house of God to hear the Gospel.

r. Clapper presents some statistics in this article ch was written about twenty-five years ago and I der if these figures have changed any in the period ime which has since elapsed.

ervin Rosell in "The Way" says, "today in our rches, 5% of the reported members do not exist, cannot be found, 20% never pray, 25% never read Bible, 30% never attend church services, 40% never to any cause, 50% never go to Sunday-School, 60% er go to church on Sunday night, 70% never give to sions, 75% never engage in any church activity, 80% er attend prayer meeting, 90% never have family ship and 95% never win a soul to Christ."

ach individual church will have to evaluate its own gregational record to determine whether its per- age figures are lower, higher or the same as those aled by Mr. Rosell.

ecent statistical reports of various local congrega- s to their designated districts or general headquar- of many if not all denominations seem to depict that e percentages have not changed appreciably in the quarter century or so.

rother Clapper raises an important question in his rcle, a question that may shed light on why the tistical figures are still similar in our day as they e when they were compiled years ago. "Could it be possible that one of the contributing factors to the condition of a powerless church may be that we have forgotten the importance of sacrifice?"

I do not believe he had in mind the kind of sacrifice that so many people feel that they are making, such as giving something up for the sake of Lent. I believe rather, he was referring to the giving up of something desired or cherished for the sake of something else, something that may be much more valuable than merely material riches. Something that Christ asked us to give up as we accepted Him as our Lord and Saviour.

The article specifically points out various avenues of sacrifice—"to give sacrificially of our time, our talents, and our means—."

We also find another avenue of sacrifice, one that is just recently coming into its own—to pledge ourselves to a life of prayer and **daily witnessing for Him.**

This last reference made to the article brings the whole matter quite up to date when we take into consideration the explosive happening in Dallas, Texas a few weeks ago and what is being contemplated in the near future.

The Brethren Church has decided to adopt as its theme for the next year CALLING OUR CONTINENT TO CHRIST in conjunction with the KEY '73 program. A poem inserted at the last portion of the article by Brother Clapper may well have been writtten with programs such as EXPLO '72 and KEY '73 in mind.

"I said, 'Let me walk in the field.'
He said, 'No, walk in the town.'
I said, 'There are no flowers there.'
He said, 'No flowers, but a crown.'

"I said, 'But the sky is black,
There is nothing but noise and din.'
But He wept as He sent me back,
'There is more,' He said, 'there is sin.'

"I said, 'But the air is thick,
And fogs are veiling the sun.'
He answered, 'Yet souls are sick,
And souls in the dark undone.'

"I said, 'I shall miss the light,
And friends will miss me, they say.'
He answered, 'Choose tonight,
If I am to miss you or they.'

"I pleaded for time to be given.
He said, 'Is it hard to decide?
It will not seem hard in Heaven,
To have followed the steps of your guide.'

"I cast one look at the fields,
Then set my face to the town,
He said, 'My child, do you yield?
Will you leave the flowers for the crown?'

"Then into His hand went mine,
And into my heart came He;
And I walk in a light divine,
The path I had feared to see."

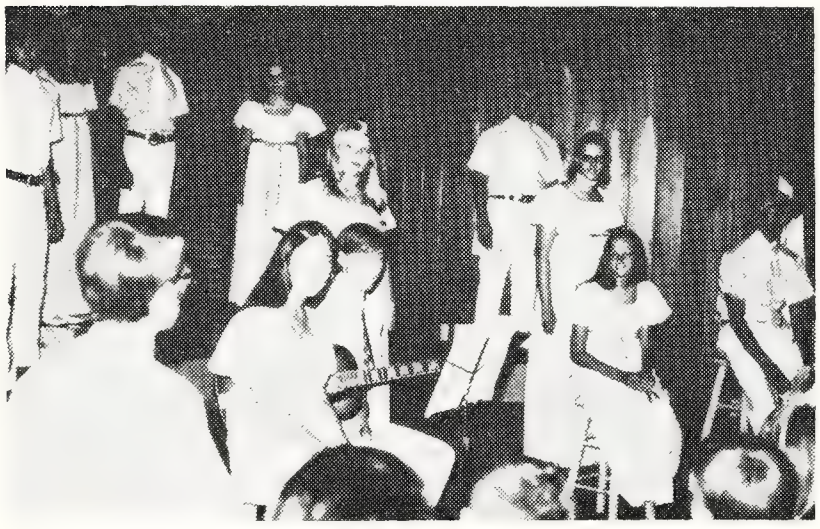
Could the power of sacrifice as it was mentioned in the article referred to be the factor that could change the percentages in the statistics to add up to figures much more presentable? (G.S.)



TUCSON BYC PRESENTS MUSICAL WORKS WITH CRUSADERS

THE SENIOR HI BYC of Tucson, Arizona, decided that we would let our Brethren friends know about our activities.

We brought in the New Year with a party! The Jr. and Sr. Hi played games and records in one of the Sunday School rooms while the adults played games in another room. At midnite we joined the adults for devotions.



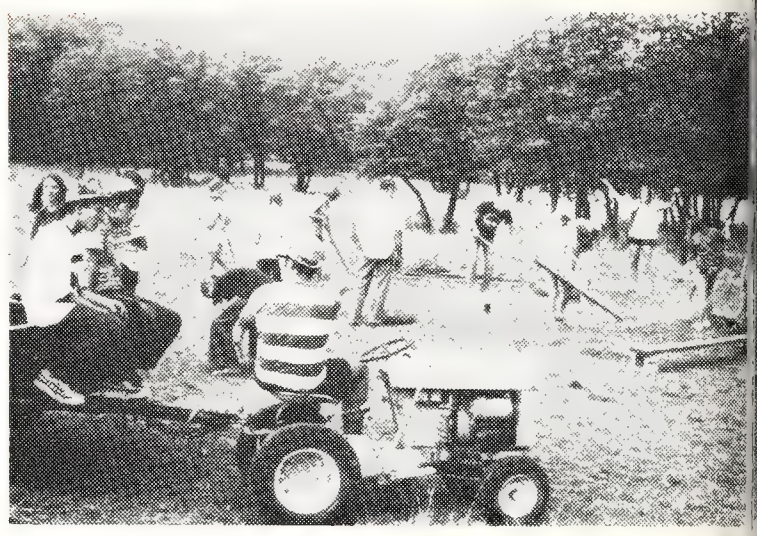
Here the Tucson BYC presents the folk musical PURPOSE.

In March our Sr. Hi BYC started work on "Purpose," a Christian Folk Musical. March was also the month we fixed up our Sunday School/Youth room. We painted the altar, the girls made drapes, and we put up posters. This was a great improvement to our room.

In April we planned and presented an Easter rise Service at church. There were 56 in attenda After the service we had a pancake breakfast. Senior Hi BYC hosted the District Youth Confer also. Twenty-four youth stayed at the church. The th of the Conference was "Love in Action." Sam Baile visiting layman, spoke to us on spiritual growth witnessing. As for fun during District Conference went swimming, ate at a pizza place, and played vo ball and football.

May was a month for us to work on our musical gram, "Purpose."

Our BYC leaders, Stan and Judy Gentle, hoste youth banquet in June. The theme was "Over the F bow" and the decorations were in keeping with theme. A chicken dinner was served. Three gradua Charlotte Brown, Nancy Janzen, and Patty Sundt were recognized and presented with Bible dictiona One of our graduates had a swimming party for youth at her home after commencement exercise June 8. Nine of the Senior Hi Youth helped in I School. In the evenings the Summer Crusaders he Bible School for us and about 17 attended e evening.



Tucson youth participate in Work Camp Arizona Brethren Camp in July.

With July came camp. We had four days of camp and six days of regular camp. Sixteen Senior Junior Hi Youths helped with work camp, and 34 at ed regular camp. For work camp we cleaned up kitchen (which hadn't been used for a year!), cle up the grounds, and built a type of bridge over a " out" in the road. At night there was a campfire singing and games.

During regular camp, classes were held in the a noons and recreation in the mornings. In the eve campfires were held. After these 10 days of camp e one went away with the true feeling of the Lord friendship.

This year we are happy to send two delegate National Conference. In past years only one of youth was able to go. Next year our goal is for a us to be able to attend National Conference.

—Nancy Janzen, secretary

VINCO SR. — NEW APPROACH TO YOUTH SUNDAY

UR annual youth banquet, to honor our graduates, was held May 19 in the beautifully decorated owship Hall with our Junior High, Senior High and ege age youth. The theme was "Happiness is ___." r a delicious meal and a fun time, a program was n by our guests from Campus Crusade.

n Youth Sunday the youth took over the entire day School hour by leading in the departments as erintendents, secretaries, song leaders, and pianists. n each class was taught by a youth in the presence he regular teacher.

or the morning service the youth choir sang and rs assisted in Scripture reading, prayer and ering.

The Brethren youth public service wes held in the evening using the same theme "Happiness is ___." Each group participated in songs, testimonies and messages. The speakers were Robert Folckemer, Bernice Parks and Stephen Cole.

One Sunday night after the evening service a "rap session" was held in the Fellowship Hall. A fine atmosphere was present as forty-nine sat around small folding tables and candle light enjoying potato chips, pretzels and punch. Questions were answered by our evangelist Bud Hamel. The most popular question was what he thought of boys and long hair.

We feel we have had a profitable year in the Lord.

—Vinco Sr. BYC





During a recent "rap session" at Vinco, Rev. "Bud" Hamel fielded questions from the 49 th present.

VINCO JR.

HE Jr. BYC was richly blest this past year. It consisted of 21 members ranging in ages 8 through 10. y worked very hard and were very consistent. We ssed giving personal testimony and the children d this; every time this was asked, we were never appointed. Now the children give their testimony e willingly in evening services. Their project to e money this past year was making centerpieces out oam egg cartons and nylon net and placing them crystal goblets. This project brough in $70. In ember the children were told to do jobs at home they don't usually do to earn money to purchase small articles to be placed in our missionary box. Most of the children earned enough to buy two gifts apiece.

Children in this age group are such a pleasure to work with as they are eager to do everything. Sometimes the advisors had a hard time keeping up with them, and everything they did they did with great enthusiam.

We look forward to another year this fall.

—Jr. BYC Advisors
Mrs. Fern Yarnick
Mrs. Sally Ann Goldie
Mrs. Peggy Rodgers

NEWS FROM WATERLOO SR. BYC

THE Waterloo Sr. BYC has been quite active this year. We held our public service on Youth Sunday with the message given by Wayne Grumbling. Other youth participated in readings, the Scripture and song. We have also had a skating party and two bowling parties followed by fellowship at the church. One of our fellowships was a jello-in where four teams raced to finish a hemisphere of jello three inches thick and about twelve inches wide topped with whipped cream. To do this we put our hands behind us, leaned over the table the jel'o was on, and began eating. It was very messy, but we had a lot of fun. We have also had people at church camp in Illinois, gone caroling to elderly people and shut-ins, and are sending money to Randy and Karen Best at the Riverside School.

For money making projects we served an Easter breakfast, and we had a bazaar along with a supper of sloppy joes and potato chips.

We sent six delegates to Central District Conference at Lanark, Illinois on July 21 and 22. Three of our delegates were elected to District Offices. They are: Wayne Grumbling—Vice President; Janet Lamb—Corresponding Secretary; and Bill Shafer—Assistant Treasurer.

Other recent activities we have taken part in are filling pill bottles for nearby nursing homes with Scripture verses, conducting a Sunday afternoon service at a nursing home with Janis McChesney giving the meditation, and leading a Sunday morning service for campers in a Cedar Falls park.

We plan to have a walk-a-thon as a project in the future, and on sending six people to National Conference.

—Janet Lamb, Secretary

WARSAW BYC ACTIVITIES

THE Warsaw BYC has come to the end of another rewarding year. We have all been kept busy with projects this year.

Our most recent project was a rummage sale. This was our second sale this year. We made over $250, and we all enjoyed earning it.

We also had a cookout at the Flowing Well in North Webster, and afterward played a game of miniture golf.

Many youth are also helping with the Summer Crusader "Operation Penetration" program here in Warsaw, and the "Show Me Jesus" program.

—Officers of the
Warsaw BYC



NEWS FROM ASHLAND COLLEGE

SHLAND, Ohio, Aug. 3—Four Ashland College uates, Michael L. Climaco, Richard S. Lynch, John arter and Dennis Bogosian, have been chosen for usion in the 1972 edition of the Outstanding Young of America, according to Thomas Warner, director he annual fund and alumni affairs at Ashland ege.

imaco, 1969, who is a Cleveland councilman from d 5, has just been graduated from John Marshall School. Lynch, 1970, is affiliated with the Junior mber of Commerce in Cleveland; McCarter, 1966, ith Standard Oil of Ohio in Mansfield; Bogosian, , is purchasing agency for J. C. Penney with headters in New York City.

ominated by the AC alumni association earlier this , the men were chosen for the annual awards me in recognition of their professional and comity leadership Warner said today.

onsored by leading men's civic and service organons, Outstanding Young Men of America honors between the ages of 21 and 35 whose demonstrated llence has marked them for future leadership in nation.

hese young men," according to Doug Blankenship, rman of the board of advisors, Outstanding Young of America, "are truly outstanding because they distinguished themselves in one or more aspects ommunity and professional life."

ominations for the awards volume are submitted year by civic organizations, Jaycee chapters, colalumni associations and military commandants.

complimenting those in the awards volume, U.S. Adlai Stevenson III (D-Ill.) has said that for all diversity, the Outstanding Young Men of America "in common—and in abundance—that quality of energy. They are activists. Though they are young, have already made their imprint—in their neighoods and in the nation."

e 1972 edition, scheduled for publication in Novem- will include a special introductory message by the orable James Hodgson, U.S. Secretary of Labor.

SHLAND, Ohio, NOON, Aug. 4—Dr. Glenn L. Clay- president of Ashland College, talked about the need lear thinking, sound judgment and logical answers very phase of American life in his address at summer mencement exercises held August 4, 1972 in the rs Convocation Center.

e told the 61 summer graduates at Ashland College, families and guests that the unbeaten track and less traveled road may lead to trouble and will not opular. He emphasized that it is the only way to the needed answers to the problems of our society.

resident Clayton said, "Summer graduates are ial to me for I know the route they have come by rt-time study while holding a job, full-time support family, mother keeping the household together, ing children, still keeping at it. It is a tale filled long hours, hard work, very little play, dogged rmination. I know them well for I traveled the same road for two of my own college degrees. It is difficult, demanding, often discouraging, frequently loses friends and sometimes even threatens happy homes.

"Now that the long-sought objective is reached, some of you may choose to follow the popular choice and expect to enjoy friends, have fewer worries, and collect pay envelopes. Perhaps this is what you want—to get lost in the crowd—to be a good joe—not to rock the boat—to stay on the beaten path. If so, that kind of choice is open to you today.

"On the other hand, if that is what you wanted, why would you have gone to all the trouble of getting here today? Except for the improved job qualification the beaten path objective could have been more easily obtained by following other alternatives open to you."

Dr. Clayton noted he concluded the graduates desired more than that since they have already had the idea of self-determination and the search for uniqueness on their own part.

He pointed out that there is confusion in religion, economy, family and environmental understanding, law and government. He enlarged on each phase of confusion which he said is on all sides of us.

He explained that there is confusion in religion where faith in God is shattered by efforts to remake God's absolute nature and substitute an unstable humanity in the very place where religion has its raison d'etre.

Confusion exists in the economy where socialism and populism become so entwined with the principles of free enterprise that issues of welfare seem means to desired ends rather than as rightful objectives in a perspective of freedom to earn a living according to President Clayton.

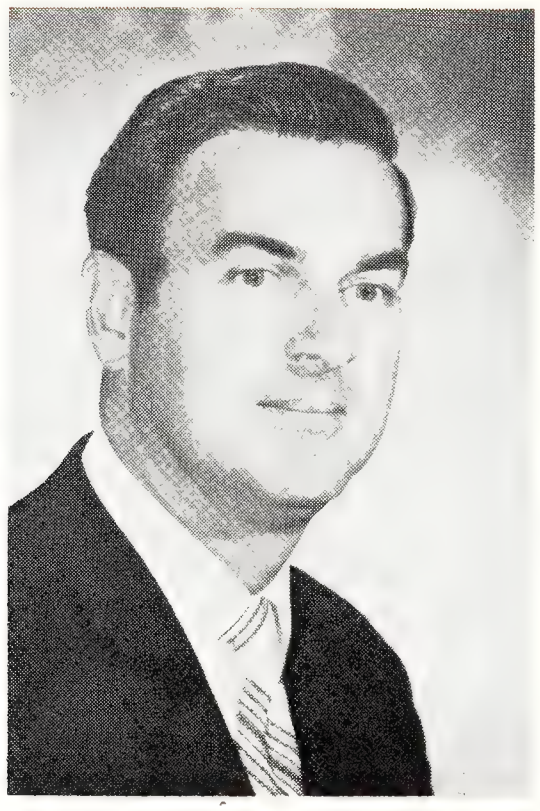
"There is confusion in the family and environmental understanding where the vague concepts of a social contract and nihilistic ideas of 'doing one's own thing' seem to challenge the lofty and time-tested truths of marital love and familial integrity, the beauty of sex and the wise use of and conservation of God's creation itself," he said.

Finally he noted the confusion in law and government where respect for order and honest efforts at proper reform are buried in verbiage which seems to elevate the criminal and civil outrage to positions preferred to those of right and justice.

In conclusion, he said, "Somewhere among the thousands of college graduates, perhaps someone in this room today, somewhere there exists the man or woman who will lead out to find these answers. I am confident that this is true and it is my earnest prayer and hope that you will not fail to accept this responsibility."

Arthur B. Gorsuch, dean of special studies at AC, presented the degree candidates to President Clayton who conferred the baccalaureate degrees. Dr. Y. David Kim, associate professor of religion, gave the invocation and benediction.

A SPIRITUAL REVOLUTION



The Moderator's Address of the eighty-fourth General Conference of The Brethren Church held August 15-20, 1972 at Ashland, Ohio delivered by Elder Donald Rowser, Pastor of the New Lebanon Brethren Church, New Lebanon, Ohio.

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost . . . (ACTS 2:1-4a).

THUS reads the account of the first great Spiritual Revolution as the Holy Spirit came in answer to the promise Jesus gave to His disciples. This great Spiritual Revolution literally forced the early Christians to go out and share their faith and many thousands of people came to know Christ as a result.

Several years ago from this platform Clate Risley, known then as "Mr. Sunday School" said, "The church has had her **reforms** and the church has had her **revivals:** but today the church needs a **revolution**."

We know that a lot of the ills of the world and our own country could be healed if the church of Jesus Christ all over the world would have a revolution. It would create such an impact on all of our lives that change would come. Now a revolution is a total or radical change. In our world we have seen political revolutions, industrial revolutions, an atomic revolution, a space revolution—now the world needs **a spiritual revolution!** Amen?

A brief look at the world in which we live will tell us that we live in the most revolutionary period of man's history. There is strife on the college and university campuses. There is racial strife, corruption in government, dishonesty in business and labor, and the new morality has brought a host of problems upon us. Today there are over five million alcoholics in the United States. Over half the hospital beds in our country are filled with the

tally ill. There are over four million anted children. One out of five tions ends in death. Suicide is the ber one killer of teenagers. These just a few of the symptoms of a society. A society that is surely led for doom unless God intervenes. are we going to carry out the ne of "Key '73," "Calling Our tinent to Christ" without a spiritual lution?

ag Hamorskjold, former secretary eral of the United Nations, shortly re he was killed while on a peace sion to the Belgian Congo, said, "I no hope for world peace. We have so hard and failed so miserably. ss the world has a spiritual rebirth in the next few years civilization oomed."[1] A spiritual revolution is ed which can be found only in s Christ the Son of God. Amen?

ne late Sir Winston Churchill, before leath, looked at the world situation said, "This generation has placed world on trial for its life, and may live to see the end of civilization e know it."[2] A spiritual revolution eeded if we are to put off inevitable ruction. Amen?

his book, **Don't Sleep Through the olution,** Paul S. Rees, that great ionary statesman said, "The Revonary War was on and Rip Van kle slept it out. 'Incredible,' you Not exactly. Not if you will look nd you and see how many citizens e are who are strolling like sleepers through the crashing, bashing, ng times in which we are living."[3] average Christian is doing exactly same thing today—sound asleep in comfortable pew while the revolurages on all fronts around him, in church and in the world. We have otten that our Christianity is a lutionary — and revolutionizing — It was said of the Christians in early church — "These that have ed the world upside down are come r also" (Acts 17:6). Is it possible us to have that same spiritual revonary character today? Or do we er our revolution in safe and preble forms? We need a spiritual lution if we are going to be ling Our Continent to Christ" in

is time for Christians to wake up! commission for a spiritual revotn has already been given us by Lord. The Holy Spirit has been n to us in order that the commis- may be carried out. Wake up hren, for we have the **manpower,** the **means,** the **message** and a **Mighty God** to get the work done in this generation. We can have a spiritual revolution **now**! We can work together in Calling Our Continent to Christ. It may be now or never for the church. Amen?

I. The Manpower

Let us look first of all at the **manpower** available. Many Christians have never directly won another soul to the Lord Jesus Christ. I'm not questioning the influence that Christians may have over those who come to Christ, but I'm thinking of the work whereby a Christian leads another person to a saving knowledge of Christ and that person receives Jesus as Lord and Savior. We have come to the place in Christianity when our good influence is not enough; we must present the claims of Christ in a way in which others will respond to Him.

Dr. Bill Bright, head of Campus Crusade for Christ, says, "We are told that it takes over a thousand laymen and six pastors to introduce just one person to Christ in a year! Obviously there is something wrong."[4]

Looking over our statistical report for this year indicates that we have the manpower. But are we doing the best job we can for Christ with the manpower that we have? I believe that we will all admit that we are not. What is the greatest experience in life anyway? As Christians we will all agree that to know Christ as my Lord and Saviour is the greatest experience in life. But to many Christians, when this happens to them, they think their work is done. To them we would ask a similar question. What is the most important thing you can do to help another person? The simple and only answer is to help him know Jesus Christ as Lord and Saviour. How sad it is that so few Christians are sharing this great faith with others. We urgently need more men and women with a sense of mission so that an atmosphere can be created wherein the Holy Spirit of God can bring about a spiritual revolution so desperately needed in our generation.

If we keep putting this great work off it will not become easier. Every second that ticks finds three babies born into our world. This makes a total of 259,200 babies born every day. So the work grows, it doesn't diminish. We are also told that at the end of each day, fewer people are dying. So that at the year's end we have added to the human race 50 million people or the

equivalent of an Italy.

The primary calling of the church is to be a witness to Christ; a witness is one who declares or demonstrates. The Apostle Peter had something to say about this in his first letter: ". . . You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Peter 2:9 RSV). Concerning this verse, Ray Stedman in his book, **Body Life, says,** "Notice the structure, 'You are . . . that you may.' That is the primary task of the Christian. He is indwelt by Jesus Christ so that he may demonstrate the life and character of the one who lives within. The responsibility to fulfill this calling of the church belongs to every true Christian. All are called, all are indwelt by the Holy Spirit, all are expected to fulfill their calling in the midst of the world. That is the clear note the Apostle sounds throughout the whole Ephesian letter. The expression of the church's witness may sometimes be corporate, but the responsibility to do so is always individual."[5] For too long, the Christians in the local church, God's manpower, have made excuses letting the work of evangelism to the pastors and a few visionaries in the church. It's time that all the manpower in each local church finds the particular work that they can do best in winning the lost for Christ.

Nicholos Murray Butler, former president of Columbia University said, "I divide the world into three classes —the few who make things happen; the many who watch things happen; and the overwhelming majority who have no idea of what has happened."[6] Which category are you in concerning our work for Jesus Christ? Are you making things happen or are you watching things happen, or are you unaware that something is happening?

Nechayev, a Marxist of the last century, who died in prison for his role in the assassination of Czar Alexander II, said, "The revolutionary man is a consecrated man. He has neither his own interest nor concerns nor feelings, no attachments nor property, not even a name. All of him is absorbed in the single exclusive interest, in the one thought, in the one passion—revolution."[7] That quality of dedication was not original with the Marxist or the communists of today—Jesus Christ Himself said: ". . . If any one desires to be My disciple, let him deny himself —that is, disregard, lose sight of and forget himself and his own interests— and take up his cross and follow Me (. . . conform wholly to My example in living and if need be in dying also)" (Matthew 16:24 ANT). But the manpower asks—How far ought we to go on Christ's behalf? My guess is that we haven't gone far enough.

No, the manpower is not the problem, the problem is to get the manpower motivated, trained, inspired and challenged for this great spiritual revolution that we are now in.

We had the privilege of attending "Explo '72" which was one of the most exciting gatherings for Christ that I have ever witnessed. As we gathered in the great Cotton Bowl, 80,000 strong, there was a spirit of "oneness" that I have never felt before. People from 75 countries all gathered because of what Jesus Christ means to them. This was a visible demonstration to me that we have plenty of manpower available for the work Christ has called us to do in Calling our Continent to Christ.

II. The Means

We not only have the manpower but we also have the means so that the evangelization of the world could take place in this generation. We are living in a time of unpresendented wealth. There is more money than ever before. If we would enter this spiritual revolution we will want to use our wealth to evangelize the world.

Dr. Bill Bright said, "The world is waiting to be reached, the world is waiting to hear the good news of God's love and God's forgiveness, and too many Christians are weighted down with material things. There is nothing wrong with money, and there is nothing wrong with the ability to make money. I thank God for successful businessmen who know how to make it and who know how to invest it for His Kingdom. How sad it is when men who claim to be followers of Christ hoard that which God has given them and do not allow Him to use their treasures as well as their time and talents."

Dr. Bright continues by saying, "Let us not forget that our treasures always become the depositories of our affections. How foolish to love the world and the things that are in it when some day it shall pass away. But if we do the will of God, we shall abide forever, and our lives will be greatly blessed and enriched in this life."[8]

While on our way to "Explo '72" we passed, on the free ways, many trailers, campers, boats and other vehicles

suggest that man is pleasure seek-
As we observed many of these in
sing, I wondered how many of these
cles really belonged to God. How
ıy Christians have purchased such
cles and yet still do not tithe their
ings. In a sense they are buying
e with the Lord's tithe. I am not
king out against the use of trailers,
I am saying that a person ought
e tithing and giving his offering
then these other things should be
chased with the rest of our wages.
sus gave us explicit instructions
we are to—"Seek first the King-
of God, and his righteousness; and
these things shall be added unto
" (Matthew 6:33). It therefore is
prerogative of every Christian to
first the Kingdom which involves
giving to God.
sus also gave us these words earlier
ıat same chapter of Matthew: "Lay
up for yourselves treasures upon
h, where moth and rust doth cor-
, and where thieves break through
steal:
But lay up for yourselves treasures
eaven, where neither moth nor rust
corrupt, and where thieves do not
k through nor steal:
or where your treasure is, there will
heart be also" (Matthew 6:19-21).
ıose last words of our Lord bring
emnation upon many Christians.
n we are concerned so about the
forts and pleasures of this life that
ıse all for them and forget to lay
reasures in heaven.
is going to take more money to
gelize the world. Where will it
e from? Obviously the Christian
realizes that life is very short at
and that the only treasure we
is what we send up before us;
will multiply it and send it out
he advancement of His Kingdom—
ughout the world.

III. **The Message**

e not only have manpower and
ns but we also have a message, the
test message in the world! We are
ıdy in the midst of a spiritual
lution and the reason for this is
use our message is revolutionary.
ation by faith, not works, is revo-
nary. Every major religion of the
d, except Christianity, teaches that
must seek to find God and earn
salvation by good deeds. Our Lord
emphasized good works, but never
ı means to salvation. The Bible
es us that good works are pro-
d in and through us by the Holy
it **after** man believes.

Can you think of anyone predicting accurately his own death and resurrection? This is what Jesus Christ has done. He said: "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day" (Luke 9:22).

Have any of the other founders of the world's living religions made such a prediction as this? **No!**

This death and resurrection of Jesus Christ was also the message of the revolutionary New Testament church. It is still a revolutionary message today because it is a fact of history.

Not only were Christ's death and resurrection revolutionary, but so was the reason for which they occurred. Jesus Christ was the only man in all history who was born to die. By His death on the cross for our sins, He willingly took upon Himself the death that each individual person deserves because of sin. We become Christians by believing that Jesus died for us—by receiving Him personally as our Lord and Saviour.

Just before Jesus ascended into heaven, He gave to His followers the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19, 20).

Beginning at Jerusalem, the early Christians took His message to the ends of the then-known world, so that before many years had passed, even the enemies of the church declared, ". . . These that have turned the world upside down are come hither also" (Acts 17:6b). Like produces like, and history's greatest revolutionary, Jesus Christ, has produced some of the most revolutionary men of all times. He started the greatest revolution of all time, the changing of the lives of men. It is the legacy of every Christian to carry on this great message to our world.

Kenneth Scott Latourette, director of the department of religion in Yale's graduate school, said: "Measured by its fruits in the human race, that short life has been the most influential ever lived on this planet. As we have been at pains to point out, the impress of that Life, far from fading with the passing centuries, has deepened. Through Him millions of individuals have been transformed and have begun

to live the kind of life which He exemplified. Gauged by the consequences which have followed, the birth, life, death and resurrection of Jesus have been the most important events in the history of man. Measured by His influence, Jesus is central in the human story."[9]

The world is waiting to hear this great message that God has entrusted to every Christian. Will we keep the message to ourselves or will we share it with the world? The theme song for "Explo '72" was "Changed Lives Change the World." The message of that song is very simple, if our lives have been changed by Christ, then we are going to change the world. There will be a spiritual revolution in our generation. If, however, our lives have not been changed, then we are not going to do much to change the world.

IV. **A Mighty God**

We have the manpower, the means, the message, and finally, a Mighty God. A group of people approached Christ and asked, ". . . What shall we do, that we might work the works of God." Jesus replied, ". . . This is the work of God, that ye believe on Him whom He hath sent. Unless you believe that I am who I am, you will die in your sins." (John 6:28, 29). The mighty power of God has been revealed to all mankind through His Son the Lord Jesus Christ.

God said to Jeremiah, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jeremiah 33:3). Great and mighty things have been accomplished by our Mighty God in the persons of the Father, Son, and Holy Ghost. Jesus, the Son, who has commissioned us to go into all the world and preach the gospel and make disciples of all the nations has also said, "All power is given unto me in heaven and in earth; . . . lo, I am with you always" (Matthew 28:18, 20). He also said, "If you shall ask anything in my name, I will do it" (John 14:14). Instead of going fruitlessly and aimlessly on our way as Christians why don't we call on the Mighty Power of God, believing Him for the supernatural, that His work may be carried on? Let's not be satisfied with what we can accomplish through our own intellect and eloquence and organizational ability. Instead, let's call upon the Mighty Power of God and expect results as we work together in Calling Our Continent to Christ.

On the Day of Pentecost, fifty days after the resurrection of our Lord, there came a demonstration of this mighty Power of God which was so great it has never yet been measured. This Power shook not only buildings, but empires. It turned the world upside down, changing the course of history and transforming lives. This same Almighty, Omnipotent Power, the Power of the Holy Spirit of God, is available to us today. Think of it! Yet how many Christians appropriate His power in their lives?

Bob Dylan, American folk song writer from Minnesota wrote "Something's Blowin' In the Wind." And it might be added that in some places it is "blowin' " so hard that you are reminded of the character in the play **Green Pastures** who shouted, "Everything that's nailed down is comin' loose!"[10]

Our own Dr. Albert Ronk has often spoken of the "stirring in the mulberry trees." If we as Christians are not aware of this then there is something wrong. Where shall we start in this great task of Calling Our Continent to Christ and changing the world? The New Testament has little to say about Christian involvement in politics or substandard housing or civil rights or labor-capital squabbles. Not that Christians shouldn't be concerned about these things. But the New Testament says little about these things because God knows that the only way to help in these problems is to introduce a new dynamic into human life, the dynamic of the life of Jesus Christ. This is what men need today. The correction of evil will inevitably follow the introduction of His life. We must start here, for this is the calling to which we have been called.

But Praise God, we are not alone in this! The power of the Holy Spirit is loose again in the world. Lives are being changed, the church is being reborn and renewed. Robert A. Raines in his book, **New Life In the Church** says, "A new Pentecost as of the days of the early church is at hand. So our privilege and obligation is not to start a revival; rather, to watch for the tide rolling in, to catch it, to seek to ride with it, and to make new channels for these rivers of grace. We are to be instruments for the Holy Spirit who is awaking us and breathing His power into our sleeping churches. Quite specifically, it is the job of Christian laymen and ministers to create the conditions for conversions within the life of the local church. It is God who converts lives; it is we who are called to create the conditions of

ersion."[11]
'e have the **manpower,** the **means, message,** and a **Mighty God** to Call Continent to Christ. It will take efforts of both pastor and people king together with the Holy Spirit ring about the spiritual revolution.
Stedman in his book, **Body Life** , "When the ministry was left to professionals there was nothing left the people to do other than come to rch and listen. They were told that as their responsibility to bring the ld into the church building to hear pastor preach the Gospel. Soon istianity became nothing but a tator sport, very much akin to the nition of football—22 men down on field, desperately in need of rest, 20 thousand in the grandstands, perately in need of exercise! This iblical distortion has placed pastors er an unbearable burden. They have ved completely unequal to the task vangelizing the world, counseling distressed and brokenhearted, min- ring to the poor and needy, relieving ppressed and afflicted, expounding Scriptures, and challenging the en- ched forces of evil in an increasing- larkened world. They were never nt to do it. To even attempt it is nd up frustrated, exhausted, and tionally drained."
e continues by saying, "Nothing is e desperately needed than to return he dynamic of the early church. ors, particularly, must restore to people the ministry which was n from them with the best of ations.
't is the entire body of believers who t attempt the work of the ministry, pped and guided by gifted men who able to expound and apply the ptures with such wisdom that even least believer discovers and begins xercise the gift or gifts the Holy it has given him. The whole body stirs with resurrection power. lness and power again become the emarks of the church of Jesus st."[12]
ut time is urgent. Jesus felt it, "I t work the work of him that sent while it is day: the night cometh, n no man can work" (John 9:4). neer missionary Robert Moffatt felt so strongly that he said, "We shall e all eternity in which to celebrate victories, but we have only one 't hour before the sunset in which in them."[13]
feel that 1973 is going to be a great for evangelism in all our churches. But it will only happen if plans are made now. "Key '73" will be an all out effort for Christians to reach Canada and the U.S.A. for Jesus Christ. This is one of the greatest efforts ever to be accomplished by Christians in this century. Are you going to sit back and watch it happen or get into the battle and make it happen?

Dr. E. M. Blaiklock, Professor of Classics at Aukland University in New Zealand, has said, "Of all the centuries, the twentieth is most like the first. Once again, Christians are a small minority in the midst of a despairing and pagan world, and they are confronted on every side with volence, hostility, ignorance, widespread immorality, and existential despair. We are thus thrust back into the very climate of the first century where the events and triumphs of the Book of Acts occurred."[14]

The world is in need of a Spiritual Revolution! This revolution can be a reality in our generation if we remember that we have the manpower —let's train, motivate and challenge it. We have the means—let's give to Christ more than ever before of our money. We have the message—and it's the greatest message the world has ever heard. We have a Mighty God who is going to empower us by His Spirit and set us on fire for Him and His church.

In view of these things I make the following recommendations:

Recommendation I

With "Key '73" and its theme, Calling Our Continent to Christ, being a part of the program in evangelism for next year, I challenge every congregation to stop talking about evangelism and get out and do it!

Through the years the Evangelism Committee has given us helpful information on the importance and work of evangelism in the church for which we commend them. Now, more than ever before, there is a new thrust in evangelism throughout the world.

I recommend that each local church participate in a Lay Evangelism Training Program, either by **L**ay **I**nstitute **F**or **E**vangelism sponsored by Campus Crusade or training from Dr. James Kennedy at Coral Ridge Presbyterian Church, Ft. Lauderdale, Florida, or any other training program; that each local church help sponsor a Lay Institute in their community, or go together with other Brethren churches in a given area, and if possible, a **LIFE** Institute be worked into the General Conference

Program for next year or as soon as feasible.

Recommendation II

Every denomination ought to have its own church magazine. We are thankful for our own **Brethren Evangelist.** It is a great means of communicating inspiration, news, and ideas throughout the brotherhood. The only problem is that it reaches so few homes. The Brethren Publishing Company has kept the price of the magazine as low as possible so that all may subscribe to it. In fact, the cost has been the same since 1960. All of us know that the cost of paper, ink and labor has increased in this period of time. For several years the Publishing Company has been crying out for help and the church sits back hardly listening. The deficit for the **Evangelist** has been covered these past years by the profits received from the bookstore which should be going for other improvements. Besides this, increased postal rates will undoubtedly add to the cost of the magazine.

I therefore recommend that each local church **provide** the **Brethren Evangelist** for all of its family units making each church a 100% church: the cost to be included in the annual budget of each church. (If you don't have an annual budget, then you ought to, because you are not really reaching your financial potential for Christ without one.)

This recommendation will do two things. It will omit the annual subscription campaign in each local church and secondly it will help the **Brethren Evangelist** pay for itself.

Most civic organizations provide the club magazine for all of its constituency. Why can't the church do the same?

Let's give the Brethren Publishing Company a vote of confidence by answering its call for help.

Recommendation III

All of us are concerned about Ashland College and Seminary, if not, we should be. Many here today received their training on this campus. All of us enjoy coming here to General Conference to use the beautiful facilities that have been provided. We affirm our belief in Asland College and Seminary and the great work it is doing for young people. Recent social trends, however, tend to hamper the educational atmosphere on the campus.

I would, therefore, recommend, that the College trustees and the Student Life Policy Council hold the line as far as 3.2 beer is concerned on the campus. And that they stand firm on the principles for which Ashland College was founded and that they do not allow an open dorm policy and use of strong alcoholic beverages on the campus.

I would also recommend that the local churches pray for the College and Seminary regularly and that each local church give or raise their gifts for Ashland College and Seminary substantially beginning this year. Our prayers and increased giving can be the means of reversing current trends. Ashland College is not owned by the Brethren Church—it is a church related college. Support must come from other means than the church. If there is total support from the churches then there could be total control by the church. If we continue to withhold our support from the College and Seminary we are at the same time limiting our Christian influence on the campus.

Recommendation IV

I praise God for the Holy Spirit whom Jesus Christ promised to send unto us. I am thankful that there is a growing awareness of His increased work among us. The Brethren Church under His direction is coming alive; without Him we could not exist.

According to I Corinthians, chapter 12, the Holy Spirit has given different gifts to each individual Christian. There are different gifts, but the same Spirit. Paul does not say that all of us should have the same gifts.

I, therefore, recommend that each individual seek to ascertain and develop his own gifts as the Holy Spirit fills and directs and that these gifts be used for the honor and glory of God.

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ECAUSE YOU MAY HAVE WONDERED . . .

Not long ago a Brethren pastor inquired (on behalf of one of his members) about the possibility of assembling health or clothing or food "kits" and shipping them through the World Relief Commission. I referred this inquiry to Dr. Everett Graffam and this is a copy of his reply. Perhaps this information will be helpful to others.

Pastor Phil Lersch, Chairman
Brethren World Relief Committee

July 7, 1972

Dear Brother:

Greetings in Jesus' name. Our mutual friend, Phil Lersch, dropped me a note regarding your inquiry about a project or projects something like the World Vision kits.

World Relief Commission is not involved in this kind of project now. We were for years doing all these different things, and we learned from sad but practical experience that the basic needs of the people in refugee camps and areas where we help are not the best nor economically served by this kind of a project. In some areas, it is almost a novelty except for the food kit.

This has some value, but not much. The reason is: the things provided in kits of this kind are neither native nor helpful to their normal diet. World Relief Commission provides to the refugees in a way which we feel is the best stewardship for the Lord's glory and the good of the people served.

It takes money to buy these things, to assemble them as kits, and to ship them. Many of them are lost either through stealing or poor shipments. When they arrive in the quantities in which they usually come, it is necessary to sort of favor certain groups because there is never enough to cover the massive requirements.

As an illustration, at this moment World Relief Commission through its Vietnamese Evangelical counterpart in Vietnam is caring for over 80,000 refugees immediately in back of our Children's Hospital. It would be impossible for any group or agency to provide 100,000 kits, so then you have some favored by being given the kit and others who feel badly because they weren't.

A report that has just come from our program in one area in Vietnam indicates the wise utilization of funds provides the bread, rice, and other items that are native and national to the people. These items are available from nearby, uneffected areas of the country. To this end, World Relief Commission gave up its kit preparation and shipping programs a long time ago and finds that the dollars spent provide across the board the things that are needed that are helpful and appreciated by the victims of war, disaster, illiteracy, and poverty.

I hope this information is helpful to you. If you have other questions, feel perfectly free to let me know. In the meantime, thanks for caring enough to care.

With kindest regards.
Yours in the JOY of His service,
Everett S. Graffam
Executive Vice President
World Relief Commission

MISSIONARY NEWS

TEN DOLLAR CLUB SPOTLIGHTS NEWARK



Newark Brethren Church

The TEN DOLLAR CLUB has issued call number 32 covering the period July 1st to December 31, 1972. All members of the club have received information about the Newark, Ohio Brethren Church which is the recipient of this current call.

We are grateful for the members of the TEN DOLLAR CLUB and for their interest in starting new Brethren Churches in the United States as well as their loyalty in supporting second calls for these churches.

If you are not a member of the Club and would like to become a part of this elite group, write to the TEN DOLLAR CLUB, 530 College Avenue, Ashland, C 44805, asking for more information or expressing y desire to become a member and enclosing a check at least Ten Dollars for call number 32. As a mem you will receive the information about each church it becomes a recipient of a call. Calls are issued more than twice each year, asking you to respond w at least ten dollars to each call.

Club members have been a great help in extend the church in the United States. Why don't you beco a part?

DO YOU KNOW SOMEONE IN FORT WAYNE?

Rev. Paul D. Tinkel has been called as pastor of the Crestwood Brethren Church in Fort Wayne. He will be supported jointly by the Crestwood church, the Indiana District Mission Board, and the Missionary Board of the Brethren Church. Below is a letter which Rev. Tinkel sent to the Indiana Churches. We would call all of the Brethren to prayer support for this mission ministry.



Rev. Paul D. Tinkel



Crestwood Brethren Church in Fort Wayne, Indiana

"Time is drawing near for our arrival as a Mission Pastor at the Crestwood Brethren Church at Fort Wayne. We view the potential as being one of the greatest in a new mission church. At present, we will have only a family or two to work with and about ten boys and girls for a Sunday School program. Thus, you can see a vital need for adults to help in a leadership-teaching program.

We are located in an area where there are many children. The newly purchased parsonage is located just east across Highway 1 and 427 in Concordia Gardens, where there are many children and No churches. In the Crestwood addition, there are two churches, a Lutheran and a small Baptist church. Again, we feel that there is a real potential for growth in these areas.

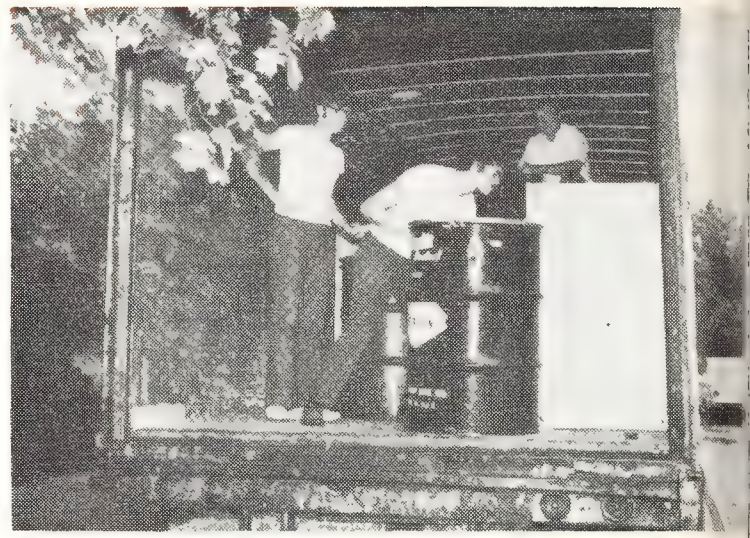
"Within the past few years, many people have moved into the Fort Wayne area and some of these are Brethren. I am asking that you please survey your congregation to find the names and addresses of these families who we can contact to see if there is interest in our new work in Fort Wayne. Any help you can give will be appreciated. Please contact me at 2403 Otsego Drive, Fort Wayne 46825.

Above all else, we ask that your congregation remember us in special prayer, that we will be willing to totally let the Holy Spirit guide and work through and for us. This is the Lord's work and it can only be built with His divine help! Visit us if you are in the Fort Wayne area, in Worship at 1630 Cinnamon Road on Sunday mornings, or any time call us to just visit and see a new mission church. WE DO WANT VISITORS! We also pray that your church will continue to support both the National Mission Board and our Indiana District Mission Board who are jointly making this new ministry possible. Pray that others will join with their support."

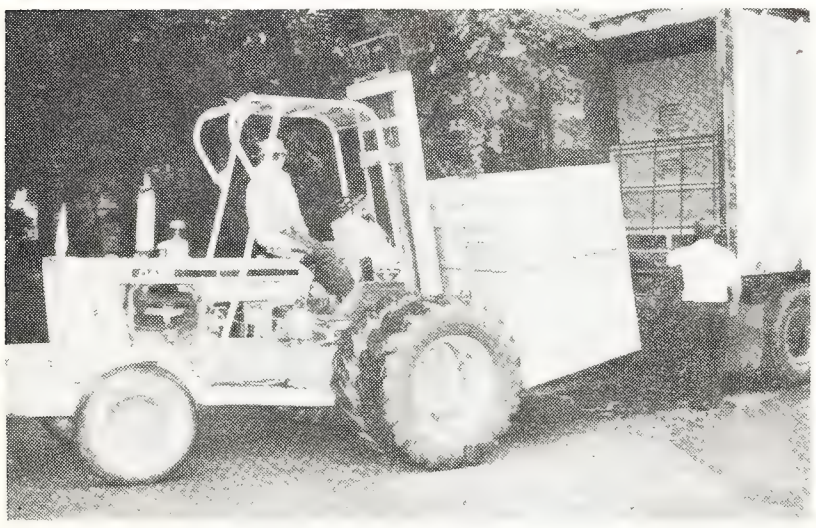
MANY THANKS

By the time you read this, the crates and barrels of the Mirandas and Winters should already be in Argentina. The Missionary Board wishes to express their appreciation for all of the volunteer help in preparing the shipment for the trip to New York.

It all started in the Indiana State Laymen's rally on May 15th when John Rowsey challenged the men to become more envolved in a personal way with the missionary outreach of the Brethren Church. (see THE BRETHREN EVANGELIST for July 1st, pages 20 and 22.) Terry Miller of the Roann Brethren Church immediately volunteered to help crate and drove through one Saturday with his tools and materials to help Bill Winter in crating.



Inside the truck it was all by hand.



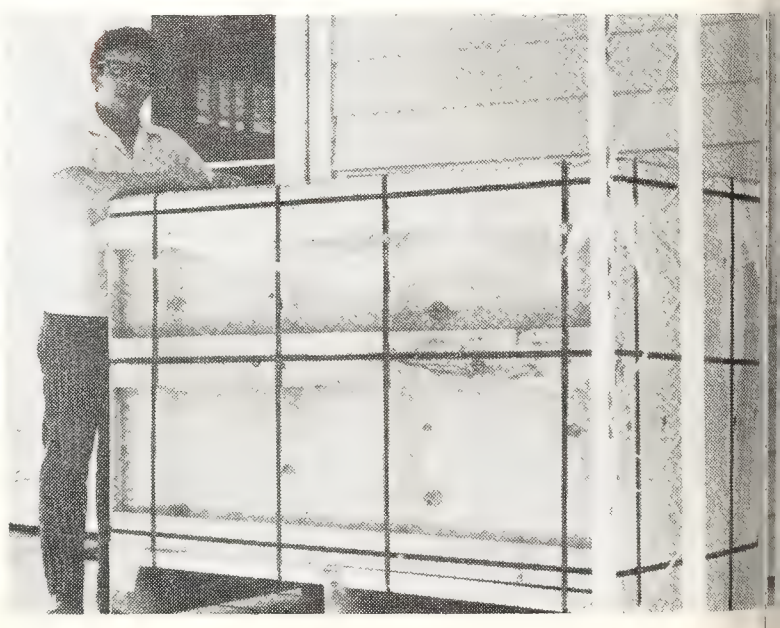
The last crates go into the truck on the fork lift.

The Bryan, Ohio laymen offered to arrange for a truck and to raise money for gasoline to take the crates through to the docks in New York. Mr. D. W. Peltcs was contacted and agreed to the use of his lumber truck by the Bryan laymen and also agreed to provide a driver. However, as the crating continued it began to be clear that the truck was too small and that if the combined shipments of the two families were to be transported by volunteers we would have to rent two U-Haul trucks besides Mr. Peltcs' lumber truck.

Therefore the decision was reached to contact a commercial carrier and the men in Bryan were notified of the decision. A local contractor loaned a fork lift for two evenings (one at each families previous place of residence) of loading. Park Street Brethren laymen and pre-seminary students from the college assisted in the back breaking work.

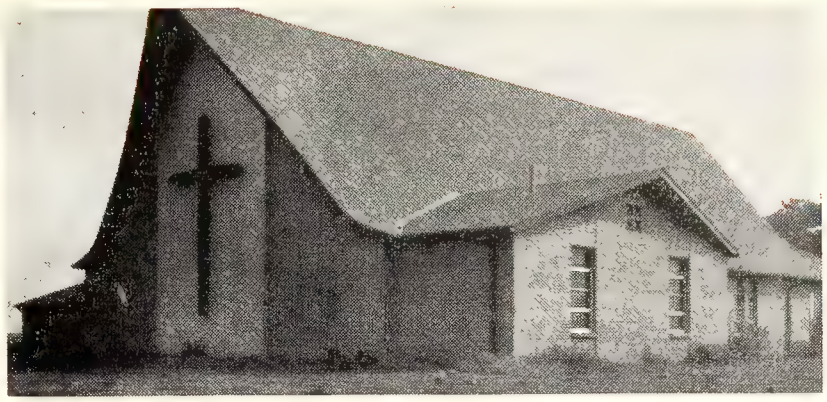
Our thanks to Dr. Charles Munson, Charles Munson Sr., Ray Aspinall, Roy Amstutz, Terry Miller, Mark Aspinall, and Tim Shultz for helping in crating; to Larry Baker, Howard Mack, Bill Brelsford, Dave Stewa and Phil Rowsey for helping in banding; to Larry Ha ilton, Ron Waters, Dale Stoffer, and Dave Stewart faithfulness in the loading; to Dorman Ronk arrangements for and operation of the fork lift (with which it all would have been impossible); and to Manning and the Bryan laymen for all their plann for the trucking

It is always dangerous to thank by name for fear inadvertently omitting someone, but the number people listed above indicates how so much of the w is done by the help of many individual volunteers. much of the support of missions is by those interes in volunteering time and money. May we always willing to give of ourselves as the needs arise.



Terry Miller's handiwork admired by Bill Wint

ANSWERED PRAYER IN MASSILLON



Massillon, Ohio Brethren Church

e are happy to inform the brotherhood that Rev. ald L. Waters has been called as pastor of the sillon, Ohio Brethren Church. The Massillon work is ission church sponsored by the Ohio District and ional Mission Boards. They have had only interim ors since 1970 and so are looking forward with cipation to the arrival of the Waters on the first of ember.

he church is located in a growing area of the city a great potential for growth and now with the com- of a full-time minister we pray that this potential ht be realized.

ev. Waters, in a letter to the congregation, asked n to join him "in a team effort to find God's will follow it in the years to come." After referring to ans 8:31 and Philippians 4:13 he added "The only ibility of failure would be if we do not allow God ave His way in our lives.

e would ask that you join us, Rev. Waters, and the sillon Church in thanksgiving for this answered er and in concern for the work in Massillon.



Rev. Ronald L. Waters

CALLING OUR CONTINENT TO CHRIST

Key 73

news ... from the Brethren

South Bend, Ind. On July 25 the "Golden Years" group held a picnic at Bendix Woods. The Crusader Team was in charge of the morning worship on July 30. The musical "Show Me" was presented on August 4.

Tempe, Ariz. "Operation Penetration" is a follow-up to Explo '72. It is designed to help Christians learn how to: (1) live in the resurrection power of Christ; (2) effectively communicate their faith; (3) begin training others to do the same. One OP was held August 10-13 in Phoenix, Tempe, and Mesa.

Bryan, Ohio. The Nutone Singers presented Christ in word and song as they brought the morning message July 16. Explo '72 came to Ohio. It was held at the Capital University in Columbus, Ohio August 2 to 6. A three-hour TV special was aired during the week.

West Alexandria, Ohio. The seven nights of outdoor meetings averaged 221. There were 12 receiving Christ, 77 rededications, 25 married couples dedicated their lives, 34 took Billy Graham's Bible study during the meetings. Offerings averaged $75 nightly. People who heard the services are wishing we would have had another week. Many desire to have our Sunday evening services outdoors. Ninety-five attended the outdoor baptismal services.

Gratis, Ohio. A film and presentation by the Preble County Council on Mental Health was held at the church July 24.

Sarasota, Fla. Rev. William Ross has been hired by action of the congregation to continue as assistant pastor of First Brethren Church until the first part of January when he leaves to continue his seminary studies.

Goshen, Ind. A fall Bible Conference will be held November 2-5 with Rev. Virgil Ingraham, General Secretary of the Missionary Board of The Brethren Church as speaker.

New Lebanon, Ohio. August 7, 1972 the church had the privilege of having the LeFevres of Atlanta, Georgia give a Gospel Concert. The Crusaders and Ambassadors classes were hosts to a carry-in dinner for the LeFevres.

Goldenaires

Mr. and Mrs. Blaine McClure celebrated their 61st Wedding Anniversary June 26, 1972. They attend the Sarasota First Brethren Church of Sarasota, Florida.

Pastoral Change—John Brownsberger will be concluding his ministry at Winding Waters (Elkhart) on Sunday, August 27 and will assume the pastorate of the Hillcrest Church (Dayton) on September 1.

Weddings



WEST-McKIM. Virginia W daughter of Mr. and Mrs. Ro Cockerham of Peru, Nebraska, united in marriage to Robert McKim, son of Mr. and Mrs. Er McKim of Hamlin, Kansas, at Peru Christian Church on June 1972. Rev. James Bragan offici at the double-ring ceremony. Ro is a member of the Morrill Bretl Church. Mr. and Mrs. McKim be living at Burchard, Nebraska

* * *

RATHBURN-FOLDS. Sha Rathburn of Sarasota, Florida Roney Folds were united in riage June 10 in a beautiful ding service in the sanctuary of First Brethren Church of Sara Florida. Rev. J. D. Hamel offici

MEMBERSHIP GROWTH

Milledgeville, Ill.—
4 received membership

EM. Mrs. Edith R. Kem, 90, of West Dorothy Lane, Dayton, o passed away June 19. She the widow of George Kem who served as Moderator of General ference, as President of the land College Board of Trustees, as Deacon in the Hillcrest rch. Mrs. Kem was a Deaconess he Hillcrest Church at the time her death. She was the mother Myron S. Kem, Mrs. Alberta tholomew, and Mrs. Glenn ra) Murr. Services were held at Whitmer Brothers Funeral Home ducted by Rev. W. Clayton Berke with entombment at Memorial ey Mausoleum.

* * *

ISHER. Mr. Carl C. Fisher de- ted this life for his heavenly e May 28, 1972. He was a mem- of the First Brethren Church in kico, Indiana. He was a great istian and a friend of all people. will be missed by many people. eral services were conducted by . W. E. Thomas.

* * *

EINEMAN. Charles Heineman, of Omaha, Nebraska was buried y 10, 1972 at Falls City, Nebraska. was a long-time member of the st Brethren Church of Falls City. . Richard W. Dinsdale conducted services and interment was in Verdon Cemetery.

Ethyl Schroedl

Memorials



WORL. Mrs. Donna F. Worl was called to her heavenly home in May, 1972. She was a faithful member and worker in the Loree Brethren Church, Bunker Hill, Indiana for many years having served in many ways in the church and the W.M.S. Funeral services were conducted by Rev. W. E. Thomas.

MOHLER. Carl E. Mohler, 62, 3826 Guilder Ave., died July 11 in Sarasota Memorial Hospital. He was a veteran of World War II and lived in Sarasota for the past twenty years, coming from Ashland, Ohio. He was born in Macy, Ind., and was a founding and charter member of the Sarasota First Brethren Church, which was organized in the home of the Mo-Vans (Mohlers-Vanators) with ten original members on November 7, 1954. He leaves his wife, Mrs. Esther Mohler of Sarasota; and a brother, Earl, of Peru, Ind. Funeral services were held in the sanctuary of the First Brethren Church with Rev. Bill Ross, assistant pastor, and Dr. J. D. Hamel, officiating. Burial was in Sarasota Memorial Park in Sarasota, Florida.

* * *

KLING. Mrs. Angela M. Kling departed this life in May 1972 and is missed by many of her relatives and friends. Funeral services were conducted by Rev. W. E. Thomas.

* * *

TURNER. Mr. Donald J. Turner departed from this life in April, 1972. He was a member of the Loree Brethren Church, Bunker Hill, Indiana, had taught a Sunday School Class and served on the Board of Trustees for several years. His witness for Christ was clear right up to the day God called him home. Funeral services were conducted by Rev. W. E. Thomas.

MORRILL, KANSAS

HE Morrill Brethren Church has a "Good News Club" again this summer for the children of the rrill community. It is held at the church each dnesday evening from 6:30 p.m. to 7:30 p.m. There thirty enrolled. Mrs. Elmer Keck assisted by Mrs. ymond Landes and Mrs. Ernest McKim are in charge the club.

Ve also started a Signal Lights group meeting, one nday a month, with Mrs. Ernest McKim in charge. ht are enrolled.

Carolyn Landes, daughter of Mr. and Mrs. Raymond Landes, went to Explo '72 at Dallas, Texas. She gave a very interesting report on her trip.

Two young people are going to church camp. They are Kim and Kirk Stapleton, children of Mr. and Mrs. Richard Stapleton.

A kitchen and pound shower was given to Virginia West and Robert McKim by the church. They were happy to have met the bride-to-be and her parents. An enjoyable evening was spent getting acquainted.

Linda Berkley
Secretary

EXPLO '72 ECHOES
FROM BRYAN, OHIO

From all across the nation they came, enduring crowds, heat and waiting lines to take part in the historical Explo '72 in Dallas, Texas. About 40 delegates from the Bryan area can tell you of their fabulous experiences in this great Christian Crusade which was sponsored by the Campus Crusade for Christ. Their time was filled with seminars, testimonies from great Christians, rock music for the youth and a rewarding Christian experience. The following personal impressions were shared with us by Dan Gray and Mrs. Fred (Carolyn) Brandon.

by Dan Gray

Explo '72 has come but never will pass. The experiences that were given to each person that went lives on. There is no way I can write all that happened in this article, but will try to give the highlights of Explo.

Explo began with registration on Sunday and Monday.

We had seminars during the day for high school and laymen. The high school topics consisted of, "The Filling of the Spirit," "Discipleship as It Relates to Faith, Love, Sex and Dating," "How to Know God's Will," and many more. There were interesting guest speakers at these sessions such as Dale Evans Rogers and Bill Glass.

The evenings were wrapped up at the Cotton Bowl with Bill Bright and Billy Graham as speakers and other guest speakers. Bill Bright spoke on "The Great Commission," "The Imperative of Love," and "A Strategy to Change the World." Billy Graham closed the Cotton Bowl sessions Friday night speaking on "Commitment." God worked through these men in their messages. Many of the 100,000 people committed their lives to Christ. With the goals set by Campus Crusade for Christ every Christian is needed. By 1976 every person in the United States will be reached with the Gospel and by 1980 every person in the world. Only God can make this happen, working through us. Explo '72 is not over; there is another phase called Operation Penetration. This will consist of a strategy to challenge each delegate to recruit at least five others for additional training, to be given at Leadership Training Institutes, during August and September, at locations all across the country.

God is surely alive today. He is working just as hard today as ever before. He has set ideas and goals in man's mind to glorify Him. There are plans being made for Explo '74 in Korea with an anticipated 250,000 Christians.

The Bryan delegation is working for the Lord will be putting its training to use by making pers contacts with everyone in the Bryan area. We have b challenged and would like to challenge other Christ to join us.

Thank you to all that have been praying for the Br delegation. Your prayers made the trip a success. will be showing pictures and talking about Explo a future date. This date will be posted for those interes Continue to pray for God's work.

by Mrs. Fred Brandon

Explo '72 was the most fantastic Christian happer in this century.

This joyous spirit of the teenagers has never b equaled and the adults gave the one way sign and s "Praise God" morning till night.

The speakers at the women's seminars included M Dunert of the Billy Graham team and Dale Ev Rogers. Both are dynamic Christian women and tol the change in their lives since they had invited Je in. They also told of the joy in leading the spirit fi life and challenged each woman to be fully commi to the Holy Spirit's leading in their own lives. "Pr God, we asked the spirit to fill us and He did, and w never be the same." A quote from Carolyn Brando lay delegate at Explo.

One guard at the gate of the Cotton Bowl said was bumped into 7,000 times, and they said 'excuse and meant it."

Billy Graham told of 3 young people witnessing policeman on the streets of Dallas and the policer was on his knees praying to accept Christ.

The police of Dallas were terrific, so were the k there was NO trash after 100,000 people had been in Cotton Bowl. They couldn't believe it. There was profanity, no beer cans anywhere, just kids high Jesus Christ.

Rev. Dodds of the First Brethren Church in Br had the privilege of leading 5 blacks to Jesus. F Brandon Jr., and James Manning won 1 soul to Lord. We all went out on the streets of Dallas witnes and sharing the 4 spiritual laws. Doors opened people listened. The Holy Spirit went ahead of us prepared the way. He will be doing this in Bryan we are praying that the Holy Spirit will be prepa the people of Bryan. We shared Jesus with the waitr es we met, parking lot attendants, police and janit They all turned on to Jesus.

)n Thursday night we sat through a very heavy rain t Billy Graham described as the biggest baptism he l ever seen. Bill Bright, the head of Campus Crusade Christ spoke that night and challenged the youth to ull commitment to Jesus, at the end of his message usands stood up and a beautiful rainbow was visible r the speakers platform, it was fantastic. As 100,000 ple sang, "How Great Thou Art," the rainbow van-ed, leaving each one thrilled at what had happened. ily God blessed each one that night.

)n Friday night, James and Betty Manning, Fred and olyn Brandon and Rosa and Jennifer Hoag passed out npus Crusade material and candles for the candle-it service to thousands as they filed into the Cotton vl for the last night. Everyone was terrific. The guard l us they had never seen such crowds and they were smiling and orderly, praising God and saying Thank i.

Ve will never forget that night at the Cotton Bowl.

On Saturday morning, Rev. and Mrs. Dodds, James and Betty Manning and Fred and Carolyn Brandon attended the Wheaton Alumni Breakfast as guests of Rev. Dodds. What a thrilling time, the music was great and as each speaker spoke and prayed you knew God was there. Billy Graham was unable to attend due to threats on his life, by outsiders, but he was ably replaced by his brother-in-law, Layton Ford, who spoke and prayed for Witnesses in Cities of the World. The security around Billy Graham at the rally was heavy, but Praise the Lord, there were no incidents. Billy Graham told the young people he wasn't afraid of what the radicals would do to them, but what the Christians would do to the radicals.

We want to thank each person who prayed for us while we were traveling and in Dallas. We knew by everything that happened that people were praying for us. We only wish every Christian in Bryan could have gone to Explo '72.

AND SOMEONE SAID, "WHY NOT US?"

AND BURLINGTON, INDIANA LISTENED

)N Sunday night, June 11th, at the First Brethren Church in Burlington, Indiana, Richard and Gracie ibaugh presented some colored slides concerning work of our Christian School at Lost Creek, Ken-ky. As the slides were being shown and comments re being made concerning the needs at the school, the y Spirit began to touch hearts.

The following week, knowing that a new sidewalk he Landis building was one of the projects the ssion Board had challenged the Laymen with; one the men said, "Why not us?" Indeed! Why not? ns were made, and on Sunday afternoon, June 25th, one thirty p.m. a caravan of two pickups loaded with ement mixer, wheel barrows, sundry tools and several es of clothing along with two automobiles and one nper left Burlington enroute to Lost Creek, Kentucky. The caravan proceeded to Cincinnati without mishap, vever, while backing out of a filling station in Cin-nati the pastor tried to knock over a flag pole. There s no damage to the pole but some to the pastor's . Arriving in Lost Creek about 10 p.m. we were well eived, shown to our sleeping quarters and, after un-king, went to the Grubaughs for a late snack.

Monday morning the work began, forms were laid, mixer started and cement began to pour, and it sn't long until the walk began to take shape. However, temperature was in the 90's and perspiration flowed ely.

A picnic lunch at the Grubaughs was enjoyed at noon, n, back to work. Every so often it was refreshing stick one's head under the water hose. One man bap-d himself many times in this manner. We ran out of ent in the afternoon which necessitated a quick trip to Jackson for some more, but, alas, they were out of cement; "To the showers, boys."

While eating a delicious supper at the Grubaughs many remarks were made about weariness and sore muscles. While this scribe remained indoors for a bit of chit chat with our daughter and husband, shouting was heard out on the ball field. Stepping outside, I was surprised to find a very interesting ball game being played by these very same formerly tired men.

Tuesday morning, after breakfast at the Randy Bests, a quick trip was made to Hazard after some cement and the mixing was resumed. By the time noon came the walks were run. The work began where the walk from the boys dorm enters the school building and proceeded around to the Landis Building front door, then to the rear door and then to the door of the shop just behind the Gym. A small platform was run at the foot of one of the stairs at the Faculty House.

After lunch at the Grubaughs, the forms were removed, the grounds cleaned up and some grass mowed. We then did a bit of sightseeing, where we also witnessed a strip mine in action. We enjoyed supper at the Bests and then prayer meeting where Mr. Short showed slides of the Holy Land.

Wednesday morning, after breakfast, the caravan headed northwest toward Indiana and home. Everyone enjoyed this excursion while receiving many blessings and a better understanding of the work at Lost Creek. And better yet, now have a personal interest in it, because some time, effort, and money has been expended for the betterment of the school.

We would challenge any an all to consider the needs at Lost Creek and Krypton, and instead of the time-worn phrase of "Let George do it," say, "Why not us?"

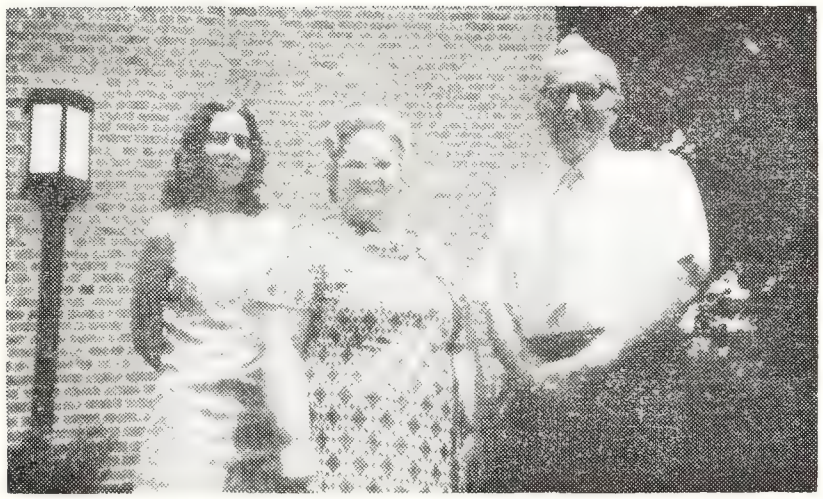
Those who were richly blessed in serving the Lord at Lost Creek in the much needed work are as follows: Mr. Kenneth Rinehart and son Jeff; Mr. Frank Hemersbach and son Joey; Mr. Mark Redding; Mr. Allen Stout; Mr. and Mrs. Roy Bonner and Rev. and Mrs. Albert Curtright and granddaughter Viola Bouker.

P.S. What did the ladies do? They tried to fill the stomachs of those hungry men, that's what they did.

FAMILY OF THE YEAR AT WASHINGTON, D.C.

by Rev. Robert Keplinger

WASHINGTON Brethren Church "Family of the Year" Award began in 1970 as a part of our observance of National Family Week in May. The congregation ballotted for the family they felt most represented the Washington Brethren Church; considering not only their involvement in the Washington Church, but in their own local community, and in the total program of the church. Needless to say, the anxiety mounted to see which of our many deserving families would win the award. Each year at least a half dozen families receive votes, but one family has always been the outstanding vote-getters. The winning family receives a small personal gift from the church and their name is imprinted on our "Family of the Year" Plaque which hangs in a prominent place in our Narthex.



l. to r.: JoAnne LeBlanc, Cecile, Harold



l. to r.: John, Gladys, Tracy Sr., Tracy Jr

In 1970 the "Family of the Year" Award went to the Babcock family. Mr. Babcock had been our church organist for over twenty years, has been the secretary of the local Laymen for many years, and takes an active part in the National Laymen's Organization. His wife, Cecile, is our Church Secretary. She has also been a Sunday School teacher for many years. She is active in the local district and national W.M.S. having held offices in all. They have no children of their own, but have opened their home and made a home for several years now for Miss JoAnne LeBlanc. They do this out of the goodness of their heart, receiving no remuneration for it. JoAnne is quite active in the musical groups of the church and all the youth activities. She takes part in district and national youth work also. She is a Life-work Recruit.

In 1971 the "Family of the Year" Award went to Tracy Wilt family. Mr. Wilt is our Assistant Sun School Superintendent, Trustee, and he and his wife on our Deacon Board. Mrs. Gladys Wilt has been a fa ful teacher in our Sunday School Junior High Sch Department for many years. Their oldest son, Tracy, better known as Rocky, graduated from Suitland H School this year and plans to enter a community coll this fall. He has outstanding musical ability and ser as a soloist with our church choir, as well as with sch and community organizations. Rocky is also a Life-w Recruit and has been thinking of a music-oriented n istry. John, their youngest son, is active in the activi for our younger children—Signal Lights and Whir birds.

n 1972 the "Family of the Year" Award went to the out family. This is one of the black families in our urch. Mr. Trout is a Major in the Air Force and upon irement plans to get involved in counseling. In the urch he is our Vice Moderator, teaches a Sunday hool class, and sings in the choir. He also serves on National Mission Board of the Brethren Church. s. Nova Trout is also a teacher and helper in our urch School. She was the Directress for our Vacation le School this summer. All three children are mem- s of the church and take part in the youth activities. rbria graduated from High School and will be attend- Morgan State University in Baltimore. She sings both the Senior and Youth Choir and is active in al, district, and national youth. Pamela is a 10th der and is also active in the musical groups of the urch and school. Robert, Jr. is a 5th grader and is an d camper at Pinnacles, and belongs to the Boys' otherhood in addition to the other youth activities of church.

Much more could be written about each of these nilies, but you can readily see why each was selected "Family of the Year." It is our prayer that as we nor our families in this way, the Lord will bless them l bless our church.



l. to r.: Barbria, Major Robert, Robert Jr., Mrs. Nova, Pamela

EVANGELIST BUD HAMEL TRAVELS NORTH



Dr. J. D. (Bud) Hamel, pastor of the Sarasota, rida First Brethren Church, evangelist and TV and io minister, held a six-day revival service in the hland Brethren Church in Marianna, Pennsylvania y 2-7 and an eight-day revival service July 9-16 in First Brethren Church in West Alexandria, Ohio. e evening services in Ohio were held in the Twin ley Athletic Field. The evangelist also had the privi- e of preaching at the Ten Mile Church of the Breth- which is the oldest Brethren Church west of the eghanys.

The spiritual results of the meeting at the Highland Brethren Church were 15 first-time confessions and 16 rededications; one young man, Phil Richardson, who answered the call to the ministry from the Assembly of God Church; and an additional 74 walking the aisle during the first service for rededication and a desire for a revival to begin in their own hearts. Forty-five attended the Soul Winning Class directed by the evangelist. Brother Hamel was also guest speaker at a special annual picnic of the W.C.T.U. organization of Washington, Pennsylvania. The congregational singing was exceptionally inspirational under the leadership of Rev. Carl Phillips, pastor, who is also an excellent vocal soloist. During the meeting the evangelist stayed in the guest house of Mrs. Edith Moore, sister of the pastor. Attendance the last several nights of the meeting was standing room only.

The spiritual results of the outdoor meeting at West Alexandria, Ohio were 12 first-time confessions and 77 rededications. Twenty-five couples also walked the aisle together to renew their loyalty to Christ and each other. During the meeting the evangelist held two "rap sessions" with young people from the community with an average attendance of over sixty. Bible studies and cottage prayer meetings were held several weeks before the meeting as well as a six-hour prayer vigil Saturday evening before the first service. The pulpit was on the 50 yard line of the Twin Valley Athletic Field. A selected group of twenty counselors came forward the Sunday

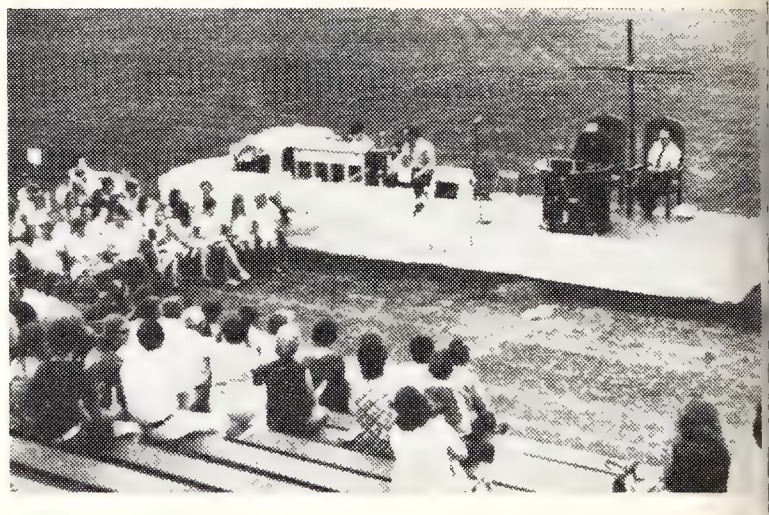
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before the meeting to dedicate themselves to this very important altar work at the cindertrack. All the counselors were trained in how to use Billy Graham's Bible study booklet, "Knowing Christ" as well as the "Four Spiritual Laws," and the "Good News Glove." A duplicate record of the decisions at the altar was given to the various pastors of the churches where they attended.

One of the miracles occurred through the faith of pastor Herb Gilmer and family as they continued to pray for excellent weather. Even though it had been predicted by the weather forecasters that it would rain every day, the hand of God stayed the rain for five days; and the final day we saw the rain stop in time for evening services, with a beautiful sunset as the backdrop of God's hand upon the revival.

During the services the evangelist presented magic object lessons for the children and played the trumpet during the congregational singing. A ministry for the deaf was included in the meeting. The program featured a variety of Gospel singing artists, a volunteer choir from the community, and special song leader Don Owens. Arrangements for the special featured music was planned several months ahead by Mrs. (Dave) Rose Gunsalus. Some of the special music were the Eversole Brethren Singers; John and Wanda Devilbiss; Gospel Beacons from Richmond, Indiana; George Walker and the Melotones; a youth quintet from Middletown, Ohio; and Tom Shill, a blind boy who was a platform guest of the Billy Graham Crusade in Cleveland, Ohio. During the week scores of teenagers and their adult sponsors knocked on doors and invited the community to attend the revival. A special "blue and white" bus, a gift of the laymen to the church, was also used. The bus under the direction of drivers Jim Davis and Keith Hawkey ran a schedule for each night of the service as well as morning Sunday School and church services.

The evangelist stayed at the Gem Motel in New Lebanon where Mrs. Paul Gerhart is the owner and is also a member of the New Lebanon Brethren Church. The meetings were written up in the Eaton Journal by professional newswriter and city councilwoman Mrs. Patrie to whom we are grateful for her tremendous newspaper promotion of our meetings. Our PA system was excellent under the direction of Robert French,



moderator, and son. Our platform equipment s carried by pickup truck through the courtesy of D Gunsalus. The pianist for the meeting was Mrs. I (Annette) Owens. Ushers were under the directio Bob Masters who did a great job of organization in bleachers. During the meeting one of the members singing group known throughout the United State the Melotones was brought together with her daug Aleda Davis whom she hadn't seen for over 31 ye What tears of rejoicing and love was brought a because of this beautiful reunion on the 50 yard lin our outdoor stadium.

A tremendous visitation program was carried on the evangelist and energetic and enthusiastic pas Rev. Carl Phillips of the Highland Brethren Church Ten Mile Church of the Brethren; and Rev. Herb Gil of West Alexandria, Ohio. Working with these g "men of faith" was a personal thrilling experie Before the arrival of the evangelist these pastors already made hundreds of calls and personal cont throughout the community and nearby cities. The m bers of these churches were very gracious and gener with their involvement in the work of Christ in meeting.

These are great days for revival, and every Breth Church is urged to make these days of aggressive e gelism for Christ. People today are willing to lis Won't you tell them about Jesus! Thank God Revival!

P.S. by HERB GILMER

We personally enjoyed working with Brother Hamel. The people liked his "Billy Graham type" of delivery, only Bud Hamel talks faster. Our interpreters for mutes had a time trying to keep up with Bud. We highly recommend Bud for evangelistic services in Brethren Churches. Our local school board says we can use the bleachers through August and September on Sunday evenings. The town and country can hear the singing and preaching in their yards. People are still talking about the outdoor revival.

Try outdoor meetings using your local ball park bleachers. Praise the Lord for all His benefits!

BLESSINGS AT BETHANY

ant to share with you the blessings of our week at amp Bethany. It was the week of July 16-23. We had eventh and eighth grade campers present. With me he staff was my wife Judy, Pastor Carl and Nancy mas, and as counselors there were Pam North of Lebanon, Cathy Harding of Ashland and Margaret ert and Jane Hocker both of Pleasant Hill.

he week started off to be a rather ordinary week of p. I felt very unorganized, and we soon discovered ch campers were going to be the discipline problems. followed the routine schedule and activities as tribe peted against tribe.

ur Wonderful Saviour began to reveal some of His sings to us Wednesday night at the Campfire Ser-. The message was delivered and a simple unemo-al invitation was given. Those who felt a need for er and counseling were asked to remain while the rs returned to the cabins. At first no one moved then as we waited some began to return to the ns for the night. That night there were 16 who ed. Their hearts were burdened. We counseled with one and prayed with each one. Some that night pted Christ as their Savior, the majority were seek-a closer walk with the Lord and renewed a previous mitment. The next day we were back on the usual dule not really knowing what God was going to do n through the lives of these young people.



s time moved rapidly we soon found ourselves at the ay night Campfire Service. Again the message was ered and a simple invitation was given. It looked a repeat of Wednesday night. No one moved at , and then some did return to the cabins. There t have been 18 or 20 who remained. Numbers seemed nimportant at this time. We prayed and counseled each one, and one by one they returned to their ns for the night. There was one boy who remained. re was no doubt that the Lord had convicted him and working in his heart. He was not sure whether he received Christ or not. We prayed with him, shared pture with him, and he by faith took God at His l. It was a real struggle as he opened his heart to Lord. He asked if he could remain at the campfire a while, and so we gave permission and left him praying.

stor Thomas and I started walking towards Cedar ge. As I got near the chapel I decided to go back ie cabins. I hadn't gone far when some of the camp-came running saying something had happened to the we had left at the camp fire. I returned and found boy and some of the other campers with their arms nd each other crying and praising God.

God had poured out His Spirit and was giving victory in the lives of these campers. We gathered back at the campfire site and continued to pray and praise God in word and song. Many were confessing sin to God and to each other. They returned to the cabins to share what God was doing with those who were there. It wasn't long until all were gathered together again in the wonderful joy of revival. There were shouts of praise to God. There were confessions of sin. There were expressions of love. There were prayers of thanksgiving. There were testimonies of faith. There was prayer for others. God was bringing about revival. No one was left out.

What was the results? Was it real? The whole attitude of the camp was changed after that night. There were no discipline problems. Some who had complained about cleaning up the grounds and etc. were doing it and asking to do more. During the late hours of the night you would hear campers reading their Bibles and discussing what they read. Christ had transformed lives! Praise the Lord!

Saturday morning brother Thomas and I tried to help the campers understand what happened and what to expect by taking the class time for follow-up sessions.

The one big question that was asked on the following morning was "now what happens." I pray that as these young people have returned to their homes and to their churches that they will not be turned off but rather will ignite others to discover the joy and blessings of revival.

On Saurday night during the Campfire Service we shared with them from Ephesians 6 as how they need the whole armour of God in order to be able to stand. Around 12 or 15 remained to pray that they might be equipped as they go back home. Sunday morning we shared concerning "God's Will for your Life," and three responded in giving their lives as Life Work Recruits. God indeed blessed us at Bethany.

Following I am sharing with you two testimonies that were written by two of the campers.

"Well it all began when we went down to camp. It was the first day, and we were praying for a miracle to happen during the week. So then Friday night it happened at the campfire. They asked for the people who wanted to stay to stay. About everyone stayed, and that night about everyone was crying for joy because they were saved. We went all over the camp singing praises unto the Lord, and we were so happy because we were all saved. We didn't want to go to bed because we were so happy."

By Gail Klepper
Firestone Park
Brethren Church, Akron

"The Strange Happening"
by Rickey Metivier

"Last night I and the rest of the camp turned to God. Some of the kids said there was a halo on one of the staff members head, and they saw the image of Christ coming from the campfire. Everybody was crying for joy, and I was happy for everybody in the camp. We all walked around the camp singing to the Lord."

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

PROGRAM FOR SEPTEMB

"FLIRTATION WITH GOD"

WHEN AN ERRANT, self-confessed atheist in Russia frankly admitted that "religion has its useful side," the newspaper Izvestia prescribed a 50 year-old quotation from Lenin—"Every flirtation with God is an unutterable abomination!"

By "flirtation," we take it that Mr. Lenin meant any communication with God; in other words, he regarded any dealings with God "an unutterable abomination." This would include feeding on the Holy Scriptures, and indulging in praise and prayer.

What a difference in persons! Instead of the Word being "an unutterable abomination" to the patriarch, Job, he esteemed it ". . . more than his necessary food" (Job 23:12b). King David said the words of the Lord to him were "More to be desired than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Ps. 19:10).

And the prophet, Jeremiah, said: "Thy words were found, and I did eat them; and thy word was unto the joy and rejoicing of mine heart" (15:16a). As praise, the psalmist said: "While I live will I praise Lord: I will sing praises unto my God while I have being" (Ps. 146:2).

And as for prayer, the Lord Himself said, ". . . ought always to pray, and not to faint" (Luke 18: And, we are assured that "The effectual fervent pr of a righteous man availeth much" (James 5:16b).

Instead of prayer being "an unutterable abominat to the Lord, He delights in the prayer of the upr (prov. 15:8). The prayers of the saints ascend as s incense to the Lord (Ps. 141:2).

It remains with each person to decide whether sonal contact with God—whom to know is life eterr is "an unutterable abomination" or "the joy and re ing of the heart."

NORTHERN OHIO CRUSADE



BILLY GRAHAM

LEVELAND, OHIO—In one of the most unusual sades of Billy Graham's evangelistic career, an rage attendance of more than 37,000 nightly was rded at the Northern Ohio Crusade here. At the l service in Municipal Stadium on Lake Erie, the l number was 50,175. The size of the crowds each he ten nights exceeded the advance estimates made the evangelist's team and by the local Executive mittee.

leveland was the only major United States city in ch Graham had never held a major evangelistic cam- n. Many other evangelists had avoided it.

xtra security precautions were taken to protect ham's life and to provide for the safety of those nding. There were three bomb threats during the days. One night a man with a gun was apprehended the tunnel connecting the evangelist's stadium rters and the playing field.

he metropolis with a reputation for being unrecep- to such efforts turned out to be unusually respon- . An average of over 1,900 persons a night left their lium seats to walk onto the playing field when the tation was given at the end of the sermons.

his was 5.3 percent of the cumulative attendance, a ier rate than average in Graham Crusades. More n half of those coming forward as inquirers were er the age of twenty-five.

ecisions for Christ registered at the ten days of tings totaled 19,608. Cumulative attendance was mated to be 372,440.

Not only did youth make up a large percentage of those attending the services and responding to the invitation, they also worked to extend the Crusade's witness in a variety of ways. A youth council organized to help with the overall effort canvassed homes throughout the city. In addition to inviting area residents to attend the meetings, they also spoke with many of them about their personal faith

Young people helping with the campaign came from many Northern Ohio churches, but some came from distant states. A number of the volunteers were recruited in Dallas at Explo '72, the evangelistic training event in June. One of their activities here was called "Share in the Square," a noontime program of witnessing to their Christian faith in downtown Cleveland's Public Square.

Crusade officials estimated that 15 per cent of those attending were black. They said this was a better representation than at previous campaigns in Northern cities. On his first Saturday here Graham toured the black community of Hough on Cleveland's East Side. In this area which was torn by riots in 1966 he greeted residents and invited them to the services.

The evangelistic meetings were conducted amidst unusual weather. It ranged from thunderstorms to sweltering heat and humidity. Even though severe weather warnings were issued one day, an estimated 27,500 persons came to the stadium that evening. The program was shortened because of the thunder, lightning and steady rain. Graham preached only 15 minutes, but when he finished, nearly 1,000 came onto the rain-soaked field for spiritual counsel.

One night when the temperature on the platform was over one hundred degrees, the evangelist mopped perspiration from his face. He told the congregation it was the first time in his worldwide ministry that he had found it necessary to take a towel into the pulpit.

In contrast to some past Crusades, this one attracted only one protest demonstration. A small group of pickets was led by a man advocating the theory that Jesus Christ was black.

There were no antiwar or other political demonstrations this time.

Some of the sermon topics were unusual, and most of the messages were prepared especially for this Crusade. The evangelist compared God's love with the brand described in the popular book and movie, "Love Story," at one service. At another, he told about the revival of Satanism and the occult which is sweeping large areas of the world. Graham urged his listeners to choose Christ over the Devil.

Featured on the daily programs were songs and testimonies by a number of black and youthful personalities, as well as Ethel Waters, George Beverly Shea and others that the public has come to expect in Billy Graham Crusades.

The services were videotaped for November telecasts in color on over 300 stations at prime evening time. They will also be presented on television in Australia, Africa, Latin America and a number of island nations. Some of the overseas telecasts will have French or Spanish sound tracts.

SISTERHOOD

POSTMARKED IN HEAVEN

Dear One,

"I love you! I shed My own blood for you to make you clean. You are new, so believe it is true! You are lovely in My eyes, and I created you to be just as you are. Do not criticize yourself or get down for not being perfect in your own eyes. This leads only to frustration. I want you to TRUST ME, one step, one day at a time. Dwell in My power and love. And be free —be yourself! Don't allow other people to run you. I will guide you, if you let Me. Be aware of My presence in everything. I give you patience, love, joy, peace. Look to Me for answers. I am your Shepherd and will lead you. FOLLOW ME only! Do not ever forget this. Listen, and I will tell you My will. I love you. I love you. Let it flow from you—spill over to all you touch. Be not concerned with yourself—you are My responsibility. I will change you without your hardly knowing it. You are to love yourself and love others simply because I love you. Take your eyes off yourself! Look only at Me! I lead, I change, I make, but not when you are trying. I won't fight your efforts. You are Mine. Let Me have the joy of making you like Christ. Let Me love you! Do you see? You are not your own. You have been bought with blood and now you belong to Me. It is really none of your business how I deal with you. Your only command is to look to Me and Me only! Never to yourself and never to others. I love you. Do not struggle, but relax in My love. I know what is best and will do it in you. How I want freedom to love you freely. Stop trying to be and let Me make you what I want. My will is perfect! My love is sufficient. I will supply all your needs. Look to Me."

Love,
Your Heavenly Father

Hi there!

"God loves you and I love you and that's the way it's going to be,

"God loves you and I love you
and that you'll surely see."

SEE? How can someone see that I love them and that God loves them?

Do you walk around with a smile on your face? Can you express your feelings to others freely? Can you respect the girl that just stole your boyfriend? Do you trust a girl who just told on you?

Love is a little tiny word with a great big meaning. Yet everyone is searching for it in some form. One lesson I've learned that is still quite new to me is that we must love by faith. This means that Sherry Barnhart in faith may claim love for anyone, anything, anytime. All I need to do is to want this love of Christ to work through me.

We Christians have an advantage over everyone because we have Christ's perfect love given to us fr A song I really like by the Lively Ones says "Lov something you do when Jesus Christ is living in y Isn't that neat? The only way that I know how to lo to share it and to show it.

"Let us stop **saying** we love people, let us **really** them, and **show it** by our actions" (I John 3:18).

National Conference is almost here. I hope that one of you is seriously considering coming. We ha great Sisterhood program planned and the B.Y.C. grams are going to be some of the best ever. Come some real neat times of fun and fellowship with and other Christians.

I want to thank each of you for great cooperation help this past year. I've loved being your General S tary, and I am glad to serve you again next year.

See you at Conference.

Sherry

NEWS FROM THE BRETHREN HOME

ENE, Linda and Michelle Geaslen arrived at the l Brethren's Home June 13th from their home in ericus, Georgia. Gene is busy now going over the ıy things at the Home. We praise the Lord that they a good trip here and are really enjoying the fellow- with them. Gene is Business Manager of the Home will be in training to become administrator.

uring the month of June programs by the following thren Church groups were greatly appreciated.

unday, June 18th quite a large group came down n the Huntington Church. The program was spon- ed by the W.M.S. While part of the group was lead- out in a devotional program in the lounge, part of group went to the kitchen and made home made ice ım. Rev. Bennett spoke, group singing together with eral specials was led by a trio—Sharon Harney, Jane Diane Lusch. After the devotional program all went he dining room to enjoy a birthday party for the dents who had birthdays in June. Home made ice ım and delicious cakes were served. All the residents so much and enjoyed the home made ice cream many of them did not come down for the evening l. Many gifts were given to the residents. These had ı made—book marks, favours of a flower together ı a little cup of mints, a cake of soap covered as a e, by the Bible School children. Also the children gifts of stationary, pencils, puzzles and many other gs.

June 21st the Laymen from the Burlington Church came for the mid-week service time and presented a program of devotions and song. Rev. Curtright spoke, a quartet composed of a man and his three sons sang several specials. Then Rev. Curtright took out his French harp and led off in some old-time songs. All enjoyed this songfest.

June 27th the Golden Age Group of about 40 persons came from the South Bend Church. The ladies of the group dressed up in costumes of about the early 1900's and presented a skit of a W.M.S. meeting being conducted as a welcome for the new minister's wife. The skit was very humorous and brought forth many laughs. At the close of the skit ice cream and home made cookies were served to all. Also magazines, puzzles and some boxes of jellies were given as gifts to the residents.

All look forward to having various groups come and present programs. We do greatly appreciate the many Brethren Churches who do come and enjoy fellowshipping with the residents. Many local church groups and clubs also come and present programs.

Presently we have 40 residents in the main home and two in the cottages. **Don't forget** if you are interested in becoming a resident here, write and we shall send you the details. It is our desire to be of service to the Brethren folks.

The following brief article is the charge to Mrs. Donna RuLon, wife of Rev. Dale RuLon, to serve as the wife of an Elder. Rev. Donald Rinehart presented the charge at Mr. RuLon's Ordination Service, May 28, 1972, at the Smithville Brethren Church. It is printed at the request of several Brethren Elders.

onna, I know you must be nervous because this is ery big moment in your life. But I want you to try elax.

he writer of Proverbs (14:1) says, "A wise woman ds her house, while a foolish woman tears hers down her own efforts."

onna, today you stand before God, your husband, r family and friends to be set apart as the wife of Elder. This is a most difficult position. Like most nen in this new role, you will want your husband e successful. You will want to do your part to help ny way you can, and you can be sure there will be y opportunities to serve. But I guess the real ques- is, How can you best help your husband in ministry?

More than anything else, Dale will need you to create a home atmosphere free of tension and conflict. Your husband has given himself to ministry, and this means countless hours of counseling, sitting with families in crisis, creating sermons, carrying the burden of a whole congregation, planning, discerning and training.

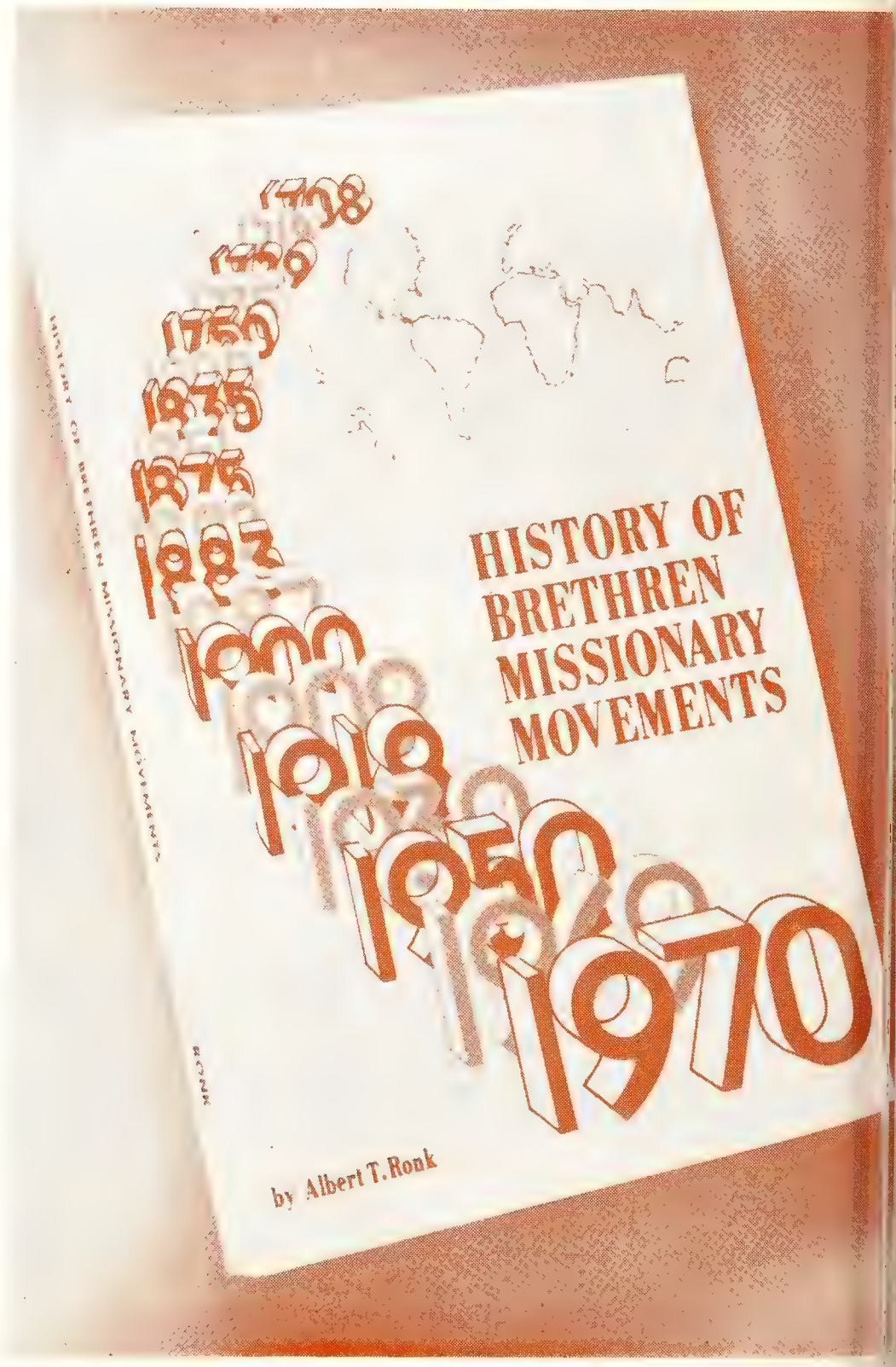
I am not saying that you should not be involved in the life of the church. I'm simply saying that your first responsibility is not to the choir, the W.M.S., or any other "good" organization. It simply means that you and your family will sacrifice much, but if Dale is to have a free and creative ministry, you need to build your house. "A wise woman builds her house, while a foolish woman tears hers down by her own efforts."

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by DR. ALBERT T. RONK



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HISTORY STUDY

GUIDE TO THE CURRENT MISSIONARY PROGRAM

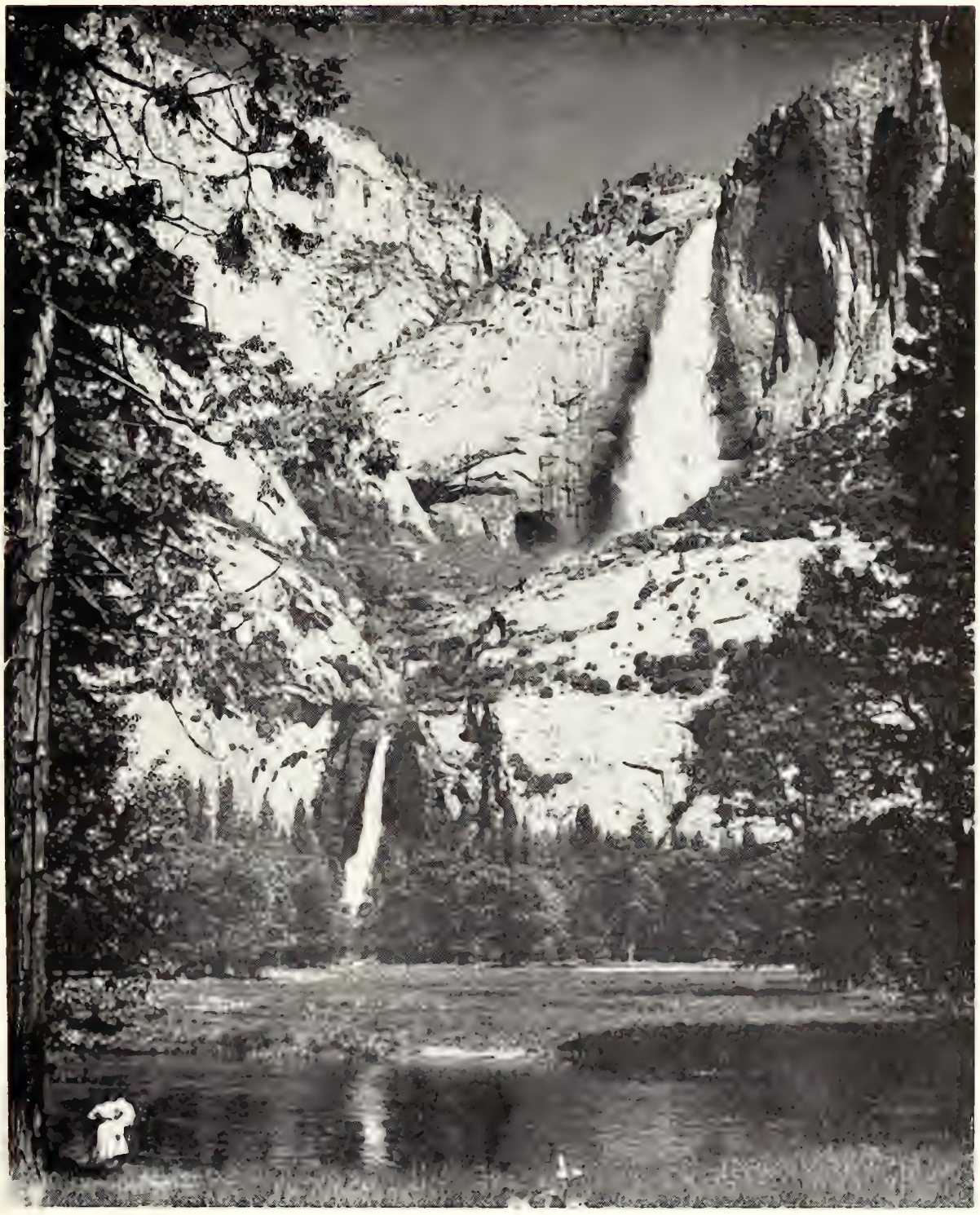
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NOTES and COMMENTS

1972-1973 Conference Theme

CALLING OUR CONTINENT

Key 73

TO CHRIST

By the Way

ONE FOR YOU—ONE FOR ME

RECALL an incident in my life that happened quite some time ago, in fact, so long ago it ngs back nostalgic memories of early school ys. As playing 'mibs' (marbles) was one of the evailing pastimes during recess and after school, were all pretty proud of our accumulation of rees, aggies and glassies.

remember the time my mother bought a rather ge bag of marbles while shopping and as she ve them to me she also handed me the admonment to share them with my younger brother.

Perhaps the method of sharing as it was exined to me is a familiar one. To share and re alike was to pass out the marbles thusly: ne for you, one for me."

Of course, there are some whose idea of sharing ke is about as even as a picket fence on a hille, but "One for you, one for me" is still about only equitable formula for dividing things up nly.

There are other ways of sharing and which m to be rather satisfactory in the long run alugh they are not exactly on the "One for you, for me" basis. I do not believe I have ever rd of anyone making a fuss over getting a d sized dividend from some stock he may be ding or having the interest rate increased on avings account.

Although these seldom if ever reach the protions of "One for you, one for me" they alys seem to be in the bonanza category en they are received, especially if they are xpected.

t seems at times that the various segements our government are trying to utilize this fair re method when it comes to gathering all the ious tax that is imposed on the citizenry. It is l that soon it may be the government saying he for you, one for me" as the ingathering iod arrives.

Opposition is visible, opinions are expressed, yet when the time arrives, the share that must be given is given even if it be given reluctantly.

Therefore it seems quite peculiar that when an opportunity is presented to receive dividends that are unheard of in our routine method of sharing, it is quite out of the question.

Not too long ago, the question of the method of supporting the church was again brought up for discussion. Much time was consumed in debate over whether it be wiser to assess the church so much for support or to use an alternate method of deciding what would be a fair share for each church to contribute as its support to the mother church.

How simple it would be if all the members of the church would accept the offer that God made to His children so long ago. It was an offer that still holds.

The Holy Scriptures reveal an offer that was not what we would call the share and share alike plan, "One for you, one for me." It was an offer that exceeded by far any means of sharing that man has devised for his fellow man.

When God revealed His plan it was not "One for me, one for you" it was, "One for me, *nine* for you." In spite of its mediocrosy compared to normal means of sharing alike it is still the unequaled method of stewardship for His church.

When a dividend check is a bit late arriving in the mail the pen is quickly taken in hand and a notice to that effect written hastily. It also seems that when the words of the Scriptures, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi 3:8) are revealed, many feel that this is an opportune time to skip a few pages.

I dare say, not many would relish a doorkeeper's position in any establishment that would offer to anyone an opportunity to invest in a plan of "One for you, one for me" let alone a plan that offers "*Nine* for you, one for me." (G.S.)

EIGHTY-FIFTH CONFERENCE
of the
SOUTHEASTERN DISTRICT
of
THE BRETHREN CHURCH

MT. OLIVE BRETHREN CHURCH
McGaheysville, Virginia

SEPTEMBER 29-30, 1972

Theme:

"Calling Our Continent to Christ"

"Jesus Christ the same yesterday, and today, and forever" (Hebrews 13:8).

Conference Organization

Moderator	Mr. Rodger Geaslen
Moderator-Elect	Rev. Carl Barber
Secretary	Mrs. Loring Vance
Assistant Secretary	Miss Janie Fitzwater
Treasurer	Mr. Harold Babcock
Assistant Treasurer	Mr. Ralph Hutzell
Statistician	Mrs. Ralph Hutzell

TENTATIVE SCHEDULE FOR FUTURE CONFERENCES

1973	Oak Hill, West Virginia
1974	Linwood, Maryland
1975	Chandon, Virginia
1976	Bethlehem, Virginia

Delegates will be seated at the specified times only. Please refer to your program for the designated time for each seating.

Conference Music

Conference Song Leaders	Mrs. Edward Schwartz
	Rev. Robert Keplinger
Conference Organist	Mt. Olive

PROGRAM

FRIDAY—SEPTEMBER 29

:00 a.m. Song Service
Words of Welcome
Moderator, Mt. Olive Church
Devotions and Special Music Mt. Olive
:30 a.m. Moderator's Message .. Mr. Rodger Geaslen
Song Service
Business Session
Report of Credential Committee and Seating of Delegates
Report of Camp Committee
Report of District Executive Committee
Seating of Additional Delegates
Election of District Officers and Committee on Committees
:15 p.m. Noon Fellowship Lunch
:30 p.m. Song Service
Devotions and Special Music
Washington, D.C.
:45 p.m. Business Session
Report of Credential Committee and Seating of Delegates
Report of District Treasurer
Report of Ashland College
Rev. Virgil Meyer
Report of District Board of Evangelists
Report of Committee on Committees and Election
Report of District Mission Board and Treasurer
Report of National Missionary Board
Rev. Virgil Ingraham
Report of Benevolent Board
Mr. Dorman Ronk
:00 p.m. Auxiliary Sessions
Woman's Missionary Society
Laymen's Organization
Ministerial Association
:00 p.m. Board and Committee Meetings
:30 p.m. Evening Dinner Hour
:30 p.m. Song Service
Devotions and Special Music .. Maurertown
Moderator-Elect Message . Rev. Carl Barber
llowship and Coffee Hour in the Fellowship Hall
troduction of Guests to Hosts for room assignments

SATURDAY—SEPTEMBER 30

:45 a.m. Song Service
Devotions and Special Music Linwood
Business Session
Report of Credential Committee and Seating of Delegates
Reading of Minutes
Report of Brethren Publishing Company
Mr. George Schuster
Report of Central District Memorial
Rev. Doc Shank
Report of National Board of Christian Education and Youth Conference Report
Report of District Board of Christian Education and Treasurer
Report of Statistician
Action of Time and Place of 1973 Conference
General Conference Report and Panel
Rev. Doc Shank
Mr. Harold Babcock
Rev. Ed Schwartz
Question and Answer Period
Action of Camp Committee
11:00 a.m. Auxiliary Sessions
Woman's Missionary Society
Laymen's Organization
Ministerial Association
12:15 p.m. Noon Fellowship Lunch
1:30 p.m. Song Service
Prayer Session
Final Business Session
Report of Credential Committee and Seating of Delegates
Reading of Saturday's Minutes
Report of Central Council
Rev. Smith Rose
Report of Ashland College Trustees
Rev. Robert Keplinger
Report of Unified Budget
Report of Ashland Theological Seminary
Dr. Joseph Schultz
Reading of Minutes
3:30 p.m. Auxiliary Sessions
Woman's Missionary Society
Laymen's Organization
Ministerial Association
4:30 p.m. Board and Committee Meetings
5:30 p.m. Evening Dinner Hour
W.M.S. Program
Installation of Officers

W.M.S. Conference Program

FRIDAY—3:00 P.M.

Prelude
Devotions
Special Music
Business
Speaker Mr. Virgil Ingraham
Benediction

SATURDAY—11:00 A.M.

Prelude
Devotions
Special Music
Playlet Maurertown S.M.M.
Business (goals, project, election)
Benediction

SATURDAY—3:30 P.M.

Prelude
Devotions
Special Music
Business
Speaker Miss Margaret Lowery
Project Offering and Installation of Officers

SATURDAY—5:30 P.M.

Play Bethlehem Brethren Women

SUMMER CRUSADER UPDATE

VOL. I, No. 9 Final Report

BCE, 524 College Ave., Ashland, Ohio 44805

The 1972 Summer Crusaders have now reached e conclusion of their seven weeks of service. We h e reason for great joy because of the work our L d has performed through these seventeen young peo .

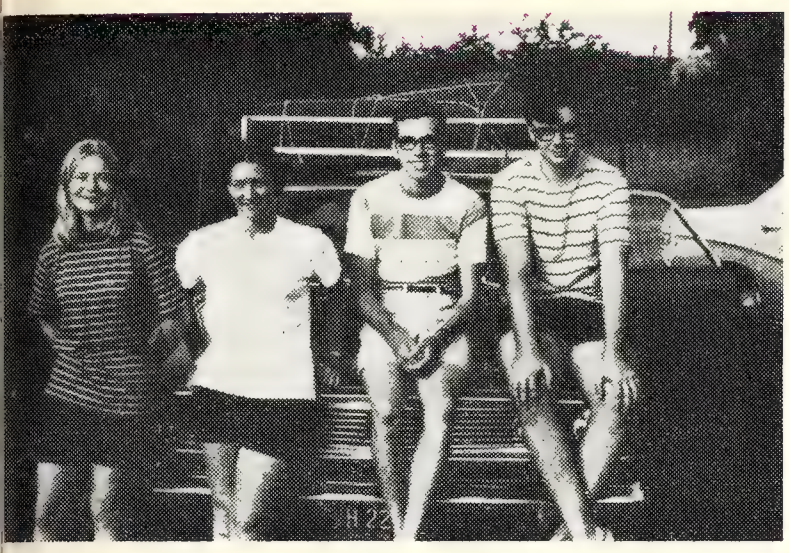
This summer the Board of Christian Education s prepared a periodical report called SUMMER C -SADER UPDATE, mailed to pastors, church conta s where there are no pastors, BCE members, E Boosters, parents of Crusaders, and individuals v o have made personal contributions to the Summer C - sader Fund. We thank these people for sharing DATE with others in their congregations.

The 1972 program began in the early spring. Te n assignments were made in February, and team m - bers began to communicate, gather, and plan in vary g degrees. Finally all 17 Crusaders gathered at P k Street Brethren Church on June 9 for Orientation. ' e day's activities included a review of policies; te n, drivers', and captains' meetings; team pictures; d devotional thoughts.

After a good night's rest, twenty-eight Crusad s, drivers, and staff members met at 5:00 a.m. to m e the 1,200 mile trek to Dallas, Texas, for EXPLO 2. The trip was very worthwhile, as each team mem r was trained to share his faith in Jesus Christ and s instructed in personal growth.

On Sunday morning, June 18, four teams of C - saders left Dallas KOA for their first areas of servic

ARIZONA / WYOMING TEAM



The Arizona/Wyoming Team—(l. to r.) Team ptain Norma Grumbling, Paula Tinkel, Bruce nk, and Jim Vandermark.

The Arizona/Wyoming Team spent four weeks in rizona and two and one-half weeks in Wyoming.

The first two weeks were spent in VBS in the Tucson urch. The morning VBS was for children through ade six. Each team member had a specific duty: Paula l singing; Bruce was in charge of crafts; Jim was sponsible for recreation; Norma conducted two short rship periods. The Crusaders had complete respon-ility for the evening VBS with junior and senior high hool youth. They had periods of study, music, sharing, d recreation. Average attendance for the morning d evening VBS were 90 and 15. There were at least e first-time decisions for Christ.

After a short Fourth of July holiday and visit to gales, Mexico, the team joined campers and staff for week and a half at Arizona Brethren Camp. Complet-g four days of Work Camp with the senior campers, e juniors arrived for the annual week of camp. High-hts of the week were decision night on which many the 31 campers made either first-time commitments Christ or rededications, and the all-night prayer vigil the last night of camp.



"The rains came down as the floods came up." W Team member Paula Tinkel leads the Tucson BS in a familiar chorus. Average attendance at e VBS was 90.

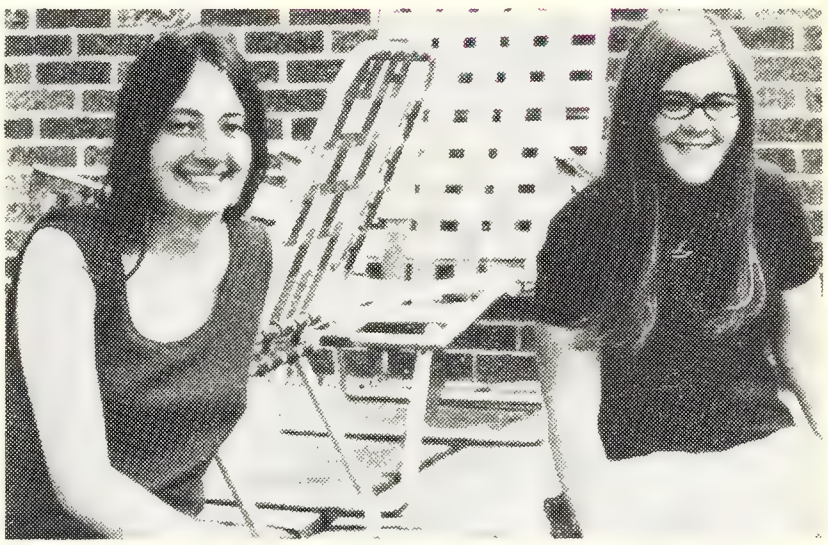
Following a Sunday morning service at the Papago Park church in Tempe, the team succeeded in pulling themselves away from their new acquaintances in the Southwest District and spent a few days traveling through the Rocky Mountain States. They had the opportunity to visit a few of God's materpieces: the Grand Canyon, Royal Gorge, and Pikes's Peak. This long and scenic trip found its termination in Cheyenne, Wyoming.

The team participated in services at a street mission and at the Cheyenne Church on their first weekend in Wyoming. During their first full week there, the Crusaders and eight other youth and adults participated in a two day retreat in the woods for spiritual growth and preparation. The latter part of the week was spent in street evangelism at the carnival grounds of the annual rodeo in Cheyenne. They made over 300 contacts.

The last week of service took place at a camp for the Cheyenne youth, held high in the mountains above Wheatland, Wyoming. Twenty-one campers attended.

The Arizona/Wyoming Team made a valuable contribution to these churches in the "far-out" districts. They began to understand the problems these Brethren face, due to their distance from other Brethren Churches.

FLORIDA TEAM



The Florida Team—(l. to r.) Wendy Kring and team captain Ruth Deardurff.

The gals on the Florida Team worked with the Brethren Church of St. Petersburg and its outreach ministry through Brethren House to children and youth.

The weekly activities at Brethren House centered around a theme. The summer theme was "Nature Announces God." Some of the weekly themes were: "Wind and Waters"; "Seeds and Plants"; "The Solar System and Stars." Practicing the educational philosophy that the most learning takes place in doing, the Crusaders and Brethren House staff developed simulation games and educational activities for the children. During the study of "Seeds and Plants", the children were led in planting seeds and watching them grow, in the making of seed pictures, and so forth. Activities relating to "The Solar System and Stars" included the making of picture wheels showing different types of skies, fingerpainting the sky and sunsets, making con-

stellations on slides, constructing a model solar system, reading stories, and watching filmstrips. Each day's activities were concluded with a short worship time geared for young children. Wendy made several collages and Ruth did several chalk-talks for the children.

During the fourth week and during General Conference week, the gals and the Brethren House staff conducted Children's Learning Center at the Florida Summer Christian Ashram in Deland, Fla., and at the Park Street Brethren Church. The purposes of these learning centers were to conduct activities similar to those conducted weekly at Brethren House so that others could "Come and See," and to put these activities plus new ideas to a test outside of the Brethren House environment. Evaluation is now taking place.

In addition to working with the children, the gals held weekly meetings with local teens. These meetings grew from once a week gatherings to several evenings each week. They attempted to relate their faith in Jesus Christ with these youth who still need to know him. One evening Bonnie Munson, a B.H. staff member, shared the story of how God had strengthened her mentally and spiritually during her ordeal with polio. On another evening, Dr. Charles Munson, Ashland Theological Seminary professor who was visiting, shared a challenge with the teens to try Jesus Christ. Other discussions focused around collages and daily problems. The gals request continued prayer for these young people in their search for meaning in life.

An "Open House" was held the last week the gals were at Brethren House. More than sixty parents came to see what their children had been doing throughout the summer. The team and staff explained to them how God reveals himself in nature to each one of us.

MIDWEST TEAM



The Midwest Team—(l. to r. and front to back) Nyla Nye, Donna Enright, team captain; Randy Smith, and Ken Van Duyne.

The Midwest Team worked in the home mission churches in Derby, Kansas, and Cedar Falls, Iowa. In addition, they were in charge of the Central District Youth Conference in Lanark, Illinois, and they worked at Ohio Camp Bethany.

Their first three weeks of service were in Der The evenings of weeks one and two were taken up VBS. Some team members either taught or helped classes while others had the music time for each cla The average attendance for the two-week VBS was Sixty adults and children attended the closing progra At least four children accepted Jesus Christ as th Savior.



Midwest Team captain Randy Smith (cente distributes evangelism materials to Central D trict youth as they prepare to do door-to-do visitation in Lanark. One girl was led to Chr that day.

During the afternoons, the team and several of local youth went door-to-door, surveying the commun and sharing the Four Spiritual Laws. They made calls and witnessed two first-time confessions of fa and three rededications to our Lord's service. On ma evenings after VBS, the team and youth also went local shopping centers, sang, and shared their faith.

After concluding their work at Derby by helping prepare the church for district conference, the C saders moved to Cedar Falls for two more weeks of V and door-to-door visitation. VBS attendance averag 39, with 65 attending the closing program. The visi tion netted at least one first-time decision.

The Midwest Team had several opportunities to sh their experiences at EXPLO '72. In addition to churches they served, they also met with a ladies' gro at McConnell Air Force Base near Wichita, Kansas, a with the Laymen's Organization at Waterloo, Iowa. the Central District Conference, the team shared th EXPLO training with about 20 youth. Follow the training, the Crusaders and the youth made o 80 visits in the Lanark-Milledgeville area. One of local girls had the opportunity to lead a 20 year girl to Jesus Christ during the visitation.

From Lanark, the team moved to Camp Bethany Junior High II Camp and Senior Camp. At the jun high camp, team members served as cabin counsell working closely all week with the kids in their resp tive cabins. No thrust for decisions was on the l night of camp; instead kids were encouraged to com themselves to the Lord throughout the week. On closing night Director Dale Long asked those who l made decisions during the week to stand. Twelve ca ers stood.

The team also trained the senior high campers in angelism. On Saturday afternoon the Crusaders and mpers made 90-100 visits in Loudonville. Nine people cepted Jesus Christ for the first time. Needless to y, the enthusiasm at camp ran wild. As a result, 20 mpers rededicated themselves to the work of the rd.

The Midwest Team was used by the Holy Spirit to in and motivate many to share their faith. In addi-n, they witnessed no less than 52 decisions, of which least 17 were first-time confessions of faith in Jesus rist.

Field activities were conducted each afternoon. The Great Planning Committee, made up of representatives from each church of each given area, planned the locations of field activities. Generally the activities involved either door-to-door surveying and witnessing or street evangelism. In Area "C", several of the churches had done the initial survey work, and the participants went only to those homes where the fruit seemed ripe. Each of the churches which had done the previous survey work netted at least one new family as a result of the field activities. Several people visited in each area came to know Jesus Christ personally.

THE BRANCHES



The BRANCHES (Northern Indiana Team)— to r. and front to back) Paul Deardurff, Sue offer, Dave Radcliff, Gene McConahay, Vicki born, Sherry Barnhart, and team captain ke Radcliff.

he Northern Indiana Team, largest Summer Cru-er team ever fielded, worked for seven weeks in the thern half of the Indiana District. Following a week Senior Camp at Camp Shipshewana, the team spent comprehensive weeks in each of three areas: Area (Elkhart First, Goshen, Jefferson, Winding Waters), a "B" (Milford, Nappanee, Tiosa, Warsaw), and a "C" (County Line, Mishawaka, North Liberty, th Bend, Teegarden).

he team selected BRANCHES as its name early in service. The idea arose from John 15:5: **"I am the e, ye are the branches: He that abideth in me, and him, the same bringeth forth much fruit: for with-me you can do nothing."** The name also serves as acrostic for "**Br**inging **An**other to **Ch**rist."

he week of camp was very profitable for the team. ave them a chance to become acquainted with many the youth they would work with later. The guys ecially worked closely with their charges. By the clusion of the week there had been one first-time sion and 19 rededications.

he program of activities in each area was basically same. Two parallel training sessions were conducted n day, one in the morning and one in the early ning. The training sessions included both evangelism ning and training in Christian growth and living. r 60 youth and adults participated in the three areas.



Paul Deardurff and Sue Stoffer, members of the BRANCHES, practice solo parts while at EXPLO '72.

The third element of the program was the preparation and performance of the Christian musical "Show Me." In each area the team trained a chorus to sing behind the soloists on the team. Over 60 youth rehearsed each evening for the chorus. The musical, with full dress, lights, sound, and five-screen visual presentation, was performed on six nights to over 1,000 people. Many decisions were recorded on comment cards which were returned after the musical. The comment cards will be used for follow-up.

The BRANCHES saw kids and aduts from all over the Northern Indiana District come together for a common cause—to grow spiritually and to reach others for Christ. As a result, the team witnessed no elss than 33 decisions, of which at least 11 were first-time decisions for Christ.

SUMMARY

The four teams returned to Ashland on August 8 for a time of debriefing. The seventeen Crusaders were happy to be together and to share their experiences with each other.

During General Conference week, the teams had many opportunities of sharing and service. These included work at the Children's Learning Center, leading music for the National BYC Convention, singing at the All-Conference Banquet, presentation of "Show Me" and relating of experiences at the BCE Inspirational Service Wednesday night, and assisting with the BYC

Communion Service. Many delegates to Conference got to know several of the Crusaders personally.

The numerical results of the 1972 Summer Crusader Program are very incomplete. Not all visible decisions were recorded. Not all decisions were expressed outwardly. Not all the seed planted has as yet brought forth fruit. However, these are the figures that were recorded, with no doubt many additions not reported:

over 1,500 visits made

at least 32 first-time confessions of faith

at least 86 decisions (including first-time, rededications, LWR's, etc.)

potential contact with 4,000 members of the Brethren Church (¼ of the total 16,357).

In light of these blessings, Brethren, let us abundantly PRAISE THE LORD!

We in the office of the Board of Christian Education want to thank you for your financial contributions and prayer support. The Summer Crusader ministry is not a part of the BCE Budget—it operates only on support given over and above that which each church gives toward the BCE Budget. We thank you for coming through in '72.

Plans are already on the drawing board for 1973. As these become more firm, they will be released to you. Watch for them, and keep watching, praying, and rejoicing.



A DAYDREAMING MIND

While sitting and watching a small stream
A thought interrupted my daydream.
Why is it that peace is so hard to make?
Why do they wish one more life to take?

Wars are fought day after day.
But does everyone think to pray?
For all the boys who bravely fight
And live a life of cold, dark nights?

While watching the ripples of the water
My mind again began to ponder
Upon a problem we all recognize;
The pollution of our land, water, and skies.

Plants are producing our everyday needs.
But smog continues and trash proceeds
To invade "our" world, "our" way of life.
Must we live in a polluted world of strife?

A small green frog then hopped by me,
And it made me think almost instantly
Of that "green—back dollar" and the reality
Of the rising inflation and employment decrease.

As I watched a small leaf float by
I suddenly heard a small, faint cry.
"Help me please from starvation and work.
Feed my hunger and quench my thirst."

Only if we could begin to realize
How many people lose their lives
From poverty, starving, and working too much.
And wars, accidents, murders and such.

Then a raindrop made a splash.
My heart jumped and I made a dash,
To the nearest shelter from the rain
Only once more to begin a daydream.

But this dream had a different view
Of a world all clean, bright, and new.
Of poverty, starvation, hate all vanished.
Of pollution, inflation, cruels all banished.

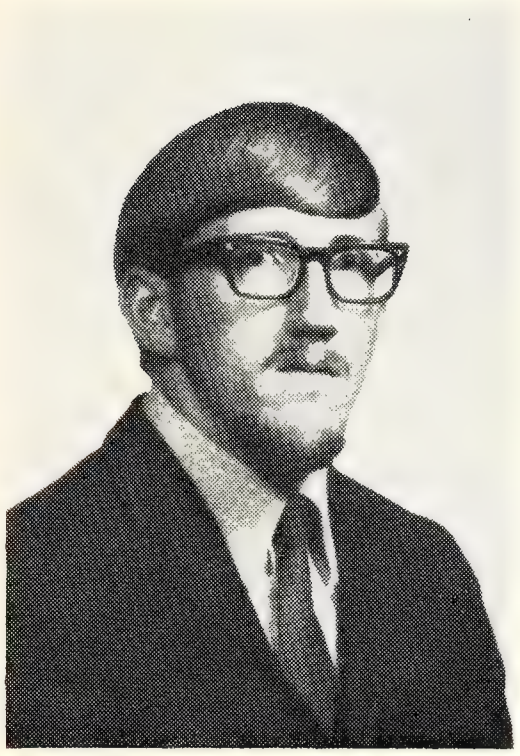
This world was a world of love.
Of sweet—smelling raindrops from above.
For in this world there was no end.
Because this was God's world without sin.

When the sound of rain was no longer there,
My daydream left me with a faraway stare.
I then left the shelter and turned to face home
And let my mind just "once" more roam.

I've thought about the good and the bad.
I've captured two worlds; the happy and sad.
And when this ole' world gets hard to live thro!
I'll have a new world to look forward to.

by Melinda Dolin

MOTIVATED MEN



EARL CRISSMAN

EARL, 22, is a Middler at Ashland Theological Seminary from the Brush Valley Brethren Church in Adrian, Pennsylvania. Earl graduated from Indiana University of Pennsylvania in 1971 where he was active in sports.

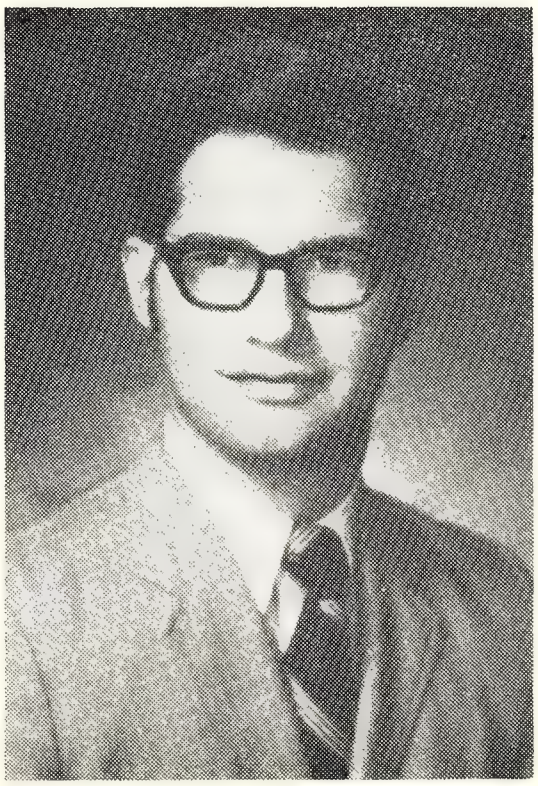
He is married to the former Sharon Kidder from the Brush Valley Brethren Church where her father, Rev. Thomas Kidder, is the pastor. Sharon is a sophomore at Ashland College. The Crissmans are both employed at a retarded children's home near Ashland. Earl said that it is too early for his plans to be complete at this time.

RALPH GIBSON

RALPH, 22, is a Middler at Ashland Theological Seminary majoring in New Testament. Ralph plans to enter pastoral ministry in the Brethren Church in the ture. He is a member of the Park Street Brethren urch in Ashland, Ohio.

alph is married to Bonnie Gibson. She is a teacher the Ashland Public Schools and enjoys sewing and sic. The Gibsons live at 80 Samaritan Avenue, Ashd, Ohio and have no children.

t the present, Ralph is interim pastor at the Garber thren church in Ashland.



BOOK REVIEWS

CHRISTIAN PACIFISM IN HISTORY

A Look At Its Scriptural Foundations

prepared by John Brownsber

"He who does not know history tends to repeat history's errors" is a truth firmly believed by this writer. We are in the process of studying many issues in our denomination. There is a tendency when undertaking such studies to consider as invalid the historical. Especially in our denomination, claiming to be a "New Testament Church," we say, "let's go **back to the Scriptures** and see what the Bible has to say about our study. This we most certainly need to do—but not to the exclusion of how the church has interpreted the Bible throughout its history. In fact a good case could even be argued that one cannot properly interpret Scripture without a **growing knowledge** of the history of Christian thought.

I was recently asked to review Geoffrey Nuttall's book, **Christian Pacifism in History.** I was so impressed by the content and relevance of the book for our present studies in Pacifism that I prepared the following condensation and critique of it.

Nuttall's main emphasis is to discern the basic rationale from Scripture for the Christian pacifist position in the various periods of church history. Although he concentrates on the basic rationale for each period he describes, he firmly believes that other bases were also held in lesser degrees by the Christian pacifist of that period. He restricts himself to five main periods or groups of Christian pacifism in history, for he believes a straight narrative account is hardly possible because the record is too occasional and sporadic.

(1) The first period is from the first three centuries of the early church up until about 313 when Constantine the Great made Christianity the official religion of the Roman Empire. At this time, says Nuttall, Christianity accepted the State and with it the necessity for the waging of war. He admits some Christians served in the imperial armies of Rome during this period but the basic tendency was to refuse military service. The thinking of the early church was as follows: The main physical embodiment of "the world" was the state and military service which was the main visible embodiment of the State. "Every soldier had to take a military oath in rites over which the heathen gods presided, involving a confession of the Emperor's deity inconsistent with the place of Christ . . . (this) was idolatry." (Pages 9 and 10.) Outside of such questions of idolatry the early Christians were basically obedient to the commands of the State. But to the question of pacifism **it was "fear of idolatry" which primarily kept the early Christians out of the military.**

(2) The second period is from 313 to the middle a around the death of John Wycliffe, 1384. Since the t of Constantine, the State now accepted the church the church, the State. The old Roman Empire, it now believed, had been transformed by the powe Christ into the Holy Roman Empire, "in which Emperor was a Christian Emperor and the Pope imperial Bishop." (Page 17.) Now instead of only b rebels against a heathen empire, the Christian Pacif now considered heretics by the church, were rebels against a wordly and secularized church.

Idolatry was now no longer a pure and simple as during the first three centuries. Now the Chris pacifists had to find a **new** foundation principle. they did by a rediscovery of the Bible. "They loo upon the New Testament as the Law of God; they the Sermon on the Mount as their ideal, and the b of fellowship is solely the 'Law of Jesus,' literally un stood." (Page 20.) The medieval pacifists returne the Bible, and within the Bible to the New Testam and within the New Testament to the Sermon on Mount. They regularly called the Sermon on the Mo and indeed the whole Bible, "the Law of Christ." F the Sermon on the Mount came their repudiatio oaths, military service, capital punishment and shedding of blood.

(3) From the time of John Wycliffe, 1384, to period of the Reformation and the sixteenth cent The Reformation, says Nuttall, was also marked b return to the Bible, but by a return to the Bible whole, and in some things, the Old Testament more the New, and in the New Testament more to the Epi than to the Gospels. The Sermon on the Mount was the main focus of the Reformers, but "justificatio faith" and emphasis on "the priesthood of all believ The Reformers' desire was to convert whole comm ities, cities, states, nations, not merely individuals. inherited the certainty, almost the infallibility clai by the Roman Church. And since nationalism kindling fiercely, they engaged the authority of State to successfully fulfill their mission. For, reasoned as in the days of Israel of old, God had a place in His world for the State both for evange

d defensive reasons. Thus pacifism was no more ely to appeal to a Protestant Government in the 16th ntury than to the Roman Government preceeding em.

During this period of time a sect arose called the abaptists (Re-baptisers.) They were the only reforma- n group in the 16th century to stand for pacifism. **eir main emphasis was upon peace and suffering love.** eir rejection of the sword and war was not based on the specific teaching of the Sermon on the Mount upon the concept of the suffering church, and upon New Testament teaching of the church being the fillment of the Old Testament concept of the ssianic community. One of their leaders, a Dutchman, nno Simmons, father of the Mennonites, wrote (re- ring to Isaiah 2:4), "The regenerated do not go to r nor fight. They are the children of peace who have ten their swords into ploughshares and their spears o pruninghooks, and they know of no war." (Page) Here rings the note of the church being the ssianic community of faith realized and entered into v in suffering. This was a **new** development for a lical pacifism of non-resistance and those who med this position were persecuted fiercely by both rch and state during their lifetime.

4) The main pacifistic heritage from the Quakers Nuttall's fourth emphasis. There is much, says ttall, in early Quakerism which reminds us of the ition of the medieval sects and their emphasis upon e law of Christ," and upon the Anabaptist 16th cen- y emphasis on "the ministry of suffering," "but that ich is peculiarly the Quaker contribution . . . is nething nearer to . . . **'The Dignity of Man'."** (Pages 57.) Their repudiation of war as an affront to the man soul was at least a reflection of Renaissance manism, but at its greatest a development of a form Christian humanism. Its foundation was belief in universality in men of the Spirit of God—that God n everyman. Here is Quakerism's first-principle out which all else flows. The basic contribution of the akers in helping man repudiate war is to help him rn to respect man as man.

5) **The Means of Redemption** is Nuttall's last, and he says, his hardest position to present. The means redemption is what Nuttall interprets to be the basic iv of the modern generation of pacifist. He also gives nt reasons for what he believes to be an increasing elopment in our times for Pacifism. One of these sons is a new and fresh study of the Bible for per- al and daily living. He believes more people today becoming pacifists, and even more that there is a rked change in the way writers are expressing ifism today. "Pacifism is no longer related to single, mportant, emphases in the Bible and in theology, but hemes which are central and persistent; and above to the theme of redemption." (Page 72.) He sees anchor of pacifism today in God's redeeming love Christ as displayed upon the Cross. Understanding ifism as the means of redemption pulls into harmony, ording to Nuttall, all the various interpretations of ifism in history. For "reconciliation between men omes possible only through reconciliation and fellow- with God." (Page 76.)

o read Nuttall's book is to be greatly impressed n the vast amount of information gathered in so few es with such amazing clarity and creative expression. His book flows so freely and interestingly that one can hardly quit reading it once he has begun. One the whole even a person not too well acquainted with church history should be able to follow his developments.

Nuttall himself is conscious of the vastness of his subject matter—the long history of the Christian Church. He admits he had to rely upon standard text—books covering the history, rather than primary sources themselves. It would be of interest to have his book critiqued by a group of specialists well acquainted with the primary sources. From my limited knowledge of church history, I believe he has done us a very excellent service, for his book is a big aid in helping the Christian encounter a variety of pacifist's positions in church history. Nuttall's book is a good companion volume to read with John H. Yoder's book, **Nevertheless—The Varieties of Religious Pacifism,** Herald Press, Paperback, $1.50, Pp. 142, reviewed in the Peace issue of the Brethren Evangelist by James Payne. For the person who doesn't understand pacifism these two books will give great understanding and for the pacifist the books will challenge and clarify his own personal stance and its continuity with Christian history.

It is not my intention, because of the nature of the book, to state my own agreements or disagreements with pacifism. However, I would like to comment on what I believe to be the central issue in taking a stance for or against pacifism, that is, the authority of Scripture. For if the pacifist position is rediscovered, as Nuttall says, by returning to the Bible, the question becomes "How do we define the authority of the Bible?" Is the Bible a "flat book" from cover to cover with absolute unity on the question of war and peace or is there in the Bible itself different developments in conflict with each other? If the latter is true, what "part or parts" of the Bible then become the final authority? Is it the sermon on the mount, the words of Jesus, the New Testament, the whole Bible, or certain themes developed throughout the Bible? If so, who then decides which parts or themes become authority?

The early Brethren appeared to be greatly influenced by the medieval sects and the anabaptists on their pacifist position. At times they claimed the Gospel as authority, Jesus Christ as authority, the New Testament as authority, and even Scripture as authority. **They did not resolve their problem of authority and I am even more convinced that neither has the Brethren Church done so down through its history, especially when it comes to the theological problem of pacifism.** Even today we hear some Brethren stressing "the life and teachings of Jesus" as the basic for pacifism, others claim the "New Testament as our Creed" for basic authority, and still others proclaim the motto, "the Bible, the whole Bible, and nothing but the Bible" as authority. Maybe this is a problem we need not resolve in order that we Brethren can all have a "common mind" on the subject of pacifism. But I am certain we need to be aware of the problem of the authority of the Scriptures if we are to understand and love each other as "Brethren" when it comes to debates and discussions about pacifism. Nuttall's book can help us at least "touch" upon this theological problem and help us see its importance in our present studies and discussions related to the "Pacifist Position of the Brethren Church."

Christian Pacifism in History, Geoffrey F. Nuttall, World Without War Council, 1971, Paperback, $1.25.

news ... from the Brethren

Canton, Ohio. Following the sermon on Sunday morning, August 13, a demonstration of the anointing service shown—with a period of time given over to prayer for healing and blessings for Winifred Clapper. At the pastor's urging, this special service was held publicly, in order that all might be aware of this particular privilege, as taught in the Scriptures and provided by our church. A chance for withdrawal after the sermon and before the anointing was offered to any one who might not be in sympathy with this particular teaching from God's word. **"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick. . . " James 5:14, 15**

Loree, Ind. Evangelistic services will be held August 6-11 with Rev. Harold Barnett as the evangelist.

MEMBERSHIP GROWTH

Oakville, Ind.—5 by baptism
Goshen, Ind.—12 by baptism
Sarasota, Fla.—5 by baptism

Memorials



MALOTT. Gail W. Malott, 74, of Roann, Indiana, died July 2, 1972. As a young man he became a member of the College Corner Church. Services were conducted by Rev. Arthur H. Tinkel, in the Grandstaff Funeral Home, Roann. Burial was in the Roann IOOF Cemetery.

* * *

TRENT. Mrs. Minnie (Charles) Trent, 90, passed on to her Eternal reward, July 11. She was an active member of the College Corner First Brethren Church for many years. Services were conducted by Rev. Arthur H. Tinkel, a life long friend of the family, in the Eddingfield-Gerber Mortuary, Wabash, Indiana. Burial was in the Murphy Cemetery.

* * *

TRUSS. Hugh F. Truss, 68, died July 23. Hugh became a member of the College Corner First Brethren Church when Rev. Delbert Flora was conducting a Revival Meeting with Rev. Arthur H. Tinkel, pastor. Services were conducted by Rev. Tinkel, assisted by his pastor, in the Eddingfield-Gerber Mortuary, Wabash. Burial was in the Mississinewa Memorial Cemetery.

McPHERSON. Mrs. Vernice M Pherson, 57, went to be with t Lord on July 13, 1972, followi several week's of illness. She h been a faithful Christian and me ber of the Gretna Brethren Chu for many years.

Vernice was married April 1935 to Norman McPherson who h written many poems, of which s eral have been printed in the Bre ren Evangelist. Besides her husba she is survived by five sons, Robe James, John, Michael, and Herbe and five daughters, Mrs. Brad (Karen) Weidenhamer, Mrs. La (Phyllis) Jerviss, Mrs. John (Nor Jean) Schultz, Misses Evelyn a Marcia McPherson.

The funeral services were c ducted at the Eicholtz Funeral Ho Rev. Ronald L. Waters, officia and burial was in the Huntsv Cemetary.

The following poem was writ by her husband Norman.

In Memory of
Vernice Waunita McPherson

We know not why God
called her home
At the age of fifty-seven.
Perhaps he had some work for
And needed her in heaven.
Her presence here is sorely miss
As many will attest.
A host of little children, by
Her service, have been blest.
And this we know, beyond a do
She leaves an empty spot.
The memory of her sweet smile
Will not be soon forgot'.

Rev. John Brownsberger Moves

Elkhart, Ind. (Winding Waters) A special tribute s paid to Rev. and Mrs. John Brownsberger of the nding Waters Brethren Church Saturday evening, gust 5th at the church, 111 West Midlake Rd., Elkrt, Indiana, by 100 persons attending the carry-in pper and program.

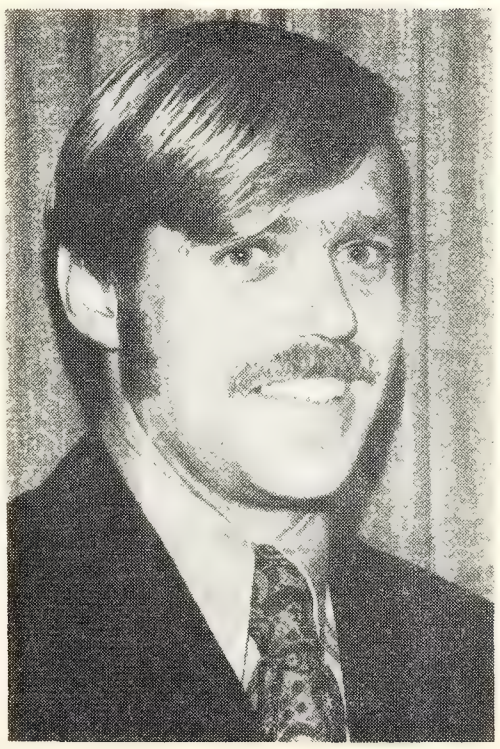
The church was built in 1964 as an outreach of the rst Brethren Church, 1135 Middlebury St., in Elkhart, d this was Rev. Brownsbergers first full-time pastor-, after graduating from Ashland Theological Semry in 1964.

Two families from the congregation were present o have entered full-time Christian Service during the st eight years. Mr. and Mrs. Weston Ellis, and their o daughters, Lynette, and Jolinda. Mr. Ellis will enter Ashland Theological Seminary this fall. Also, Mr. and Mrs. Don Snell, who will be leaving in September to go to California and enter training with Campus Crusade for Christ. The Snells have two sons, Eric, and Matthew.

Mrs. Darrell Byrket gave a humorous book review, "Papa was a Preacher," and Pat Byrket accompanied himself with his guitar, singing a song which Don Snell had written the words, "Preacher Man." The church moderator, Ed Frantz presented the Brownsbergers with a wooden shield, designed and made by Mr. and Mrs. Richard Dolph, with three crosses in contrasting wood with an engraved verse, "A Friend Is Your Needs Answer, So Give Your Best To Your Friends," accompanied with a "Love Offering." Mrs. Dolph and Mrs. George White were in charge of the evenings arrangements. The Brownsbergers have three children, Beth, Steven and Jeffery, who will leave for Elkhart at the end of August.

Ordination

David Ernest Cooksey



DAVID COOKSEY was ordained to the Brethren Ministry in the Washington Brethren Church, Branch Avenue and Q Street S.E., Washington, D.C. Ministers officiating in the service were: Rev. Robert Keplinger, Pastor, Washington Brethren Church; Dr. Joseph R. Shultz, Dean, Ashland Theological Seminar; Dr. Charles R. Munson, Professor, Ashland Theological Seminary.

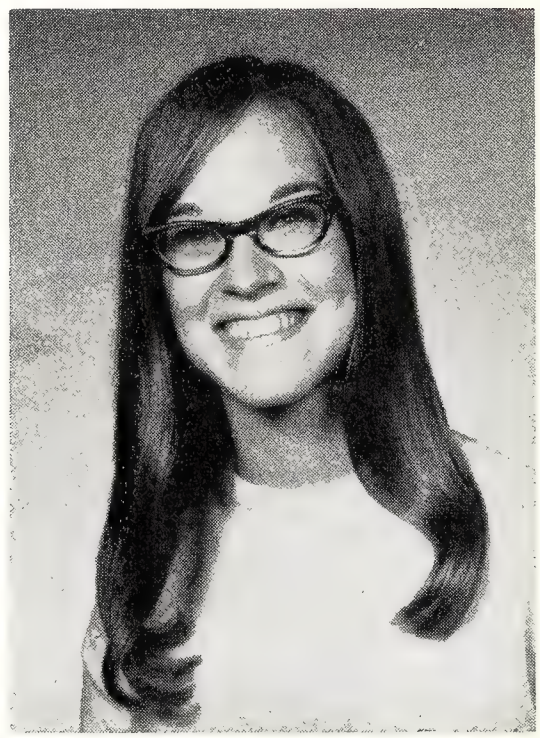
David was born June 7, 1946 in Washington. He attended public schools in Maryland, received the Bachelor of Arts degree with a major in sociology from Ashland College in 1968 and a Master of Divinity degree from Ashland Theological Seminary in 1972.

He served as student pastor in the Church of the Master in Stuben, Ohio for a year. He worked as a Social Worker at Hawthornden State Mental Hospital near Cleveland, Ohio. Currently he serves the Trinity United Church of Christ as a minister to Youth.

In September of 1968 he married Carolyn L. Boyer of Ashland, Ohio. She is also a graduate of Ashland College and has had three years of experience in Social Work.

David has not accepted a position yet but plans to serve as a pastor in the Brethren Church.

SISTERHOOD



by Sherry Barnhart

Hi Girls!

By the time you read this I'll be back in school. My last year at Ashland! Unbelieveable! Time goes right on.

Most of you had summers that were fun, I hope. Mine was really great. Being a Crusader is a lot of work but it's so neat to travel around doing new things and meeting new people.

This year at school I have a new roommate and a new address. I'll be living in 213 Myers Hall, Ashland College, Ashland, Ohio 44805. This is going to be so much better than rooming alone. Last year I began to talk to the walls and that's not such a good habit.

This summer has taught me so many things. One important one is that Jesus Christ was not only a concerned and loving man but also an involved one.

Remember the story of the Samaritan woman at the well? Jesus could have looked at her and felt sorry for her and walked right on. But He was an involved man. He didn't wait for her to become worthy of His friendship or for her to come to Him. Jesus met that woman right where she was. He got involved in the situation. Do we?

I always thought that I was pretty easily involved in situations but after last night I'm not so sure. Mom and I were walking to the car after working at the church food tent at the Preble County Fair. She stopped me and pointed down behind some tents where two boys were fighting. They were at least 15 years old or older. She took off towards them to break it up. I soon followed her and ended up talking to one of them. He told me to mind my own business that it was a private fight. Sure it was a private fight but it was in a public place. We did not know why those guys were fighting and never will know. Yet, Mom decided to get involved, and I followed. I don't know for sure what I would have done if I had been alone.

My point is that Jesus got involved in the everyday situations of life and so must we. Whether we get involved because of fear or concern, there must be love behind it. No one truly gets involved without love, Love and more love.

Those two boys probably wondered why two wom came running over, talking and threatening them wh it was none of our business. I doubt if they thought it as the loving thing to do. Mom and I didn't stop a think about it or decide whether it was the loving thi to do. We just got involved for better or for worse.

I have learned a lesson from this that is practical anyone's life no matter how old you are. Get involv All through Jesus' life He was involved. Can we look our own lives and say that?

As a Summer Crusader, everywhere we challeng people to get active and involved in reaching people Christ. In order to show someone the love of Christ you, you must want to meet Him right where he is the situations of life. Get involved.

A Happy Christian is a loving, involved person.

Sherry

POETRY CORNER

PSALM OF LIFE

I am a loner, Lord.
I see only my own problems—
Forgetting the needs of the world;
Impress my soul that my neighbor is not just next door,
For I am unconcerned.
I am a coward, Lord.
I cling to the here and now—
Fearing the veil of tomorrow;
Lead me gently lest I stumble on the steps of today,
For I am afraid.
I am a rebel, Lord.
I want my own tunnel-visioned way—
Self-destructive though it be;
Take off my blinders lest I miss Your road through life;
For I am proud.
I am a sophisticate, Lord.
I work hard to know all the answers—
Trying to pass the tests of men;
Answer the only one that counts: the riddle to my being,
For I am ignorant.
I am a wanderer, Lord.
I go from here to eternity—
Searching for I know not what
Until in despair I cry, "Have Your own way, Lord,
For I am lost."
Suddenly I am alive,
And I can love—
And I lose my fear—
And I find the way—
And I know the answer—
And eternity is my home;
For You are with me always.

Donna Stoffer
Trinity Brethren, Canton, Ohio

A SINNER TO A CHURCHMAN

Where breaks this love
You say Christ wrought
Upon a distant tree?
And of this love
May I be taught
As I am loved by thee?
(I know it's love I need
And so from guilt be freed.)

But comes this from above—
This 'promise meant for me'?
For in your midst this love
I frankly do not see—
much less on distant trees!

Douglas Denbow 1967

MAKE JESUS YOUR PATTERN

Make Jesus your pattern,
Whatever betide,
No matter what tempts you,
Let Him be your guide.
If you make Him your pattern,
Your life will portray
His Spirit of kindness
To those by the way.
You may never know
Just how much you have helped;
But your influence for good,
Will always be felt.
Then when you come
To the end of the way,
Your life's pattern will shine
In Heaven some day.

Edythe Ebbinghouse

FIRST THINGS FIRST

IT'S HARVESTIME



THE MODERATOR'S ADDRESS
to
82nd. Pennsylvania District Conference of The Brethren Church

by Elder John T. Young
Pastor, First Brethren Church
Pittsburgh, Pennsylvania

FIRST THINGS FIRST was the theme of the last Conference year and now we will be concentrating our efforts on the theme for 1973, CALLING OUR CONTINENT TO CHRIST.

It might be well if we do not cast off our past themes as just other slogans but keep them in mind as we venture forth with new goals in sight. With this thought in mind, the Moderator's Address of the 1972 Pennsylvania District Conference is being published in this issue. It was presented by Pastor John Young of the Pittsburgh Pennsylvania Brethren Church. (Ed. Note.)

May I direct your earnest attention to that beautiful Messianic Psalm 118 which begins: **"O give thanks unto the Lord; for He is good: because His mercy endureth forever."** (v. 1)

The Psalmist, illumined by the Holy Spirit, gazes down through the long corridors of time, through many centuries, and begins to prophecy: **"The stone which the builders refused is become the headstone of the corner. This is the Lord's doing and it is marvelous in our eyes."** (vs. 22, 23)

And then the words that I have selected to keynote this 1972 Pennsylvania District Moderator's address: **"This is the day which the Lord hath made; we will rejoice and be glad in it. Save us we beseech Thee O Lord! O Lord, we beseech Thee, give us success."** (vs. 24, 25)

As Christians, as Brethren we need to realize that TODAY is the only day we really have anything to do with. Try as we might, we can not relive yesterday nor can we yet fully grasp the duties of tomorrow. The lesson is vivid and clear. We must devote all possible energy to the doing of today's tasks be they large small, important or seemingly unimportant.

The writer of our New Testament Letter to Hebrews (whether Paul or Apollos) proffers simi advice. It is to our loss that Christians of every and denomination haven't given this Biblical admonit the attention it merits and the compliance it reque Listen now!

"Since we have such a huge crowd of men of fa watching us from the grandstands, let us strip off a thing that slows us down or holds us back, and esp ally those sins that wrap themselves so tightly arou our feet and trip us up; and let us run with patie the particular race that God has set before us. K your eyes on Jesus, our leader and instructor." (Hebre 12:1-2, Living Letters)

Should not Christians of all people be examples those who have learned the lesson of living one day a time, free of anxiety, trusting Almighty God to sup our every need **"according to His riches in glory Christ Jesus?" (Phil. 4:19 KJV)** Is there the least do

your hearts and minds that this is the life-style our avenly Father ordains for all who name themselves hong the twice born?

We must give heed to these principles—embrace them, ake them ours by thought, word, and deed. The super-tendent of an industrial operation inquired how one his new employees was progressing. The foreman, no had not hit it off too well with the man in question, plied: "Progressing? Not one bit! I've taught him erything I know, and he's still a perfect idiot." How any students come away from the lessons of Scrip-re as taught in the school room of life with a similarly flattering report?

The poet John Ruskin was deeply aware of the cessity to come to grips with life and all that it brings hen he penned these lines:

Let us live only by the minute,
Not even by the day or hour,
Our life has too much danger in it
To dare forespend one moment's power.
The glance of fear toward tomorrow
Can paralyize the hand today;
The gaze of hope such light can borrow
As dazzles duty on her way.
Were this our only day,
Did our yesterdays and morrows give
To hope and memory their interplay,
How should we bear to live?
Not merely what we are,
But what we were and what we are to be,
Make up our life—the far days each a star,
The near days nebulae.
TODAY—unsullied comes to thee newborn,
Tomorrow is not thine;
The sun may cease to shine
For thee, ere earth shall greet its morn.
Be earnest then, in thought and deed,
Nor fear approaching night;
Calm comes with evening light,
And hope and peace, thy duty heed today.

Such is the teaching of Holy Writ. Such is the teach-g of Nature. Jesus the Master Teacher Himself ad-nishes **"So don't be anxious about tomorrow. God will ke care of your tomorrow too. Live one day at a time."** Matthew 6:34 Living Letters) Yes, look about you. e the hand of your Father and mine as he cares for s own.

Dr. Luke records the scene and the words in his spel! Close your physical eyes, open the spiritual es of your hearts. See and hear the Galilean: **"Yes, ery man is a fool who gets rich on earth but not in aven." Then He turns and gazes directly at His dis-ples** (you and I) **"Don't worry about whether you ve enough food to eat or clothes to wear. For life nsists of far more than food and clothes. Look at the vens—they don't plant or harvest or have barns to re away their food, and yet they get along all right—d feeds them. And you are far more valuable to Him an any birds!**

And besides, what's the use of worrying? What good es it do? Will it add a single day to your life? Of urse not! And if worry can't do such little things as at, what's the use of worrying over bigger things?

"Look to the lilies! They don't toil and spin, and yet lomon in all his glory was not robed as well as they e, And if God provides clothing for the flowers that are here today and gone tomorrow, don't you suppose that He will provide clothing for you—you doubters? And don't worry about food—what to eat and drink; don't you worry at all that God will provide it for you, "Listen to Him my Brethren. It is Jesus the Head of your Church who speaks!

"All mankind scratches for its daily bread, but your Heavenly Father knows your needs. He will always give you all you need from day to day if you will make the Kingdom of God your primary concern." (Luke 12:21-30, Living Letters)

More and more I have come to believe as I study God's Word that we carry in our today provisions for our tomorrow. This concept manifests itself again and again like a Divine law. Again it is apparent in Nature as well.

For example: there is a season when harvest lies rich upon the fields, when fruit hangs on tree and vine, when the good earth brings forth her bountious gifts asking only that we gather and use. This season calls for diligence because opportunity never comes to stay. Indeed, she refuses to linger past her appointed time. When the fruit is ripe, if it is not harvested, it will begin to decay and soon it will fall from the vine, the bush, and the tree.

It's almost as if the moment the harvest is fully ripe it has already begun to perish . . . that there is a specific time to reap or there will be no need to reap at all.

Just so in the harvest fields of the Spirit. The whitened fields lie before us and we look to the Lord of the Harvest for laborers who always seem to number too few.

During World War II, while Dr. Fred Jarvis was studying Chinese at the University of California preparatoy to going to China as a missionary, almost every able-bodied person was engaged in some type of war-related effort. Jobs were so plentiful and so well paying that it became increasingly difficult to hire laborers to work in the harvest fields.

One day the dean of the school announced that if anyone wanted peaches that a friend of his owned an orchard that produced a crop that was normally worth $6,000 and was now going to waste because there wasn't anyone to reap the harvest.

Now that was a tragic loss to be sure but an infinitely greater tragedy is being enacted today. Millions of souls in the whitened harvest fields of the world are going daily into the Christless Hell of eternity unreached by the Gospel. For generations this golden spiritual harvest has ripened only to rot on the vine because of failure to harvest.

Jesus said: **"Do you think the work of harvesting will not begin until the summer ends four months from now? Look around you! Vast fields of human souls are ripening all around us, and are ready now for reaping. The reapers will be paid good wages and will be gath-**ering eternal souls into the granaries of heaven! What joys await the sower and the reaper, both together! For it is true that one sows and someone else reaps. I sent you to reap where you didn't sow; others did the work, **and you received the harvest."** (John 4:35-38, Living Letters)

Seest thou the clock of time—
Its hands now past eleven?

(*continued on next page*)

The hour of twelve is drawing nigh
Then time no more is given.
Seest thou the harvest fields—
The stalks of grain now whitening?
In the darkened skies the thunder rolls
Amid the flash of lightening.
Look again! The Lord of Harvest stands—
His head now bowed in reckoning.
The stain of tears is on His face;
His hand to you is beckoning.
Wilt thou take time for pleasure now?
Wilt thou take time for sleeping?
One short hour for you is left—
One short hour for reaping.
Hearest thou those pleading cries?
The souls of men are calling,
At thy feet the sickle lies;
About you grain is falling.
Work awaits in yonder fields.
There's work for you, O reaper!
Thrust in thy sickle and reap the grain;
The call of souls grows deeper.

—C. C. Grant

All the signs—all the prophecies of Scripture converge on this day of history—this Day of Grace which is far-spent even as the Night of Judgment is at hand. Winter presses upon Fall and Fall upon Summer: soon the time of harvest will be past forever. That which has not been gathered up and laid by will be lost. We can not, we dare not put off until tomorrow that which Christ wants done today.

We can not, we dare not permit victories of yesterday, past traditions, quarrels both old and new keep us from the monumental task that faces the Brethren Church for, just as surely as she has a priceless heritage—she also faces a golden opportunity.

We are now part of those days and that time of which the old preacher Paul warned the young preacher Timothy: **"For there is going to come time when people won't listen to the truth, but will go around looking for teachers who will tell them just what they want to hear. They won't listen to what the Bible says but will blithely follow their own misguided ideas."** (II Timothy 4:3-4, Living Letters)

As the persevering Sgt. Friday of Dragnet fame points out—**"The facts! We're only interested in the facts!"** Here they are and not very pretty either but, unattractive and repugnant though they be, they are still the facts.

The Christian faith is being slaughtered systematically by liberal theologians, both preachers and teachers alike. The rot of liberality has been eating away at the very foundations of Christendom. The witness of one school after another, one seminary after another, one denomination after another, and one mission field after another is being sold out to Satan.

The really amazing thing in this Satanic onslaught is that very few Christians or their leaders are bothering to raise their voices in protest to this systematic slaying and burying of our centers for religious, evangelical education.

A position paper published by the 4 A's (the American Association for the Advancement of Atheism) surely was correct in affirming: "The liberals are saving the ship of Christianity by throwing her cargo overboard. With what zeal the whole crew of rescuers toss out Virgin Birth, the Atonement, and the Resurrection. H long will men sail the seas in an empty ship? Not lo They will soon go ashore and enjoy life with us athei We go on record as welcoming the aid of these liber and we pledge them our fullest cooperation in ridd the world of any serious acceptance of Christ theology."

Is it any wonder that secular historians are alre beginning to refer to this period of history as the P Christian Era? May Almighty God help us to awa from our position of apathy in the comfortable p while there is yet time to redeem the day.

God cause us to support without reservation De Joseph Schultz, the faculty, and the student body Ashland Theological Seminary for there the Bible, whole Bible, and nothing but the Bible is still the p cept and the rule—not the exception as we find in many other seminaries. That is why it is so very imp tant for us all; first as Christians and then as Brethr to support our denomination's defender of the faitl A.T.S.

That is why we must send her our young Breth to be trained for Christian service. That is why we m support her financially and subsidize our fair share this training. That is why we must thank God for privilege of doing both. It is a grand privilege and important obligation as well—one that must not s through our grasp for any reason because, when oth seminaries are closing their doors, ATS is growing. haven't any choice whatsoever but to see that this tre continues knowing that the great Deceiver will do in his power from within the Brethren Church and fr without to destroy our witness for Jesus Christ.

Bearing these things in mind and heart, I pres my first recommendation as your Moderator: No. The Brethren Church as a whole and the Pennsylva District in particular should resolve that, with the h of Almighty God, we shall lay aside every differe (real or imagined) and give 100% support to Ashla Theological Seminary. This means both spiritual a material assistance. This means that each Church pa its fair share willingly and in full. This means that Go end time work must no longer be weakened by pers ality clashes and the like. This means putting **"Fi Things First."**

I trust that the Apostle Paul would not be too ang with me for taking his admonition to the Galatian Ch tians and applying it to us. **"Don't be mislead; remem that you can't ignore God and get away with it:** (Brethren) **Church will always reap just the kind crop she sows.** (Galatians 6:7, Living Letters)

Yes, in a very real way, tomorrow does depend up today for harvest or lack of harvest is in ratio to seed we sow right now. By neglecting to sow or sowing stringently—there will be little if anything reap.

Every moment is a key which, when touched, stri a note somewhere in the future. If our hands are dir ed by the Master's strong hands, the touch will be t and the result will be beautiful to our ears. If we in on shaping our own destiny, of going our own self way, our finite touch will bring forth discordant instead of the melody of life.

Self indulgence today means mediocrity tomorr God gave this world His very best—His only begot

n. What have we given and what do we give in re-
rn? Our very best? No, too often it is our next best.
)n't you see? Can't you understand? Our Creator only
ks for that which each of us can give: OURSELVES.
individuals, as Churches, as a denomination, we
ust build in time for eternity. There simply isn't any
ıer way.

We must also consider our other arm of higher edu-
tion—Ashland College. The issue of student rights
d the extent to which such rights are to be trans-
ed into authority on the campus became an item of
eat concern in 1971 chiefly because of two questions:
) liberalization of housing regulations to permit open
rmitory visitation by opposite sexes for limited
riods and (2) permitting legal alcohol on campus.
esident Glenn Clayton and the College Board of
ustees stood firm and both these requests were
nied but this was not the end of the matter.

As Elder Smith Rose noted in a letter written in May
prising Brethren pastors of the situation at Ashland
"Conditions in college administration are changing
pidly due to the increased pressure for faculty voice
administration and due to the lowering of the voting
e placing an undo emphasis on student rights.

"Changes have come, some of which have merit and
me none of us will find comfortable. Most immediate
action might be expressed over the use of 3.2 beer at
me campus organizations', special functions and some
laxation of dormitory visiting privileges. . . ."

We are assured that President Clayton's personal
and has **not** changed, nor has **that** of the truly Chris-
n students and faculty **but** that the "strength and
eer force of numbers" brought about this unfortunate
versal of policy. I can not minimize the seriousness of
is situation but, if anything, our Brethren college and
ose who administer her affairs, those who teach and
e taught there need our help, our prayers, our en-
uragement, our support as never before.

Therefore, bearing these things in heart and mind, I
esent my second recommendation as your Moderator:
). 2—That our Christian concern for Ashland College
d the purposes for which she was founded be re-
firmed by this Conference. That the use and the sale
alcoholic beverages on campus, the question of open
rms, and similar demands are not in keeping with
e intent of her founding fathers. That we formally
tition the College Board of Trustees and the Admin-
ration to work with the Student Life Policy Council
d any other responsible groups to re-establish as
ickly as possible those objectives and policies which
st reflect that Ashland College is a Christian institu-
n of higher learning. That, although a battle may
ve been lost, the war goes on; the trend can be re-
rsed and victory can be ours. We are the Church
ilitant, not the Church defeated, for soon we shall be
e Church triumphant when the Lord returns for His
n. This is the promise of Scripture! Are we not heirs
this promise? Can we not claim the same for our
llege? Then let us do so!

In closing, may we consider the words of wise King
lomon? **"Teach a child to choose the right path, and**
ıen he is older he will remain upon it." (Proverbs 22:
(Living Letters)

Do we take our stewardship of the young seriously
ough? A mother said when her little child died, "If I had known my boy would die so young, I would have taught him more carefully the truths about Christ." Her sentiments have been repeated many times. But I submit to you that it is just as important to teach the way of life to a child who is going to continue living. It is a far more perilous thing in every way to live and grow up into manhood and womanhood that it is to be called home to Father at a tender, innocent age.

We do not drift through this world like leaves riding the crest of a flood—there is a time for all things: a time to be born and a time to die. This is not fatalism either because we have a part to do in the carrying out of God's plan. We have distinct responsibilities as well.

All the words of Holy Scripture do not reveal their full beauty at first. Many of them have hidden meanings, which can be discovered in fullness only when we come into experiences for which the words were given. Older Christians understand this for they have learned that—

> When the sun withdraws its light,
> Lo, the stars of God are there.

What is the Brethren Church doing about her young people? What sort of atmosphere do we provide? What examples do we set? What facilities do we provide? How are they confronted with claims of Christ? How are they conserved for Him and His Church?

Sirhan Sirhan, the slayer of Robert Kennedy, had ample opportunity to enbrace Christianity. Pastor Bernard Travaille, in writing of the young assassin, notes, "From the time Sirhan was 12 years of age he went to Protestant, fundamental, Evangelical Baptist Sunday schools and churches in Pasadena where he ought to have heard the Word that brings eternal life but it is quite apparent from his story that he did not hear that Word because of the din and distraction of careless and thoughtless attenders who giggled throughout the various services. They are responsible for giving the impression that Christianity is not serious business, that it isn't vital enough to merit their full attention. Sirhan said, 'I felt you went to church to pray and read the Bible' but that wasn't what he found to be true. Instead these evangelical church attending young folk giggled and held hands until a disillusioned Jordanian boy eventually decided 'this can't be very important' and became one of Christendom's most costly drop outs."

Brethren (young and old alike) potential Sirhans may be in our Sunday schools, at our worship services, attending our BYC meetings, participating in our camping programs. That is why we must win the young and, having won them for Christ, conserve them for His cause.

Is new "machinery" needed to do this? I think not! Of greater necessity is a new determination to use that which is already ours. Must we develop new agencies to correlate such work? Again, I think not! Why not an immediate priority emphasis on existing means?

Let us resolve here and now that the Brethren Church shall see a continuous harvest of souls as the Age of Grace draws to a close. We have the means: Sunday Schools, Youth Ministries, Vacation Bible Schools, Junior Church Programs, Christian Camping. Let there be unceasing prayer offered throughout the Brotherhood that our Church might use these and all other modes at our disposal to sow and reap in these last days.

(continued on next page)

Our District owns and operates for the glory of God Camp Peniel set in the beautiful mountains of Pennsylvania. This excellent camp facility is now debt free and is rapidly being developed into a year-round site for camping, retreats, and the like. This did not just happen. It came through the vision and the devotion above and beyond the call of duty of a nucleus of concerned Brethren. It came as the reslut of sacrificial giving of time, talent, and money by most of our churches in the Keystone state.

Our District has title to this fine bit of mountain real estate but, in reality, it belongs to Almighty God. Therefore instead of giving in to the very understandable desire to set back and admire our accomplishments in this area; we are duty bound to be the best possible stewards over the sacred trust that is ours. Even at its present plateau of development, Peniel is not being utilized to its fullest. We need more campers—many more—than are being supplied by our own district.

When our district met in Masontown for its 81st Conference last July, they instructed the newly elected moderator to appoint a committee to explore with a similar group from the Southeastern Distirct areas of cooperation in the possible establishment of a joint camping program. The committee was established and it worked hard along with its counterpart from the Southeast to develop a proposal to be presented on the floors of both conferences this year.

Bearing these things in heart and mind, I present my third recommendation as moderator of this conference: No. 3—That earnest, prayerful, and intelligent consideration be given by this conference to the proposals which will be presented by the Pennsylvania District Special Camp Committee in regular session of this body. That the cause of Jesus Christ, the good of the Brethren Church, the potential of souls to be won and molded be given complete priority as this Conference looks to the Mind of the Holy Spirit for guidance in this important venture. That hopefully that Spirit operative through our spirits will enable the Brethren of Pennsylvania to embark upon a unified camping program in 1973—should our Lord continue to tarry.

In conclusion, may I point out that we are approaching the American Revolution Bicentennial of July 4, 1976 the 200th Anniversary of the proclamation of the idea of liberty—America's grandest gift to the world. All observances of this wonderful occasion are being keyed to a theme that looks both backward and forward: "A Past to Remember—a Future to Mold."

To close my address and to underscore our theme **"First Things First,"** I have taken the liberty of adding to the Bicentennial theme and presenting it to you my fellow Brethren as both keynote and challenge for the our 82nd Pennsylvania District Conference of the Brethren Church:

"A Past to Remember—
A Future to Mold—
Lord Help Us Do Both TODAY!

NEW BOOKS



Fleming H. Revell: **Hooked on a Good Thing,** by Sammy Hall with Charles Paul Conn, the story of a young man who had reached the top of the rock-and-drug scene but was spared disaster by overcoming faith. **God, Money and You,** by George Otis, a millionaire industrialist who turned his money—and his life—over to God. **The Third Dimension,** by Rex Humbard speaking on the coming of a great spiritual renaissance.

Regal Books: **How to Make Your Marriage Exciting,** by Frances G. Hunter. **What's a Nice Jewish Boy Like You Doing in the First Baptist Church?** by Bob Friedman, the humorous account of a newspaper reporter's encounter with the prophets and subsequent conversion.

CHEEP ADVICE



Habit is like a soft bed, easy to get into, but hard to get out of.

Some people refuse to accept good advice because it interfers with their other plans.

"Lord, fill my mouth with worthwhile stuff and nudge me when I've said enough."

The less a man knows the longer it takes him to explain it.

By letting grass grow under your feet, you get into mower trouble.

The best way to get relief from a monotonous task is to think up ways of improving it.

Life is fragile—handle with prayer.

"Money is that which can buy you everything but happiness, and pay your fare to every place but Heaven."

LAFF-A-LITTLE

Psychologists say it is bad to be an orphan, terrible to be an only child, damaging to be the youngest, crushing to be in the middle, taxing to be the eldest.

Obviously, the only way out of all this misery is to be born an adult.

The head of a corporation, who happened to be tough, bull-headed and obstinate called his executives to his office one day. "Now look here," he stormed, "you fellows better get on the ball—I mean it. If we have any bottlenecks in this organization, I want to know where they are. Do I make myself understood?"

After the meeting one executive dropped a note on the desk of the big boss which read, "I've had some experience with bottles, and I speak from experience that all the necks I saw on bottles were at the top."

The retiring president of a prestigious New England University reminded his successor, "Of course, you'll pay attention to your A and B students. Some of them may return to the campus later on as first-rate professors. But don't ignore the C students either. Some day one of them may build you a $5,000,000 science laboratory!"

Why can't life's big problems come when we are twenty and know everything?

Mrs. Lottabucks: "When we were in Egypt we visited the pyramids, and some of the stones were covered with ancient hieroglyphics."

Mrs. Gusher: "I hope none of them got on you. Some of those foreign insects are terrible."

SOME "ANON" CONSIDERATIONS

by Dr. A. T. Ro

A sequel to the article "What's Right and What's Wrong" written by Dr. A. T. Ronk and published in the July 15, 1972 issue of THE BRETHREN EVANGELIST.

Let's tailgate a bit on What's Right and What's Wrong,
Let's ring us a bell and sound us a gong,
Let's look where we are and where we belong
In the organized church of our faith.
Let's look now inside in deep intraspection,
And find what is there that shouts for correction,
And see if all's well that holds our affection
In the organized church of our faith.
We point up the flaw of a self-complacency
Found in us all, at least in a trace-ency,
What must we do to save the sweet face-ency
Of the organized church of our faith?
If the thought of this thing gives a sword prick of guilt,
Then thrust the blade in clear up to the hilt,
If things have gone wrong, they must be rebuilt
In this organized church of our faith.

If complacency is **"self-satisfaction** accompanied by unawareness of actual dangers of deficiencies," what must **self**-complacency be? If complacency is "unawareness," self-complacency must savor of overriding, purposeful disregard for "actual dangers or deficiencies" in Christian character. Are we that bad? Do we have any of that **stuff** in our Brethren fraternity? We fear we have.

One facet of self-complacency is well illustrated by a sister's response to a program of survey and visitation. She said, "Why do you want to go out looking for more members? We have a good church-house all paid for and a good preacher. Everyone around here knows where our church is. If they want to be saved let them come to church and be saved." That is the philosophy represented in the old saw, "Me and my wife, my son John and his wife, us four and no more." It isn't difficult to hear Satan's snicker of satisfaction at that kind of attitude.

Faulty motivation may be the poison in the above quotation as couched in the "looking for more members." Is that another face of self-complacency? Teaching about Christian witness and evangelistic programs, just to recruit more members contravenes the essence of Jesus' teaching. As important as membership is for fellowship of believers, the essential ingredient of the Church's being is the witness. The witness is personally making known to non-Christians the meaning and availability of Jesus' offer and its effects; and an urge to believers to seek ever higher levels of Christian being. Every professed believer is a witness whether he is conscious or not. His witness either recommends the Jesus ministry or denies its power. Paul stated that we are "witnesses known and read of all men." Leading n to Christ is the must in the believer's purpose. adding to congregational membership will natur follow. Could we Brethren have developed an errone self-complacent syndrome in our thought of missi

Can self-complacency be applied to our attitude relation to levels of spiritual experience and grow And what about the altitudes of spiritual levels? they levels in height, or in depth, or both? Or, spiritual levels relative? If relative, there must b norm and the norm must be individual. No comparis with other believers of Christian experience are acc able. Measurement in Christian experience must h its base in the ideal where the ideal is inspirational revelational.

What is the content of all of this mumbo-jum about spirituality? We fear that the common conc of spiritual life is of something rare experienced o by top-level saints of the church. How wrong that Everyone, saint and sinner, redeemed and reprob angelic or demonic, has spiritual life. This fact expla the above question of "heighth or depth" levels. Co quently, there are levels in both good and bad. facet of self-complacency that raises the critical brows of this article is that of Brethren Chu oriented believers. In plain, American English, do Brethren tend to rationalize ourselves into complace relative to our own spirituality? If we do, why? T writer invites whomsoever to join his reflections several suspicious reasons:

1. Blissful ignorance of spirituality: Since spiritua represents the incorporeal element in our constituti and Christian spirituality is the result of our individ spirits in communion with the Holy Spirit of G ignorance of spirituality by the Christian believer see inexcusable. If we are to grow in the fellowship just men made perfect," it behooves us to exercise "gifts of the Spirit" as made available to all believ by the Spirit the Holy, who "bears witness with spirits that we are children of God." In his catalog **"whatsoever"** Paul advises to "think, on these thing Yet, to make the thinking efficacious for us, we n more than our own troubled spirits in meditation. need to remember constantly that "the Spirit also h eth our infirmity . . . that the Spirit himself mak intercession for us with groanings that cannot uttered." Ignorance of spirituality certainly must be allowed to remain or become a barrier to upreach

2. Stagnation of spiritual ideality: Cessation of spi ual enlargement of life is stagnation in the high function of Christian being. The laws of progress se to say that an interrupted advance is, or invites, retr A question, as to whether one can remain at a st spiritual level for extended time and not dull soul ception needs serious consideration. If one is s complacent about his present level, or has no aspirati

growth, he needs the touch of a helping hand—an akening from spiritual languor. Maybe if one has ched the apex of his ideal or limit of inspiration, he ds more revelation from teaching, Bible study or owship or new vistas of the spiritual realm by earn- waiting on the Lord.

Spiritual pollution: Some value may be gained from sideration of certain elements in the current social eaval relative to environmental pollution. Pollution stagnation are closely allied in the end product. rt pollution becomes stagnant. When spiritual life nvaded by "the things of the flesh," spiritual pollu- results. When spiritual pollution becomes inert, noving, and the winds of the Holy Spirit no longer s the human spirit, spiritual decay is at work and ess revival occurs, it "bringeth death." Is there ceable self-complacency relative to wordliness among There are things to do about it.

he conflict between the Spirit and the flesh is ever sent. No one can avoid the battle, but one can dispose self toward the holy spiritual in measure to defeat possibility of drifting into apathy and worse. The le is not simply to avoid the works of the flesh but ove and enjoy the fruits of the Spirit. This immediate rence is to individual self-complacency. However, the porate self-complacency is but individual smugness in ttered communal accord. Destroy the roots of the mble and the thicket will disappear.

elf-complacency in liturgical usage: A critical individ- recently remarked that he knew almost to a minute t each item of morning worship would be. He ched his diatribe by asking why have a printed bulle- when the form is so exact. Milton referred to "spe- s forms" as "religion satisfied"; and Tennyson asked r who would keep an ancient **form** thorugh which the spirit breathes no more?" Can it be that Brethren congregations and/or conferences have become so formalized in worship or session as to dull the edge of spiritual anticipation? Too often informality is equated with crudity or ineptness. Informal moods of worship need not be undignified or lacking in spiritual uplift. There can be a happy medium between cold forms of worship and unrestrained emotionalism. Paul insists that "God is not a God of confusion" and to "Let all things be done decently and in order." Order can be spontaneous and spirituality uplifting yet dignified withal. This writer has always felt that if a worshipper feels an **amen** or **praise the Lord** surging within, he should in spiritual dignity express it. He would thus give voice to his own joy and edify his brother.

No specific type or arrangement of public worship will be suggested herein, nor should be, for someone might adopt it and it too could lose its luster, if it had any to begin with.

Self-complacency about complacency: How do I feel about my own complacency? Or the complacency of those about me? "O yes, I know, but summertime is vacation time." I'm not talking about church attendance. Too much of a congregation's Christian content is measured by worship attendance. I am talking about general upreach and outreach of Christian experience. If I have had some qualms about the self-satisfied atmosphere and attitudes about me, have I sighed a **ho-hum** or two and thought, "What's the use; everything is in the **dem-nition** bowwows; the clique runs the show and nothing can be done about it?" So I fold my hands across my fat tummy and decide to sit it out. So I rationalize myself into an itchy case of a self-complacency—a do nothing—a whiner—a faultfinder. I'm pointing a finger at myself only. Or am I?

ASHLAND THEOLOGICAL SEMINARY FALL LECTURES

Main Title: "The Development of the Ministry and the Role of the Laity in the Early Church"

Dates: November 14 and 15, 1972

Lectures:

Tuesday, 10:00 a.m.
"Problems of Methodology and Definition"

Tuesday, 8:00 p.m.
"Charismatic Gifts and Institutional Organization"

Wednesday, 10:00 a.m.
"Contributions Made by Women in the Early Church"

Wednesday, 4:00 p.m.
"The Call to Ministry in the Early Church"

Dr. Bruce M. Metzger, professor of New Testament at Princeton Theological Seminary, will give the lectures. One of the world's best known scholars on the text of the New Testament, he is the author of numerous books and of articles in professional magazines. He is co-editor of the United Bible Societies text of the *Greek New Testament*, and a member of the Board of Directors of the American Bible Society. He has served as president of and held membership in numerous national and international professional societies in the field of biblical studies.

POLISH

YOUR SELF IMAGE

by Helen Good Brennen

ON the children's television program, "Sesame Street," Big Bird said that he was feeling pretty ordinary, when he happened to look into the mirror. And there he saw a Very Special Bird.

Those of us who live with a handicap would benefit from doing the same. If we look into the mirror, we see a Very Special Bird, special with God because of His love and acceptance of us and of our own particular place in His scheme of things.

Our self-image and sense of "personhood" often take a real beating when we are limited by physical and emotional handicaps. Although the apostle Paul wrote that we should not think of ourselves more highly than we should, it is not contrary to his meaning to say that neither should we think of ourselves more lowly than we should. For the rest of that verse in Romans 12 goes on to say that we should think with sober judgment. And Phillips helps us by wording the Scripture this way: "Don't cherish exaggerated ideas of yourself or your importance, but try to have a sane estimate of your capabilities by the light of the faith that God has given to you all" (The New Testament in Modern English).

It would not hurt any of us to polish up our self-images a bit, and our families might find us easier to live with! For those of us with handicaps, this means that we accept ourselves with both our limitations and our special gifts. Someone has said, "Self-acceptance is the beginning of change."

The following suggestions are not conclusive, but are simply ideas I have had simmering on the back burner of my mind. Frankly, I am writing them down for myself. Anyone else who wishes to listen may wish to add some of his own guidelines.

As Paul says, evaluate your strengths and weaknesses —arriving at a reasonable estimate of your capabilities. Recently, I attended a woman's retreat, where each participant was presented with a questionnaire, based on the Sermon on the Mount, to be filled out in some quiet place. Some of the questions brought me up short. "Do you think you have been given any gifts which, if not hidden, can lead others to glorify God?" "What do you like about yourself—what do you dislike?"

Soon after this retreat I noticed that the apostle Paul, writing an epistle to fellow Christians, began his letter, "Paul, called by the will of God to be an apostle of Christ Jesus. . . ." I wondered, if I were to begin my letter in that way, what would I write? "Helen, called by the will of God to be a helpmate, a mother, an encourager, a friend . . . ?" How do I evaluate my call?

Paul also writes that we should "stir up the gift of God that is in us." We are not to despise God's gifts to us—we are to use them.

Develop hobbies and interests within your own r-**ticular limitations.** We are usually capable of d g much more than we do. Not long after I had a ba le with serious illness, a wise pastor called on me. Ins d of suffocating me with sympathy, he made a ra r heavy assignment—to edit the monthly parish n s- sheet. For me this was a kind of "resurrection," f I discovered that I could carry out a job which was u to my heart. Also, I found myself back in the ebb d flow of the work of the church.

I remember my mother telling a story from her m school days. A certain student, Susan, answered e y challenge with the words, "I can't." One day the tea er wrote on the blackboard, "Susan can't." In contras to that Paul wrote, "I can do all things through Ch st which strengtheneth me." All things, that is, w h Christ wants me to do.

Accept limitations as matter-of-factly as possible. As a victim of multiple sclerosis, I have a variety of p b- lems and handicaps which are quite conspicuous d difficult to ignore. Sometimes I feel like a combina on of the lame, the halt, and the blind!

I have often wondered how much I should talk a t these things to others. When are people genuinely n- terested in my condition, and when are they just b g polite? "How are you today?" is not usually a req st for a medical report. I would not want to be like ne old gentleman who always answered every gree g with, "Well, now, I was feeling pretty poorly last we ."

However, I think honest, interested questions des ve honest, matter-of-fact answers. When we are not af id to say, "Please excuse me, I must take a nap," or " st go ahead, it takes me awhile to go steps," I bel ve we put other people at ease.

Make a list of problems caused by your handi os **and limitations.** This might include such things as getting ready for church on time (when a bathroo is shared by numerous members of a family), avoi g spillage when carrying dishes from the table. Work ut ways of coping, perhaps getting counsel from visi g nurses, rehabilitation specialists, or friends and dev op a fairly regular routine.

Some solutions are so simple, we wonder why ey did not occur to us before. I have a visual hand p, which is partially helped by a magnifying glass wi a light, obtained from a local optometrist. But it is loc ed on the desk in my bedroom. Every time I wished to ad a recipe or the directions on a cleaning bottle, I ma a trip into the bedroom. It occurred to me that a mag y- ing glass in the kitchen would put an end to this n- sense, and a ninety-five cent purchase solved he problem.

Carry out the necessary procedure with simplicity nd

t dignity. To keep our self-images in good shape, we ıld avoid apologizing (which makes everyone uncomable), conplaining (even though we do feel a little y for ourselves), of acting as though we don't care en, of course, we do). A more subtle temptation is over-compensate by exaggerated ways of getting ntion or boasting of other accomplishments. I reıber a homemaker who always said, "I can't sew, I can cook." To cover up her sense of inadequacy in field, she needed to point out her proficiency in her.

ay in the mainstream of life as much as possible. ıild I knew developed a seemingly incurable disease, she would not be satisfied to sit on the sidelines of and indulge in "invalidism." Refusing to live in a world, Jane fought her disease with daily exercise joined her schoolmates in as many activities as her sical condition would allow. Although her case was sual, Jane was eventually pronounced cured.

e may not be able to take part in all the activities ch we would enjoy, but we can, at least, remain ous and interested. Foolish pride often causes us to ıdraw from the living.

ing curious and interested in life will mean that we enjoy the people who come our way. I have noticed when one loses one faculty, such as one's vision, we n to sharpen another, such as our ability to listen. world is filled with people who long for a listening ear, and one of the best ways to keep from becoming self-centered is to take an active interest in others, listening, praying, and sharing.

A few years ago I read a letter to the editor of a large city paper. The writer responded to a question from another reader, "Can anyone help a M.S. victim?" and she signed her letter "Knotty Knees." She gave some very good advice:

"If anyone asks how you feel, don't tell them, but answer, 'Good, great, haven't felt so well in years,' then change the subject immediately and ask how they are. You may have to listen to many ailments, but they long since have forgotten their question to you. . . . Only you know how you feel, and sad as it may seem, when it boils right down to it, only you can do anything about it. I often offer my slightest pain or deepest hurt up to God. . . . I always tell the guests coming that it's a strictly self-service affair and someone will even have to wait on me, but they can pull straws or toss a penny on that one. Your true friends won't care, even if the cup and saucer don't match, or if your coffee turns out rotten, or your tea is too strong. Your true friends are happy if you are, and isn't it amazing to find out who they are?"

Knotty Knees took a realistic look at herself when she glanced in the mirror, but she had a healthy self-image. For she also saw a Very Special Person, with special gifts, not the least of which was friendship.

COUNT YOUR BLESSINGS

he other day the words and music of a fine, old pel hymn kept echoing in my heart:

"Count your blessings,
Name them one by one.
Count your blessings,
See what God hath done.
Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."

hen, as I began to take the spiritual and material ntory that the song encouraged, new words began ranspose themselves in place of the familiar lyrics d known so long. Here they are:

"Count your obligations,
Name them one by one.
And it will surprise you
What the Lord wants done."

We do have definite obligations. It must have been a devout punster who described personal consecration as **"purse-and-all"** consecration. Well, he was more than a punster. He was a theologian as well. We art **not** redeemed with silver and gold (I Peter 1:18), but, after we are redeemed through accepting the personal sacrifice of the Lord Jesus Christ, it takes our **purse** and our **all** to see that His commands are obeyed and that the Gospel is preached to every creature. If we are to bring Christ's sacrifice to the knowledge of the last and the farthest creature it will require our very real sacrifice.

by Pastor John T. Young
Pittsburgh Brethren Church

**Not what we gain
but what we give,
Measures the worth
of the life we live.**

MISSIONARY NEWS

CONTRIBUTIONS TO HOME AND WORLD MISSIONS

January 1 — June 30, 1972

We are publishing a list of the giving of our Brethren Churches for both Home and World Missions for the period January 1 through June 30, 1972. This is for the benefit of those churches still making the transition to the calendar year as their fiscal year. Our last published report reflected the Missionary Board's change to the calendar year in that figures were for January to December of 1971.

We are sorry for any inconveniences these changes have caused. In some cases the change indicated a decrease in giving in a particular church when in reality giving was up but the offerings were received after books had been closed for the new fiscal period. As an example, our Loree, Indiana Church, who had been among the top ten in World Mission contributions in our last report, indicated a marked decrease but their contribution is included in this first half of 1972 report.

In line with our new fiscal year, from now on we will publish early in each year the totals for both Home Mission and World Mission contributions for the preceeding calendar year for the purpose of comparing with your local records.

Church	Home Missions	World Missions
Southeastern District		
Bethlehem	$ 230	$1,100
Cumberland	25	35
Gatewood	0	0
Haddix	0	47
Hagerstown	802	1,414
Herndon	233	349
Kimsey Run	0	150
Liberty	2	35
Linwood	180	674
Lost Creek	40	195
Mathias	67	223
Maurertown	377	258
Mt. Olive	67	140
Oak Hill	312	467
Rowdy	0	0
St. James	1,400	2,557
St. Luke	0	38
Washington	889	1,131
Pennsylvania District		
Berlin	$ 450	$2
Brush Valley	0	
Calvary	12	
Cameron	10	
Conemaugh	0	
Highland	300	
Johnstown First	2	
Johnstown Second	551	
Johnstown Third	30	
Levittown-Fairless Hills	53	
Masontown	276	
Meyersdale	50	
Mt. Olivet	52	
Mt. Pleasant	0	
Pittsburg		
Quiet Dell	0	
Raystown	0	
Sergeantsville	20	

ley (Jones Mills)	0	45
dergrift	0	1,034
co	433	2,375
ynesboro (Wayne Heights)	125	93
ite Dale	0	46
o District		
on (Firestone Park)	$ 15	$ 60
land (Park Street)	1,550	4,945
ton (Trinity)	505	971
mbus (Cooperative)	0	50
ton (Hillcrest)	644	680
mont	279	371
ber	0	332
nford	0	75
tis	0	800
tna	337	1,185
isville	564	1,250
nsfield	156	0
ssillon	0	0
vark	0	0
v Lebanon	6	3,175
th Georgetown	0	139
asant Hill	483	1,885
thville	1,406	3,190
st Alexandria	250	0
liamstown	0	183
iana District		
more	0	$ 50
ghton Chapel	0	250
an	$ 300	500
lington	428	1,321
ter Chapel	114	28
ege Corner	0	100
inth	90	313
nty Line	0	125
ver	0	74
chtown	10	140
hart	1,012	2,018
hart (Winding Waters)	468	676
a	0	1,566
hen	1,206	2,572
tington	101	238
erson	260	540
omo	0	375
ee	0	6,425
teson	0	5
ico	25	175
Milford	138	549
Mishawaka	0	0
Muncie	349	456
Nappanee	2,174	5,398
New Paris	1,054	5,027
North Liberty	7	612
North Manchester	654	2,738
Oakville	280	389
Peru	184	232
Roann	50	1,768
Roanoke	0	215
South Bend	10	1,734
Teegarden	0	245
Tiosa	220	904
Wabash	390	0
Warsaw	0	700
Central District		
Cedar Falls	$ 127	$ 191
Cerro Gordo	28	41
Lanark	227	811
Milledgeville	653	1,157
Udell	0	416
Waterloo	1,415	2,414
Midwest District		
Carleton	0	0
Cheyenne	0	$ 64
Derby	$ 10	60
Falls City	200	414
Fort Scott	0	7
Morrill	0	49
Mulvane	18	400
Northern California District		
Lathrop	$ 296	$ 609
Manteca	0	365
Stockton	0	151
Southwestern District		
Papago Park	$ 37	$ 195
Tucson	59	2,676
Florida		
St. Petersburg	$ 47	$ 70
Sarasota	2,762	4,890
TOTAL	$28,586	$91,760
Home Missions $28.586		
World Missions $91,760		

TAKE TIME TO PRAY

I got up early one morning and rushed into the day; I had so much to accomplish that I didn't have time to pray! Problems came tumbling about me and heavier came each task; "Why doesn't God help me?" I wondered. He answered, "You didn't ask!" I wanted to see joy and beauty, but the day toiled on gray and bleak; I wondered why God didn't show me. He said, "But you didn't seek." I tried to come into God's presence and used all my keys at the lock; God gently and lovingly chided, "My child, you didn't knock." I woke up early this morning and paused before entering the day; I had so much to accomplish that **I had to take time to pray!**

from The Gratis Lamplighter

World Religious News in Review

JESUS PEOPLE TO INVADE SWEDEN

Hollywood, Calif. (EP) — Jesus People here will travel to Scandinavia to spread the Good News of Jesus Christ, according to Duane Pederson.

The editor of the Hollywood Free Paper, largest Christian underground newspaper in the world, has gathered 200 young people "turned on for Jesus" to make the trip, at the invitation of Swedish churches.

The three-week tour, leaving June 14, will take Pederson and his team to Stockholm, the headquarters for this ministry, where the group will be divided into six individual teams who will then visit Oslo, Copenhagen and other Scandinavian cities and towns, to work among the kids on the streets. There, Pederson says, "the need for Jesus is so great. The drug problem is world-wide, the morality standard in Scandinavia is well-known, and the young people there, as here and everywhere, are searching for something, someone to believe in. We don't try to give them all the answers. We have only one answer—Jesus Christ. We know from experience how Jesus can and does liberate those who are lost and lonely, how He gives hope to the hopeless and love to the unloved and how, through Him, young people are leaving the drug culture and returning to society."

FAITH SUSTAINS BROTHERS ADRIFT IN GULF

Panama City, Fla. (EP) — "The Lord will save us," Clifford Gay, Jr., 24, kept telling his 10-year-old brother Roger as they bobbed in the Gulf of Mexico.

On June 2 He did just that, their jubilant mother reported.

The boys were on a fishing expedition when they ran out of gas. A fishing vessel spotted the brothers seven days after they had begun to fish, dehydrated and suffering first-and second-degree sunburn.

"We do a lot of praying in this house," Mrs. Gay said. "From now on, we'll do a lot more."

SAYS BIBLE SAVED HIS LIFE

San Juan, Puerto Rico (EP)—Rev. Jose Vega, wheelchaired from a plane which brought him home from Tel Aviv, said a Bible saved his life when Japanese terrorists opened fire in Lod Airport killing 25 people in May.

The minister, whose wife was killed in the assault, held in his right hand a small Bible which caught a bullet in his breast pocket.

Rev. Vega and his party were with a group of 120 Baptist and Pentecostal pilgrims taking part in a Holy Land tour sponsored by the Puerto Rican Evangelical Council. Uninjured members of the group decided to continue their tour. In Jerusalem they held a special prayer service for the 14 members of the group who were slain.

U.S. BIRTH RATE NEAR ZERO

Washington, D.C. (EP) — The dramatic decline in births which began last year has brought the U.S. population increase to the lowest level in history.

The drop pushed the nation close to a rate of birth that would be needed to bring about eventual zero growth of the population.

According to the National Center for Health Statistics, the birth rate was 15.8 children per 1,000 population in the first quarter of this year, compared with 17.6 per 1,000 for that period last year and 17.3 for all of 1971. The estimated average number of children of women in the child-bearing ages declined to 2.145 in the first quarter.

Population experts say that if women have an average family size of 2.11 children during their lifetimes, the nation will reach zero population growth within 40 to 50 years, excluding immigration.

The National Fertility Study indicates that Roman Catholic couples have dramatically reduced the number of children they are having and intend to have.

SURVEY SHOWS PK's ARE O

Chicago (EP) — Children of isters pretty well fit the stereot a survey indicates.

Information contained in the 28 issue of Christian Century m zine says when they enter col the sons and daughters of Protes Jewish and "other" clerics usually academically superior, achievers, committed to human ian principles and seeking to be society.

Other aspects of the stereotype incorrect, according to the sur PKs are religious rebels, social casts and socially liberal.

The report is based on stati and attitudes gleaned from National Norms for Entering lege Freshmen for the fall of 1

NIXON HEARS PASTOR'S PEACE PLAN

Key Biscayne, Fla. (EP)—On first Sunday back home after visit to Moscow, President N heard a Presbyterian minister outline a plan for personal peac

The Rev. John A. Huffman minister of the Key Biscayne P byterian Church, discarded a sc uled sermon to tell the Nixon fa how individuals may achieve inner peace.

"If there is to be peace, men r renounce the things that make war," Pastor Huffman said, rea from a weekly newsletter for b nessmen. "Human greed, ava prejudice, lust, envy must go,' concluded.

"Solving Vietnam and the Mi East is academic if we cannot peace in our own hearts and h because of our sin," the pa stated.

With the President were his daughters and sons-in-law, and friend C. G. (Bebe) Rebozo.

NEW BIBLE SCHOOL BY BLACKS OPENS

Seattle (EP) — A group of b clergymen have announced the ganization of a non-competitive college intended to be "a new in the black community."

The school will be known Northwest Bible College. Day night classes began on June 2 the Smith Temple, temporary tion.

The college is being organize an interdenominational group black clergymen.

SSIANS TELL CANADIANS LIGIOUS FREEDOM IN S.R. A 'MYTH'

itchener, Ontario (EP) — A 21-r-old Russian navy lieutenant a collegiate institute audience e that he personally led or partici-ed in 150 raids against religious nerings in Russia.

ergei Koudakov said Soviet mier Alexei Kosygin's assurances Canadians last year that there is dom of religion in Russia are hs.

oudakov is now a believer, living Canada after jumping into the my Pacific off the coast of ish Columbia from a ship last tember. He said the results of ls on Christians was beatings and risonment when hand-written nn books and Bibles were found.

r. Boris Dotsenko, 45, a mathe-ics professor at Waterloo Luth-n University, confirmed Kou-ov's remarks. He was sent to ada by Russian officials to pre-e for a career as a spy at western lear facilities. He sought asy-here immediately on arrival.

oth men slowly began to accept existence of God. Afterward subsequently sought to escape n Russia and became evangelical istians upon arriving in North erica.

ALL CHURCH GISTERS KING-SIZE SSIONS BUDGET

Vellesley, Ontario (EP)—The 21st ual missionary conference of the lesley Community Missionary rch was held from June 11-e 18, 1972. The church of 30 nbers in a rural community 20 es west of Kitchener, Ontario has missionary budget of $12,000. tial support is sent to 17 mis-aries serving under 8 different ngelical mission boards. In addi-the church helps support the sionary program of the Christian Missionary Alliance with whom affiliated.

t the closing service of the 1972 ference, members of the church friends from the community hered to hear Rev. John McHardy the Oriental Missionary Society special music by the Antone an Family of North American an Crusades. At that time it announced that the cash offer-and faith promises for the 1972 ference totaled $11,600.

BRETHREN LEADER CITES CONSERVATIVE, LIBERAL DEFECTS IN TALK ON THE STATE OF THE CHURCH

Cincinnati (EP) — Conservatism and liberalism, too much and too little involvement with the world—all were subjected to critical analysis by Dr. Dale W. Brown, moderator of the Church of the Brethren, at the denomination's annual conference here.

During the past year, Dr. Brown said, he has discerned "seven spirits blowing in the Brethren winds"—conservatism, Americanism, liberalism, evangelism, pacifism, radicalism and enthusiasm.

Conservatives in the 181,000-member denomination have manifested "a sincere loyalty in spite of a lack of sharing in the leadership structures of our fraternity," Dr. Brown said, adding that their voice is being taken more seriously. Despite this, he suggested that conservatives have been "invaded by the spirit of the world."

"I have often been hurt, for example, to find some conservatives in our brotherhood who trust the words of a radio preacher who preaches hate toward Communists, believes in baptizing infants, and does not observe the love feast," more than they trust a national staff member of their own Church.

Americanism, Dr. Brown asserted, is a spirit that has penetrated the lives of conservatives and liberals. He cautioned against identifying Americanism with Christianity, and criticized "popular preachers of American civil religion, many claiming to be Bible believing, (who) so identify Christ with America that they preach against our personal sins but fail to preach against the sins we commit together in mass murders through bombing, exploitation of peoples in the Third World, support of some of the most corrupt dictatorships in history and operating a system in which the rich get richer and the poor, poorer."

Of liberals, Dr. Brown said that although he has "been one of them," he has discovered that "conservatives are not the only ones who can be afflicted with a closed mind and dogmatic spirit."

Although he praised liberals as those "who have kept alive the old Brethren theme that Christianity applies to all of life," he cautioned that "in the name of openness, efficiency, and acceptance, liberalism has too often led us to compromise our convictions and soft-pedal our witness."

SEN. KENNEDY SCORES POSTAL INCREASES, CITES EFFECT ON SMALL PUBLICATIONS

New York (EP)—Sen. Edward M. Kennedy, charging that new postal rate increases are tantamount to a "death sentence" for small publications—among them many of a religious nature—urged the U.S. Postal Service to "revoke the increase immediately."

Responding in a letter to arguments for the increases made by Postmaster General E. T. Klassen in a New York Times article, the Massachusetts Democrat said that the Postal Reorganization Act's mandate to end second class postal subsides "is no justification for—such sudden, giant steps" of "more than 25 per cent a year."

"The death of some of the nation's best-known magazines in recent years is eloquent testimony to the danger posed to all publications by the new rate increases," he added, "and the postmaster General's sole reliance on the economic aspect is an appalling sign of . . . lack of vision on the issue."

FAMILY TREKKING WAY TO ARKANSAS TO JOIN OLD ORDER AMISH

Buffalo (EP) — An old-fashioned wagon is rolling somewhere between Maine and Arkansas, pulled by two farm horses and carrying a husband and wife and two daughters.

The goal of Roland L. Church, whose rig was stalled in rain here at the Buffalo Raceway, is to be baptized with his family in the Old Order of the Amish faith in Arkansas.

Originally Primitive Quakers, Mr. and Mrs. Church converted when a family of the Old Order Amish from Arkansas settled in Athens, Maine. Now both families—four adults and seven children—have started an Old Order Amish colony where farming and the building of sturdy cabins take up most of their time.

Hunting with a bow and arrow only is their way of obtaining meat.

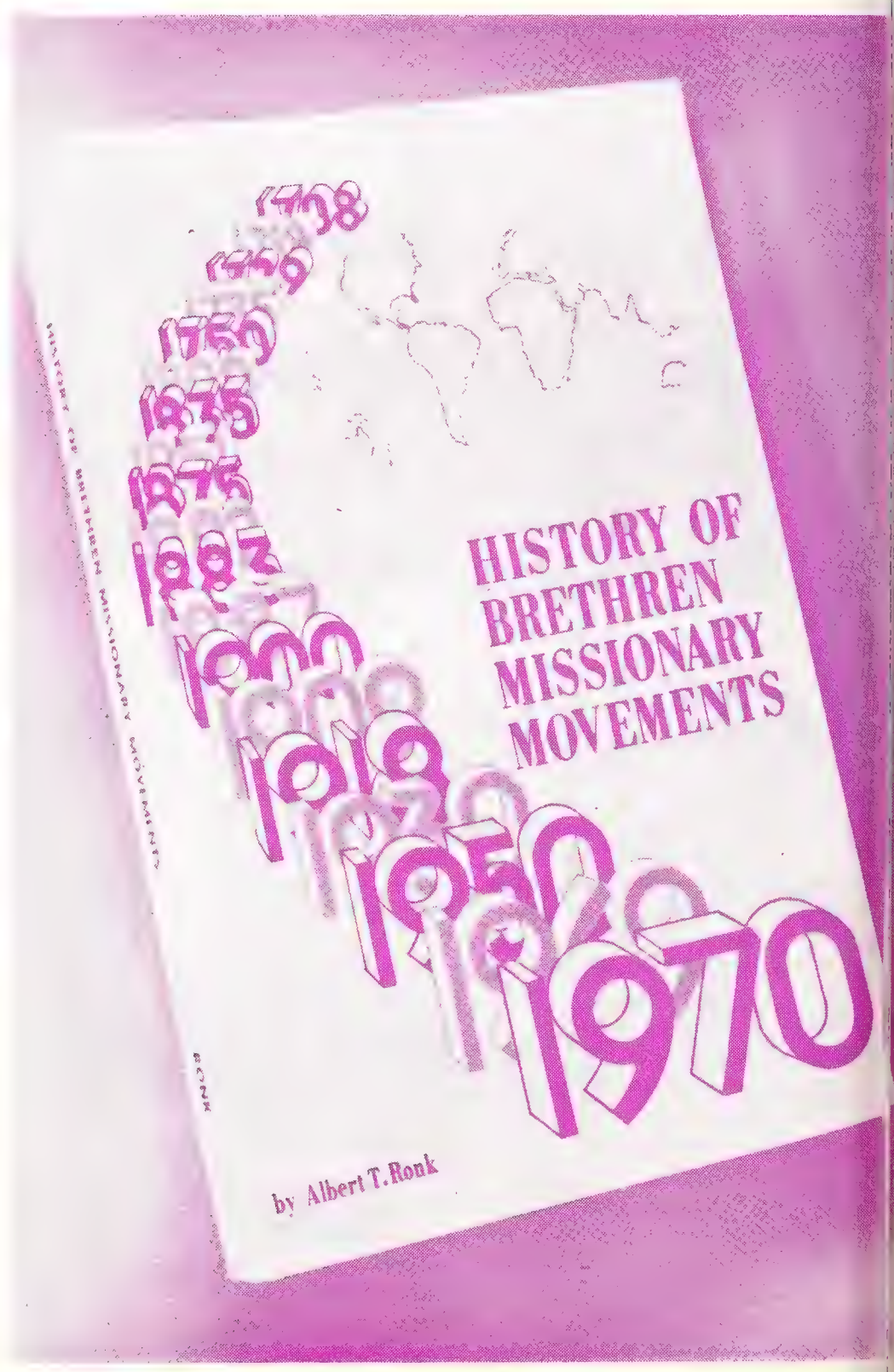
After being baptized in Arkansas the Churches hope to bring back more families to Athens to help the colony grow.

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HISTORY OF BRETHREN MISSIONARY MOVEMENTS



by DR. ALBERT T. RONK



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The Brethren

EVANGELIST



Educational Day

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The Brethren EVANGELIST

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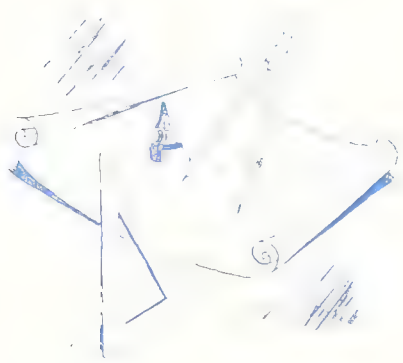
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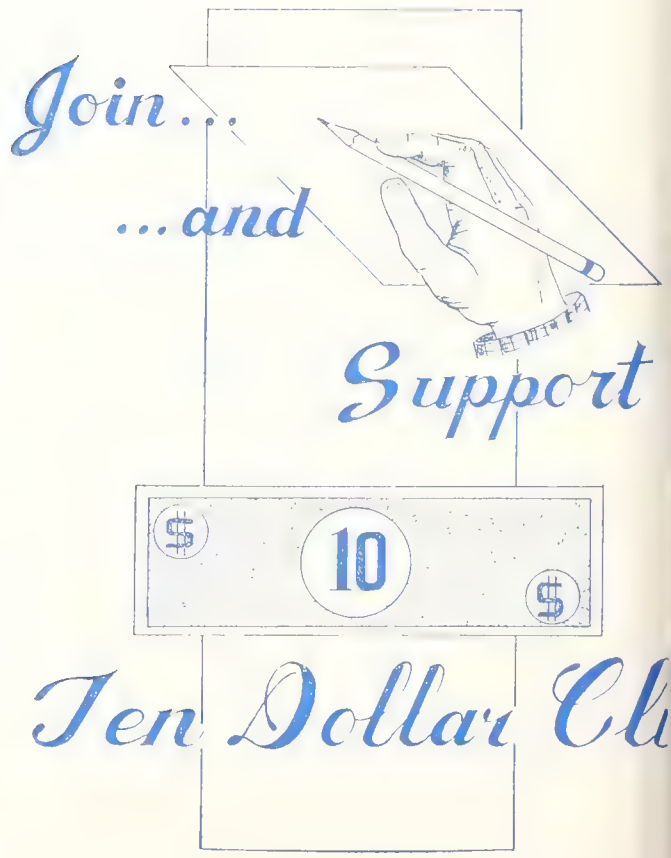
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By the Way

OUTREACH AT THE OLYMPICS

In the recent past, viewers of the television edia watched hundreds of athletes performing the Olympic games in Munich, Germany. One twork that presented a very thorough coverage the games had their cameras situated so that ewers might be able to see the action that was ailable in the various sports arenas, swimming ols and man-made rivers.

A resume of the events surrounding the shoot- tragedy was also prepared and televised. It ve quite a complete coverage of all that tran- red as far as the terrorist attack was con- ned, even to the bodies of the slain athletes ng flown to their respective homes in Israel d the United States.

There were many behind-the-scenes activities ng on that the TV cameras did not show, at st not to this writer's knowledge. We would like take this opportunity to publish a news release t was given out by the publishers of CHRIS- ANITY TODAY.

t seems that the wake that was left by the eding ship Explo '72 did not just die down to ome a part of a sea smooth as glass. The side- ht that is reported in the news release is one t has terrific impact and could well be more ctacular than some of the games in the mpiad. (Editor's note.)

shington, D.C.—A massive "Jesus witness," at times re spectacular than the Olympic Games themselves, ded Munich during the seventeen days of the Twen- Olympiad, says a report in the current (September issue of **Christianity Today** magazine.

ews Editor Edward E. Plowman reports he saw bs and Israelis find "togetherness in Jesus" at the e of the tragedy involving Palestinian terrorists and eli athletes. He also interviewed two West German mmunist journalists who were converted to Chris- ity during the evangelical blitz; one said he plans to enter full-time Christian work.

he Jesus task force involved more than 2,000 young ple. They were fielded by thirty-seven Christian out- h organizations coordinated by accountant Herbert ler from the Stuttgart area. About half the youths e imported from America, including gospel rock ups and the fifty-voice Bethesda Singers from natchee, Washington. The latter were kept busy for s, says the article, singing and testifying to thous- s in the main outdoor theater. During altar calls "scores of persons of many nationalities walked forward or raised their hands indicating they wanted Christ," notes the report.

"Thousands of Bibles, gospels, and tracts in Eastern European languages were gobbled up by athletes and tourists from Communist bloc nations," the report continues. Literature distribution teams working aboard trains bound for Iron Curtain countries were ejected several times upon complaints from Communists, asserts Plowman.

The young people staged music festivals and witness marches, manned coffeehouses, and rapped about Christ all over the city. There were many decisions for Christ, writes Plowman. He tells of seeing a middle-aged East German in the town square burst into tears and pray to receive Christ. He says a pair of young Communist journalists cited "the futility of politics to solve the world's ills" as a factor in their conversions. One, Udo Lemke, 24, is quoted as saying; "Having a world led by unchanged men will not do."

The young Christians were perhaps at their best during and immediately after the bloodbath that marred the Olympics, Plowman observes. "Clusters gathered outside the Olympic Village in prayer vigils as a somber mood settled over the city. . . . Guitars and tracts were laid aside; believers sought quietly to comfort non-believers."

A Jesus paper published two days after the tragedy featured a front-page photo of Egyptian Joseph Faragalla, 35, a United Nations accountant, shaking hands with "Jew for Jesus" Ron Phillips, 22, of Chicago. The headlined caption: "We have found love and unity in Jesus."

The events, covered widely by European newspapers and television but virtually ignored by the American press, moved an Australian journalist to suggest that sports had failed as a medium of world unity but that the Jesus people were proving Jesus to be the answer.

Despite security, some Christian youths were able to enter the Olympic Village almost at will, the article says. Their main mission: giving Bibles to athletes from nations where the printing of them is banned or tightly restricted. "Many, especially Rumanians, eagerly secreted away Bibles and other gospel literature," says Plowman. "Soviet and Bulgarian athletes eluded supervisors and did likewise."

Plowman concludes that the Gospel "has apparently gone out from Munich to the ends of the earth."

The newsman's Munich visit was part of a longer research tour in connection with his forthcoming articles and a book on the global spread of the so-called Jesus Revolution.



WHEATON, Ill.—"My Life I Give" is the theme the 1973 World Day of Prayer observance set for Ma 2, 1973, it was announced here by Dr. Billy A. Mel executive director of the National Association Evangelicals.

Produced by NAE for churches across the nation around the world who observe this special day of pra the program emphasizes personal, spiritual renewal is designed to complement the year of evangelism dur which more than a hundred denominations will be gaged in evangelism thrusts.

Written in three parts, the program provides for sonal confession, challenge and commitment, and cludes periods of prayer, hymns and testimony. booklet also provides for adaptations of any part of program for varying group formats, ranging from l church and community meetings to small group g erings for fellowship and prayer.

Author of the worship service is Bishop Henry Ginder, Brethren in Christ Church, Mechanicsburg, Bishop Ginder is a member of the Central Committe the continent-wide call to evangelism known as **Key** He has been active in the field of evangelism for m years.

Bible-centered worship materials for the World of Prayer are available free of charge from the Nati Association of Evangelicals. A sample copy may secured by writing NAE, P.O. Box 28, Wheaton, 60187.

VOLUMES HOLD LEADS AS BESTSELLERS

GRAND RAPIDS (EP) — The Living Bible (clothbound), Kenneth Taylor's paraphrased edition of the Scriptures published by Tyndale, and Zondervan's The Late Great Planet Earth by Hal Lindsey (paperback) stand at the top of sales again this month, according to the National Religious Bestsellers list published here by Christian News Service.

In the clothbound category, the other top nine include: Like a Mighty Wind, Tari (Creation); The Hiding Place, Ten Boom (Revell); New American Standard Bible (Creation & Gospel Light); The Christian Family, Christiensen (Bethany); Halley's Bible Handbook, Halley (Zondervan); Dare to Discipline, Dobson (Tyndale); Hidden Art, Schaeffer (Tyndale); To Me It's Wonderful, Waters (Harper); and Layman's Parallel New Testament (Zondervan).

Paperback top sellers include: Prison to Praise, Carothers (Logos); Power to Praise, Carothers (Logos), Reach Out, Taylor (Tyndale); A New Song, Boone (Creation); The Jesus Generation, Graham (Zondervan); Re-Entry, White (Zondervan); True Spirituality, Schaeffer, (Tyndale); I've Got to Talk To Somebody, God, Holmes (Revell); and Faith Is, Reeve (Multnomah).

MORMON'S FEET ON BUDDHA OUTRAGES THAIS

BANGKOK (EP)—Blind outrage and screams horror resulted when a Mormon missionary on a day was photographed atop a Buddha image in the g ruins at the ancient capital of Sukothai.

Joseph K. Wall, 20 and now in jail here, elicited of protest after his associate snapped a picture of sitting on the statue and committing the "ultir insult" by putting his "low feet" on the "high head the founder of Thailand's main religion.

Bill Bray of Newsasia said the incident was kn after Wall's friend took the photograph to a shop film processing. A darkroom boy became so shaken he sent a print of the photo with a note of protest a "these foreign dogs" to a leading newspaper.

Wall was identified by a waitress in Nakorn Sa where he was stationed. When it was discovered he was a foreign Christian missionary a protest car of 100 taxies snaked through the streets of the pr cial capital seeking to lynch the young man. Police i vened and mercifully arrested both missionaries, reported. Penalties could be three years in priso the most or a fine of $300 and deportation at the l

The foreign missionary community called a conference and visited high government officials i attempt to disassociate themselves from Wall and Mormons as a group. Even diplomatic perso apologized to friends. Bray said public outrage m force the government to take some kind of gui association action against all mission organizatio

MISSIONARY NEWS

TOUCHING THE IMPOSSIBLE

by Larry Bolinger

Some say, "It's impossible . . . to train uneducated
n technical skills like news writing and reporting,
erviewing and feature writing. How can a man with
le formal training learn communication theory?"
This was what faced George Bennett of the Africa
erature Center of Kitwe, Zambia as he set out to
d the answer to this intriguing question. Traveling
arly 500 miles into the North Eastern State of Nigeria,
orge and his wife, Doris, had finally arrived at Kulp
ble School on February 13, 1972. They had come to
nduct a month's course on writing. He had prepared
glish materials for students with a high school level
ining. Now he was facing a class of eleven eager,
elligent men, most of whom knew little English and
v had higher than a fourth grade training in public
hools. Impossible? Well—it would be difficult, but
allenging.

John Guli, a Higi pastor presently translating the
w Testament into the Higi language, had been asked
handle translation duties for the course. John knew
job was to act as a bridge whereby the thoughts of
. Bennett, expressed in English, would be conveyed
the students in the familiar forms of the Hausa
guage. He knew it would be his task to jump the
rriers, not only of language, but also of culture. Few
these students had handled a newspaper, let alone
died its methods. Yet he knew they wanted to try.
possible? Well—perhaps, but here is an opportunity
t must not be allowed to slip by.



Writers Workshop in Nigeria



Rev. Larry Bolinger

Eleven men had been selected by the churches of Lardin Gabas to attend this course in the hope that they would form an answer to the growing problems of the scattered churches. These churches needed to be drawn closer together. Cooperation in evangelism was the only realistic answer for reaching over a million people living in the Lardin Gabas area. The churches needed to know what the others were doing. Some of the men were ordained pastors, many were church workers, and most of them had received their training at Kulp Bible School. It had been years for many of the men since they had disciplined their minds in such a concentrated effort. Some of the men had traveled over a hundred miles in open commercial trucks to attend the course. One rode his bicycle nearly sixty miles through the bush in hopes of learning new ways to help his people. Each faced this course with anxiety and wondered if it would really help to meet the needs of his church. Impossible? "Well—I don't know, but I have been chosen, I must not fail to grasp as much as possible."

These factors combined together to form a unique learning experience for all who attended. George Bennett had over twenty years of communication experience in Africa from which to draw as he prepared each class. John Guli brought an amazing analyzation of the formal difference between the two languages as well as penetrating insights into the needs of the churches. He gave himself fully to the task. Each student brought an intense interest in learning these new skills. The men ate and slept communication theory and newswriting. Each night the men retired to bed, exhausted but exhilara by the experiences of the day.

In retrospect, can we honestly say that this cou made new communicators? How can we judge? Can judge by the newspaper that was prepared at course? Can we judge by the tracts those students still producing? Can we evaluate by the sermons be prepared by these men?

Yes. It is evident that in that course each man touc the impossible in his own way.



Typing Class in Nigeria—See the September, 1972 INSIGHT for an article on this class.

FREE PRAYER PARTNER PICTURES



During General Conference a PRAYER REMINI called "My Missionary Partners" was distributed to delegates. Pastors were requested to pick up suffic quantities at the Missionary Board office for distr tion in their churches. This booklet contains pict and information about each of our overseas Missior Families with the information on the back of each ture so that the booklet might be taken apart and pictures used on a personal display area in your ho Suggested, was using all to form a missionary dis or using one family picture at a time for partic prayer by your family for the missionary family du a period of time.

There still is a limited quantity of these booklets a able. If you as a pastor did not get copies for y church please contact the Missionary Board immedia telling us how many you need. If you as an indivi wish a copy of the prayer booklet and your pastor not have copies, request them from: The Missior Board of the Brethren Church, 530 College Ave Ashland, Ohio 44805. It would be helpful but not quired, if you would let us know what church attend. Please state clearly your **complete** address that we might send you the booklet.

WILL THE REAL RON WATERS IDENTIFY HIMSELF!

n the August 26 issue of the BRETHREN EVAN-LIST we commented on answered prayer in Massillon h the going of Rev. Ronald L. Waters to serve as stor of this church. Even though a picture was in-ded with that article, confusion was very much in dence during General Conference as to who was ng to Massillon. The confusion was with Rev. Water's n, Ronald Wayne Waters, who is the assistant to the rector of the Board of Christian Education. In an ort to solve the problem, we are publishing this pic-e and have asked father and son if we might not er to them in the future as Ron (Senior) and Ron nior).

Both men are very capable and we are very happy t Rev. Ronald L. Waters (Senior) has answered the l to the Massillon church and will begin his ministry re on the first of November, 1972.



left: Ron Water Jr.; right: Ron Water Sr.

MY SHARE

(Application blank for new members)

I promise to assist in the building of new Brethren churches by giving $10.00 (or more) for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.

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Church _____ Date _____

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NEWS FROM ASHLAND COLLEGE

ASHLAND, Ohio, August 30—Thomas J. Budd, a member of the board of trustees and Calvin Y. Rogers, director of the division of communicative arts, are being recognized by Ashland College for 25 years of dedicated service.

Budd has been interested in all phases of educational life at Ashland College. He has been a loyal participant in the total program of growth of the institution through his active membership on the prudential, insurance and finance committees of the board.

"I lived across from the campus for 35 years and watched the development of the campus community. I approved of the growth and change and became increasingly involved in many areas," he explained. Budd noted that President Glenn L. Clayton is one of the finest men he has ever known.

His association with Hess and Clark for 46 years as treasurer and on the company's board of trustees place him in a distinguished role of leadership in industry and the Ashland community. Budd was on the board of Trinity Lutheran Church for eight years.

He attended Wooster Business College and took correspondence courses at Columbia Institute in Chicago for four years to further his education. He is a director of the Farmers Bank and Trust Co. and a member of the Masonic Lodge.

Mr. and Mrs. Budd live at 247 Morgan Ave. They have one son, Richard, and three grandchildren.

Rogers has been director of the College Choir since 1948 at which time he was appointed head of the department of music. Under Roger's leadership, the college choir made two successful singing tours of Europe. The first was in 1969 and the second in 1972. He is a graduate of the Oberlin Conservatory of Music with extensive post graduate work in musicology at the University of Michigan. From 1958-64 he was a member of the elit Masters Class of the French orchestra conductor, Pierre Monteux. He has worked with the great American choral conductor, Robert Shaw, and was a student of Roger Wagner, conductor of the famed Roger Wagner Chorale.

His teaching assignments have included a gu lectureship at the College of Idaho and a guest inst torship at the University of Wisconsin. In the summ of 1966 and 1967 he was conductor in the Miami Uni sity Summer Workshop. He is in demand as a clini and adjudicator for vocal and instrumental work has appeared in Atlanta, Georgia, as guest condu and in Tucson, Arizona, as conductor of the Tuc Honors Orchestra.

Rogers leads an active musical life in addition to teaching. An accomplished violinist, he served the Ak Symphony Orchestra as concertmaster and assoc conductor from 1950 until 1965. He has appeared fessionally as conductor with the American me soprano, Rise Stevens, and violinist, Oscar Shum among others. From 1963-65 he was conductor of Wooster Symphony Orchestra.

Rogers is one of the most respected music educa in Ohio. He has held positions of leadership in the C Music Education Association since 1955 including years as editor of the publication "Triad." From 196 he was president of the 4,000 member organization, of the largest groups of music educators in the wo In addition, he is active in the National Associatio Schools of Music and the Music Educators Nati Conference.

In June, 1964, the Ashland Chamber of Comm honored Rogers with the presentation of a Certifi of Gratitude "for outstanding services in helping foster the cultural growth of the community of Ashl Ohio, through continuing contributions in the fiel music."

Mr. and Mrs. Rogers live at 1005 Country Club L They have three daughters, Sally, Susan (Mrs. T R. Neely) and Deborah, and two grandchildren.

"Dedication, clear thinking, planning and self devotion to Ashland College have characterized work of these two men." President Clayton said. "Cr for much that we have achieved against seemi impossible odds must go to the forsight and coopera of men like Mr. Budd on the board and of Mr. Ro of our faculty. When men are of a mind to work willing to assume responsibility for their efforts impossible becomes a reality."

August 15, 1972

Joint Statement by Dr. Glenn L. Clayton, President of Ashland College and Alan Miles Ruben, general counsel, Ohio Conference, American Association of University Professors.

n 1878 a great idea was born at Ashland, Ohio. That a in concrete and brick, in flesh and spirit, is hland College. Founded in futherance of the deep th of the Brethren Church, Ashland College has de progress as a nationally noted institution under dynamic leadership of men of vision and integrity. lay, beset by financial problems endemic among titutions of higher education, the faculty and the ninistration of Ashland College join together to re- their pledge to that institution and to each other. participate in solving these problems, and to move ward with renewed vigor toward that promise which hland College has represented from the beginning, have met here today. This is indeed a unique asion. It represents the first time that the faculty and ninistration, by common consent and mutual agree- nt have joined together in a solemn compact outlining their responsibilities toward each other and toward the college. Today, as we sign this compact, we recognize that we have made a new beginning. The participation of faculty in the governance of the institution betokens a commitment on their part to do all in their power to accept the responsibility and discharge the obligations that such participation entails. It forms a partnership to enlist the strength, the wisdom and support of faculty, as the college adjusts to the period of change of the 1970s. With trustees, administration, faculty and students united together, the college moves forward convidently into the future.

Students can indeed consider themselves fortunate to have such an educational environment in which to mature and develop both academically and spiritually to the fullest extent of their individual talents.



CHURCH NEWS

VINCO, PENNSYLVANIA

mong those recently baptized in the Vinco Brethren rch was a young Vietnamese woman Zola, the wife f Edward Hildebrand, a member of the church.

her youth, Zola suffered with her people the terror- of the enemy. They threatened to cut off her nose, was held captive, she saw her home burned and brother shot.

fter being rescued by the Vietnamese, she received loyment working for the United States Government. as there that she met Ed.

hen asked what attracted her to him, she replied, didn't smoke, drink or use bad words."

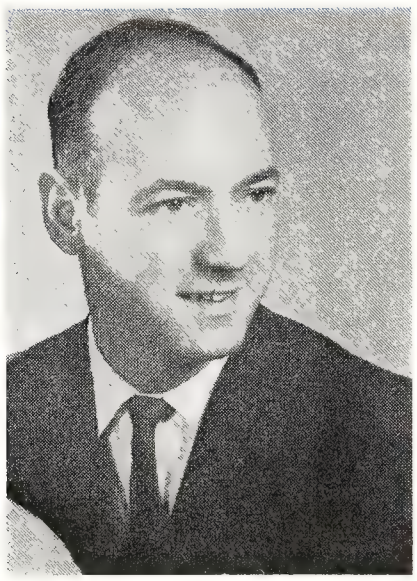
ola's mother is a Buddhist and her step father a an Catholic. She received her education in parochial ols. She came to know Jesus when two ladies from church, with the help of her husband, lead her to rsonal knowledge of Christ.

er life can be likened to that of Ruth, ". . . Whither goest I will go, whither thou lodgest I will lodge, people shall be my people and thy God my God.





TURN DOWN THE HEAT LORD



by Ed Schwartz
pastor First Brethren Church
Oak Hill, West Virginia

It was Conference-Time, 1971 and Sister Lowery extended an invitation to our District BYCers to come over to Kentucky and fellowship with them in the hills. Our Southeast kids thought it was a fine idea for the summer of 72 and turned it over to our Youth Commission of the District Board of Christian Education for development.

Because of distance, it was necessary to make a 4-day weekend out of our Kentucky Kamping Karavan, as we called it. This interfered with work schedules. The cost was about $16 and this interfered with pocketbooks. As you can see from the picture, road conditions in Kentucky interfered with safe, speedy travel. And hot weather sent by the Lord interfered with everyone's comfort.

Even with the various interferences, we had 5 dist churches travel to Kentucky, (Maurertown, Matl Oak Hill, St. James, Washington) and 6 Kentu churches and mission points represented, (Kryp Meadow Creek, Dunraven, Lost Creek, Haddix, Rowdy.) Janie Fitzwater and Sue Souder of Mat were already there working and proved to be a sple help to our program. It was also a privilege to n Kathy Stoneburner of Teegarden, Ind., who was worl with Miss Lowery for the summer. These three unteers were a wonderful blessing and helped make Karavan.



While the weather was simply too hot for BYCer get any amount of work done, it did give us suffi time to visit nearly all of our Kentucky churches mission points (see picture). Friday evening prove be most exciting as we went to visit Meadow Creek Dunraven at dusk—especially when it got dark none of us knew where we were. Janie Fitzwater our navigator; but alas, the dear soul had never that way before. We sure had a time wandering ar the hillsides. Eventually we found Dunraven—a with a lot of places we weren't looking for.

Our District Youth were in charge of the Youth F at Krypton on Friday, July 21, from 10 a.m.—2:00 and there were about 125 in attendance. Kentucky had a half-hour sing for us and we took it from t with the Washington Youth presenting a portion of " It Like It Is," a Christian Musical they had don several churches. There were fun skits and Bible Dra presented for the Krypton kids and quite a ball g after lunch. If you ever want to see a good sof pitcher, watch Aunt Rhody some time. She sure c good job. The program ended with a worship servi the afternoon.

Saturday evening we saw a repeat performanc the part of the BYCers from the Valley. Lost C kids did put on a fine musical program for us. T were about 40 present and we closed with a son and refreshments for all.



here was time for a trip to Buckhorn State Park on day afternoon and we traveled up the mountain to trip mine on Saturday, only to have it rain when we to the top. Need we say that sane people don't ride und strip mines in the midst of rainstorms—that is, unless they wish to stay there till the mud dries.



ou can see by the last picture that we found time to on the feed bag. Sister Lowery had more important gs to do. Josh Karn is sacked out against the tree. Keplinger is busy feeding the face, while Bro. Bob linger is pouring milk with three hands. Dale Fields ust full of the giggles and in the background you'll Dee Keplinger and Sandy Schwartz with those et "preachers wives smiles!" We're not sure, but we k that the back of the head belongs to "Mutt" Shank.

y now you must have guessed that little work got e. But, much fellowship was had by all. Our BYCers rned home with a prayer burden for our home sionary work because they had seen it for themes. They were blessed for the opportunity of sharing st and of fellowship with the Kentucky Brethren. , we are pleased that we were able to finally have a rict youth activity which included our Kentucky folks, who are so far removed from the other churches in the district. For those who were able to attend—We had a hot time—Turn Down the Heat, Lord.

A P.W.'s BIRD'S-EYE VIEW OF B.Y.C.

I do not work directly with our local BYC as I have in the past. However as a P.W. (Pastor's Wife) I do have occasion to observe our youth. For the most part I like what I see.

The youth at College Corner represent at least half of our attendance at our Wednesday Prayer Meeting. They represent a large percentage of our Sunday Evening group.

They are so faithful in remembering our sick and shut-ins with cards and flowers and most importantly with personal visitation. In the past they had a regular monthly visitation program. It is our sincere hope that after the busy summer work is done, this program will resume.

At times their activities call for some really big planning. Recently they had an outdoor movie on the church lawn. The film was a Ken Anderson film, "The Mind-benders." It was an excellent film on witnessing to other youth. Have you any idea how much popcorn can be consumed by 80 to 90 teenagers? It seemed like we popped mountains of popcorn. We praise the Lord for the opportunity to do so.

There are many things we would like to see accomplished in every BYC group. However we have learned if we want a job done we can usually count on the youth to take an active part in the work.

The College Corner BYC is made up of a variety of young people. They come in various sizes and shapes. They have different likes and dislikes. They have varying talents such as music, singing and acting. I was especially impressed by the pageant they gave for our Sunrise Services. As the one portraying Christ stumbled beneath the burden of the heavy cross, the sighs coming from the congregation were proof we were awed by this realistic scene. At the close of the pageant as he raised his nail scared hands and invited all to come to the foot of the cross, we knew we had truly been given the message of the Resurrection. Our youth have a message we adults would do well to listen to it.

In this day of defiance and drugs, it is so refreshing to see a group of our Christian kids "turned on for Christ."

I pray, as I am sure all of you do that we will see even more deep spiritual growth among our youth. This is where we can help. We can do this by example and by prayer. By guidance and understanding. Take time to listen.

Several years ago I wrote an article intitled "I Like Kids Better Than People." I still like them. As Tiny Tim (of Christmas Carol fame) would say—"God Bless them every one."

—Mrs. Duane Dickson

COUNTY LINE SR. B.Y.C.

In the past several months we have been involved in many different activities. In May we had a Hobo Supper to raise money, and we also participated in the Youth Sunday activities of our church. In June we had an Ice Cream Social, also to raise money. This was followed by a "Meet the Church" service. In this meeting everyone was invited to discuss the problems of the church, and some possible solutions. On the 4th of July we had a booth at one of the fairs. We sold ice cream and pop. On the whole, our money making projects have been a success. We have reached the goal we set at the beginning of the year. We are now planning another Youth Sunday. Instead of having a guest speaker, we plan to have testimonies. We will close with a love circle and a candle lighting ceremony.

—Carol Ford, Secretary

FLORA B.Y.C. NEARS GOAL

At the beginning of the year, Flora First Brethren Church's BYC group set a goal of $500 to be made over the year. To help achieve this goal we decided to sell concessions at sales throughout the year.

In addition to our regular meetings, the BYC sponsored a church carry in supper. After the supper, Rev. Vernon Powell of the Church of the Brethren showed slides of his trip to the Holy Land.

Our group also sold candy to make money this year.

In the second part of this year we held a youth Sunday, in which we had a speaker from Ashland, Ohio. He spoke of the importance of putting Jesus Christ first in your life.

We had a gospel sing-out at a covered bridge. We invited Burlington's BYC group. It was a great success.

At the time I am writing this, we are nearing our goal of $500 with about $420 in the treasury.

—Michael A. Shoff, Secretary

COLLEGE CORNER BYC

The College Corner BYC would like to share with the various activities that we've taken part in this year. Last fall during teachers institute we travele our mission in Lost Creek, Kentucky. There we rece a spiritual blessing while working together to p the school gym. People couldn't believe we painted whole thing but with the Lord's help we did.

Around Christmas time we spent several hours paring for the Christmas play entitled **The Stra** directed by our minister's wife, Mrs. Helen Dick During this season we also went caroling to som the elder people of the church and gave two ham less fortunate families. For the Easter Sunrise ser at our church we presented a panorama of crucifixion.

On Youth Sunday in May we were privileged t able to take part in the Sunday School and chu services. We prepared Sunday School lessons for children in nursery II through junior high, gre the people, ushered, supervised, led songs, and fou us even prepared talks for the morning message. theme for our message was "Because of God's Lo All of the youth members were involved and rece a blessing for taking part in God's service.

In June we planned a camp-out to which the South District BYC was invited. The night of the camp was cold and rainy but we enjoyed fellowship, rec tion, devotions, and singing songs with the Peru E although we were unable to spend the night.

In July we were able to have two special progr at our youth meetings. At one meeting we had a g speaker who shared with us his slides and experie of the Holy Land. Another night Rick Voorhees, p dent of the Southern District BYC, spoke to us a our Christian lives and the trials we must face.

In August we had a film called the "Mindbend Approximately 90 youth and sponsors were gath on the church lawn to view the film.

A lot of credit and thanks goes to Larry and Na Knee, our sponsors, and Kenny Miller, our presi They're the ones who keep things rolling and are alw more than glad to help us, whether we have a pers problem or need a ride home.

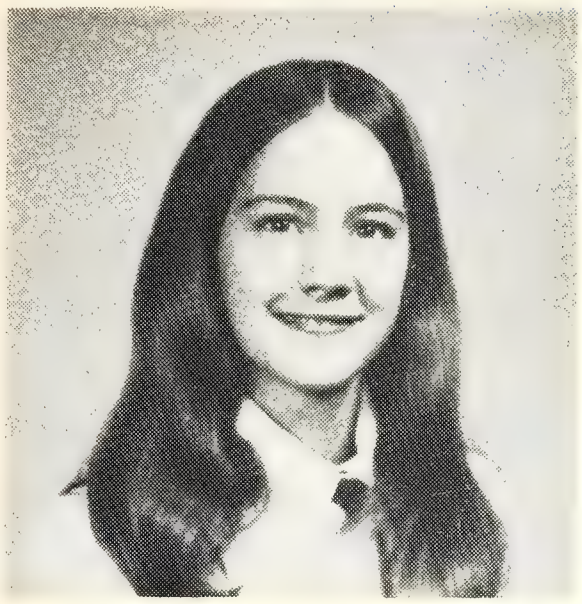
We're proud to be able to serve our wonderful I who has been so good to us.

—The College Corner BYC
Debbie Shoemaker, Secreta

NOTICE

Watch the next issue of the EVANGELIST for a summary of the 1972 National BYC Convention, held in Ashland, August 15-20, 1972.

CHANDON GIRL STUDIES ABROAD



Word has been received that Deborah Barber has been cepted as an exchange student by American Field rvice, Inc. This organization has been promoting international good will and understanding since 1947 by placing older high school youth in homes overseas. The organization has two programs—summer term and school term—and Debbie has been accepted for the school term of 1972-73. She will be staying with the Enrico Bono family who live in Lecco, on Lake Como, in northern Italy.

Debbie is the daughter of Rev. and Mrs. Carl Barber of Herndon, Virginia. She is 17 and will be in her last year of high school. At Herndon High School Debbie was active in the school AFS chapter, and was co-captain of the gymnastic team. She has been active in local and district BYC activities.

Debbie's plane left Kennedy Airport on August 25 and arrived in Milan, Italy, nine hours later. She spent her first three weeks in orientation and language study in the Alps. She will meet her Italian family approximately September 13 and begin her studies as a fourth form student. Studies will include chemistry, philosophy, Italian, Latin, analytic geometry, and world history. May the Lord richly bless you, Debbie, in this marvelous experience He has prepared for you!

WHAT IS A CHILD?

by Karen Lehman

A CHILD . . . Is a favored and beautiful member of the family . . . with a dirty face and a sticky sucker

A CHILD . . . is a neighborhood playmate who shares his candy and gives his best friend a poke in the nose

A CHILD . . . is a lovable, pint-sized creature, who wears himself out, but still hates to go to bed

A CHILD . . . is a small individual with the great combination of his relatives characteristics and the ever—present danger of being blamed for their faults

A CHILD . . . is a public relations expert, who knows exactly when he has done wrong, and brings a sparce bunch of garden flowers or a hand drawn work of art to patch things up

A CHILD . . . is a naive and many times silent spy, who notices his parent's every move and still wants to grow up to be just like them

A CHILD . . . is an impressionable sort of fellow . . . who believes what you tell him, and then tells his friends who told him, and that they should believe it too

A CHILD . . . is that beautiful someone, who wiggles attentively in your Sunday School class, yet remembers far more than what you think

A CHILD . . . is a little tyke with a tender heart and an over—dose of feelings . . . who requires all of the love, care and attention you can possibly give him

A CHILD . . . is a life . . . a future . . . a responsibility . . . with the chance and choice to live for God or reject Him

A CHILD . . . is a special person, with a particular ministry and a definite part in the work of God

A CHILD . . . is a part of the world for which Christ died, therefore should be given every opportunity to accept Jesus Christ as his personal Savior.

A CHILD . . . EITHER BELONGS TO THE FAMILY OF GOD . . . OR HE DOESN'T

A CHILD . . . EITHER HEARS THE GOSPEL FROM SOMEONE WHO CARES ENOUGH . . . OR HE DOESN'T HEAR IT!

From the Bryan Brethren Bulletin

HISTORICAL CHANGES

All higher education is changing from the "Soaring Sixties" to the "Sober Seventies." During the "Sixties" all Colleges and Universities added major buildings to a growing campus, increased its faculty, doubled student bodies many times, and developed new social and scientific programs.

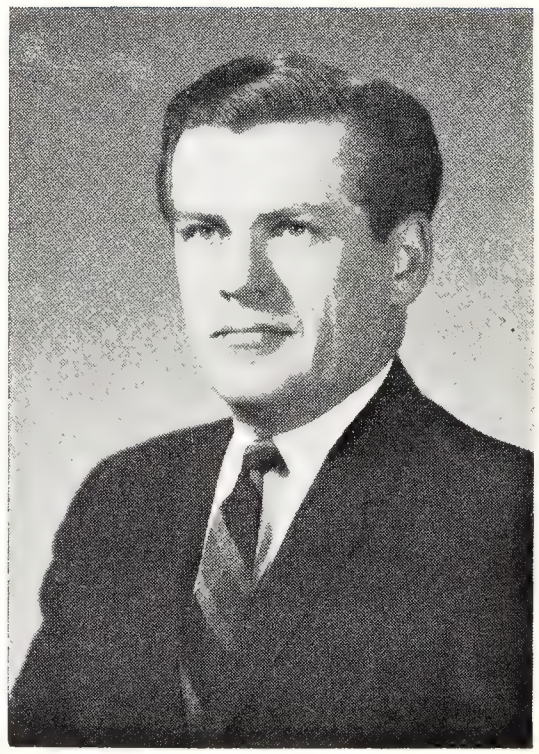
Beginning with 1970, however, both private and tax supported Colleges and Universities have experienced a leveling of enrollment, a freeze on number of faculty, tuition and salaries, a holding of building programs, and a crisis in balancing operating budgets.

The inevitable pressures of a levelled enrollment and operating squeeze has created an assertive spirit among faculty and students. Faculty who fear losing their positions organize for collective bargaining. Students realizing that sufficient enrollment is important in order to balance the budget become aggressive in demanding their "rights." At the same time the Viet Nam War and lowering the legal age from 21 to 18 has compounded the social problems of youth on Campus.

The most historic changes, however, are not these most obvious ones. A historic change in all of higher education, including A.C., is in the area of governance. Both faculty and students demand the right to help establish the policies which determine their destinies. Another historic change is that the principles of life once commonly held are tested before received. World communication, cybernetics, and city life has affected not only the knowledge but also the goals of higher education.

A.C. in particular is experiencing a change in the retirement of many faculty and administrators who had lived its history. Professors Andrews, Bixler, Puterbaugh, Ferguson, Taylor, etc. who were "household names" are retired from active campus life. This transition has come quickly in significant numbers.

Inevitable historical changes bring inevitable historical challenges. The Brethren Church historically and theologically believe that history is an on-going process. They believe that Christ is the Lord of History. Therefore, we are challenged with these inevitable changes as people of God. The Brethren Church has always considered changes as challenges.



Dr. Joseph R. Shultz,
Vice President, Ashland
College Theological Seminary

HISTORICAL CHANGES — THE CHALLENGES

OLLEGE CAMPUS LIFE



Rev. Virgil Meyer,
Director of Religious Affairs,
Ashland College

There has been an historic change in life styles of college students. This morning at Ashland College a student was observed going to class in bib overalls! Ten years ago such a student would have been labeled a ridiculous clown. The blue jeans and long hair are the rule of dress. A few years ago students wore expensive casual clothes to attend classes. Campus life of today is characterized by more openness and a far freer life style. People insist on being themselves. Whole social structures change for the new.

Political structures change. Students expect to have much more to say about their own living conditions and socio-academic destiny. Students insist on having a share in decisions on how they live and where they live. This is a big change from bygone days.

Finally, there has been also an historic change in religious structures. A few years ago all students at Ashland College went to chapel. Oftentimes indifferent and boisterous, but they were forced to go. Today's chapel is attended by enthusiastic volunteers who come to sing God's praises, to listen attentively and to worship intently. Years ago we had a small group of preseminary students on campus who were more or less effective leaders. Now we have some very outstanding, dynamic Christian student leaders who plan and lead Bible studies. Last year at Ashland College we had a Bible study and prayer group on every floor of every dormitory on campus. This was all carried out by students. We had a Christian youth rally with a musical group when 600 students attended. Another rally was attended by 300 students. We regularly had Alpha Theta meetings and in addition had some 75 to 150 meeting for "Celebration" each week. In the last year one could safely say more students were won to new life in Christ through Christian conversion than has been true in any given year previously at Ashland College. Faculty members have come forth to be counted as committed Christians as never before. We have every right to believe that this coming year will be most outstanding for its Christian work and service of any previous year at Ashland College.

We covet your prayers and financial support.

HISTORICAL CHANGES — THE CHALLENGES

THEOLOGICAL EDUCATION

By Dr. Joseph R. Shultz
Vice President
Ashland College Theological Seminary



The Brethren Church has always believed in progressive revelation in the "Gathered Community of Believers" (the local church), seeking the will of God through the direction of the Holy Spirit. The Brethren Church has not adopted a creed, because she believes that God continues to illuminate Scripture. The Church has not written a philosophical systematic theology because she has a Biblical theology which is ever growing. The Brethren Church does not have a complex ecclesiology because she believes that God reveals the ministry of the Church in each age. **Therefore, with this type of history and life, the Brethren Church of all churches should accept the challenges of historical changes with peace, strength, and power.**

Dynamic changes in society affecting the mini y of the Church are mobility of people, a pluralistic p- ulation, secularism, and technology. The challenge f the Church is to communicate the Gospel to this cha g- ing world, which is still the Lord's. The challenge f the Seminary is to develop a program and curricu n which will prepare Gospel men for ministry in e current century.

Some leaders in theological education have pus d the panic button by asking that all seminaries "clus " in five to ten metropolitan centers across the Un d States. Some have said that the only viable semin y is one that is in a metropolitan area next to a univers y. However, it must be remembered that 50% of all s n- inaries have declining enrollments, and budgets wh h doubled during the past decade! !

ATS has moved forward, **faithfully and steadily!** n- rollment has increased significantly, and the buc t has stabilized. But even more important than thi s the fact that Biblical studies remain the core of e curriculum. ATS has added 41% new courses, a past l psychology and counseling program, innercity semin s, programs of evangelism, studies in Jerusalem and e Holy Land, a new New Testament Greek training p- gram, a Doctor of Ministry program, lay theol y courses, a Brethren Church archives, supervised stu t pastorates, etc. in order to better prepare Gospel n for an effective Christian ministry in our chan g world. At the same time, ATS has maintained the s e strong Biblical studies program.

Theological education must account for the rol f the minister in the inter-relation of the Gospel, e church, and the world in its many-sided and exac g demands. He proclaims the Gospel, teaches commi d persons the Christian way of life, interprets wha s taking place in church and society, and stands on e front line of conscience and compassion.

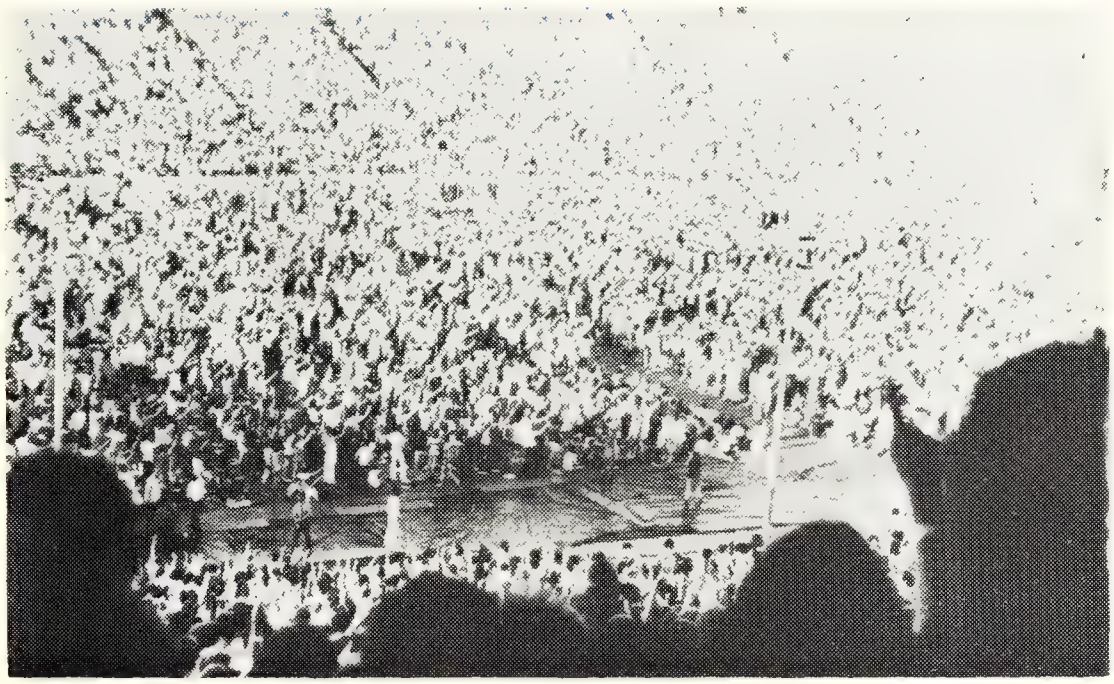
In order to perform this role intelligently and e c- tively in contemporary society, the minister must h e a sense of mission, a disciplined mind, a love of le n- ing, and a capacity to examine vital issues in the r- spective of the mind of Christ.

ATS refuses to accept the nineteenth century prog n as sufficient for the twentieth century, and at the s e time will not panic into some short-lived progr n. Enduring principles with contemporary applicatio s our answer to the challenge.

HISTORICAL CHANGES — THE CHALLENGES

HE CHALLENGES OF
XPLO '72 and KEY '73

By Dr. Louis Gough
Professor of New Testament
Ashland Theological Seminary



Christ has risen and is the ever living contemporaeous Lord.

This is most assuredly true today even through all the changes that have taken place since that first Easter in the little obscure country of Judea.

It is equally true also even though the recent changes which have taken place in the last score of years when world records have been made in the rate of change in the lives of all peoples. "Jesus Christ is the same yesterday, today and forever."

The reality of the living Christ in our midst during e volatile year of 1972 was most evidently and powerlly apparent at EXPLO '72.

As His Church, the redeemed through his blood, gathered 80,000 strong in Dallas from the east, the west, the north and the south, representing some 60 nations of the world.

He was seen in their lives in a manner and in a magnitude never before experienced by His people.

Praise for His wonderful work of love in their hearts was spontaneously expressed with shouts of joy and upraised hands witnessing to His being the One and only way to salvation, peace, abundant and eternal life.

And their praise besides being spontaneous and joyous was characterized by dignity and harmony.

In genuine praise the great hymns of the ages were sung with heart-felt enthusiasm and deep spiritual comprehension. Not only was this true of the great old hymns but also of the new music, which was equally devotional and inspirational.

Depth and sincerity of total commitment to Christ and the work of His Church was evidenced on every hand.

(continued on next page)

This was especially observable at the exhibition booth of Ashland Theological Seminary.

> Men coming out, or about to come out, of military service came to the booth by the scores witnessing to their call to Christian service and exploring means by which they might prepare themselves for work under the direction of their Master.

Besides many high school and college students, scores of others who had prepared themselves in engineering, in business administration and other noble vocations spoke with us at the booth of their wonderful experiences with Christ and of new challenges which they were receiving from Him.



We at the Ashland booth were filled with joy and inspired to meet them, talk with them and to enter into their planning explorations for the future.

In all the visitors at the booth were beautiful followers of Christ—high school and college students, some in graduate schools, others in professions and in business from many denominations, of various races, of different nationalities and various sections of our own country, but all members of the body of Christ seeking seriously and prudently the will of God for their lives.

Besides myself and Mrs. Gough at the booth, seminary students; David Fox, William Ross, Vijaya Kumar, Larry Baker, Will Alejandro and Sam Fisher found great satisfaction in visiting and sharing the joy of the Christian faith with the hundreds who stopped by for information or to learn what they might find on the campus of Ashland Seminary which would assist them in fulfilling God's purpose in their lives.

All that happened under the providence of God at EXPLO '72 will contribute to great accomplishments as we move into the program of KEY '73 in our efforts to bring Christ to North America in 1973.

HISTORICAL CHANGES — THE CHALLENGES

MEN AND MISSIONS



By Rev. Virgil Meyer
Director of Christian Ministries
Ashland Theological Seminary

Not many years ago Ashland Theological Seminary was a school attended almost exclusively by young men studying for the Brethren ministry. A change has come about which has historic implications. The Brethren Church now reaches out to help train hundreds of young men for the evangelical Christian ministry. The graduates of the school fan out east and west, north and south and even to the "uttermost parts of the earth," such as Argentina, Nigeria, India, Columbia, and Brazil. Students who will be attending Ashland Theological Seminary in preparation for the ministry this current year are from India and Sarawak in Malaysia. Two students will be coming from Africa; one from Nigeria and one from Kenya. Another comes from the West Indies.

God has given the Brethren a significantly larger field for theological training. Religiously, Catholics, Orthodox, Jews, Assembly of God, Christian Union, United Brethren, Methodist, Presbyterian, Evangelical Friends, Lutheran, Church of God, Christian, Brethren in Christ, Grace Brethren, and Church of the Brethren come to the facilities of the Brethren Church for part of their training. Vocationally, there has been an historic change. Men not only go into the pastoral ministry, but into the college chaplaincy, military chaplaincy, hospital chaplaincy and prison chaplaincy. The whole mission of the Church is seen in wider vision. Men, like Prasantha Kumar, go back home to start an orphanage and many evangelical preaching points. Or, like Jerry Grieve, to translate the native tongue of primitive people into written words so they might read the scriptures. Or, like Juan Miranda, to teach and administer in the Bible Institute of the Church in Argentina.

Another kind of mission, which is coming to the fore, is the small group Bible study, prayer and Christian community development. In the midst of all the intelligent and diversified evidence of church mission, we at Ashland Theological Seminary are strongly committed to preparing men to work in the framework of the body of Christ.

All of us in the Church ought to be thanking God every day for the privilege and opportunity which He has given us to reach out in the world through the training in Ashland Theological Seminary.

HISTORICAL CHANGES — THE CHALLENGES

THE FINANCIAL RESOURCES

By Dr. Joseph R. Shultz
Vice President
Ashland College Theological Seminary



Someone at District Conference this year asked, "What does he want, more money?" The real answer is, "No!!" The goal of College and Seminary education is trained young people: Gospel men and women for the Christian ministry, missionary service, teaching profession, and Church leadership. Finance is only the resource to achieve the personal and ultimate goal—God's Gospel!!

Today, all higher education is affected by the historical changes. For instance, New York University had a $11.5 million operating deficit during the present academic year. Fifty percent of all seminaries had an operating deficit last year. Some seminaries have a "planned deficit" for the next five years! The general problem of inflation increases administrative costs, salaries, and maintenance budgets; at the same time, higher education population has levelled.

Because Ashland College has not enjoyed a very large endowment and/or constituency, it always depended upon tuition for income. Also, it was forced to borrow for major building projects. Therefore, the present historical changes are most crucial to Ashland College and Seminary.

Economy has been practiced. The cost to the average seminary for educating one man each academic year is $3,792.00. Ashland Theological Seminary's cost per student per year is $2,347! Ashland's cost per student is $1,445 less than average seminaries. Last year, ATS enrolled 93 students with an operating budget of $165,000. (A sister seminary enrolled 75 students on an operating budget of $420,000.)

Seminary student fee income has increased from deficit of $3,000 in 1962 to $50,000 in 1972.

The enrollment of Ashland Theological Seminary h increased five times since 1962, costs have increas only 2.4 times!!

The present Seminary operating budget is appr imately $170,000. Student fees will approximate $55,0 Endowment income at most will be $50,000. **Therefo the Church needs to raise a minimum of $70,000 t year for higher education.**

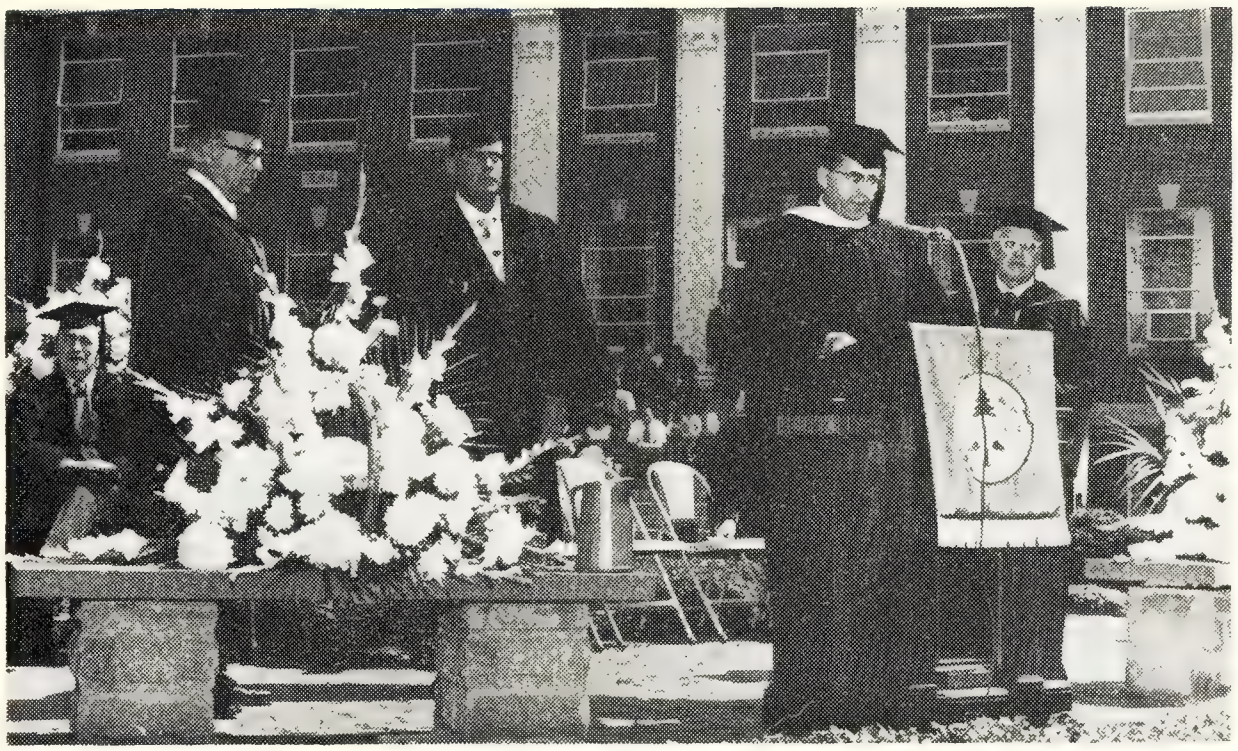
Ashland Theological Seminary has accomplished t goal of more men for the Christian ministries. **ATS h been faithful to Scripture, doctrine and the Church.** W the Church be faithful in providing the financial sources for the ultimate goal: more men and wom for the Gospel ministry of the Church?



Who else but the Church is the basic financial source for the program of educating men for the m istry of the Gospel. Southern Baptist Convention c tributes eight million dollars each year to operate th six seminaries. The Lutheran Church underwrites t complete expense of their seminaries. The Brethr Church without question has the financial resour to meet the challenge of any age, particularly the c of educating Gospel men for the Christian ministry.

HISTORICAL CHANGES — THE CHALLENGES

IGHER EDUCATION



Dr. Glenn Clayton *Dr. Leslie Lindower*

Rev. J. D. Hamel *Rev. Virgil Meyer*

In the last year 544 students graduated from Ashland College. Eleven graduated from Ashland Theological Seminary. The Brethren Church has touched all of these lives in the most significant way. Through your Educational Day Offering you share in this triumph.

In the May Commencement Rev. J. D. Hamel, pastor of the Sarasota Brethren Church, was honored with the conferring of a Doctor of Divinity degree. He is a distinguished alumnus of Ashland College and he and his wife, Jean Rowsey Hamel, have a daughter who is a junior at Ashland College. He has been a faithful supporter of the College and Seminary, having sent three young men from the Sarasota Church to study for the ministry at Ashland Theological Seminary.

We believe that the College and Seminary program represents a worth challenge, a glorious opportunity and miraculous results.

SISTERHOOD

DEVOTIONAL PROGRAM FOR OCTOBE

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Senior: COMMUNICATION WITH GOD

Junior: REACHING UP TO GOD

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

by Kathy Miller

COMMUNICATION WITH GOD

Miss Kathy Miller is President of National Sisterhood and will be one of the writers of the Senior Sisterhood programs for the coming year. She is a member of the Johnstown II Brethren Church, Johnstown, Pennsylvania.

I want to share some thoughts on prayer which I consider to be a very precious gift given to us. Prayer is the most effective way to bring one's life into contact with the greatest power in the world. It is a way of discovering God's will for our life and for the world, for giving God thanks for His love and care for us, and for returning to God our expression of love in response to His love. Most Christians want to find more meaningful ways of being able to talk to God. Prayer is simply communicating with God or as someone has said, "prayer is simply communicating in dialogue between two people who love each other—God and man." An example which Bill Bright, of Campus Crusade, gives as a comparison of this is the famous "hot line" installed between Washington and the Kremlin, which gives instant communication between the United States and Russia. Everyone of us as Christians has a "hot line" of direct communication with God available at all times. But most Christians never lift the phone off the hook, and often forget that the line exists until an emergency arises.

What are the conditions which make possible tl establishment of the channel of communication that v have with God?

1. You must have a Christian concept of God: To b lieve in the power of God to answer prayer, to belie in the love and concern if God desires to respond to u

2. You must develop prayer habits: Spend long hou in personal devotions. We as Christians should s aside time each day to spend in devotions. This time spent in being alone with God and talking or having conversation with Him. Although we should set asi time each day for praying and a quiet time with G we can pray all day and this is called "praying witho ceasing." This is just praying to God about everythir that happens during your day, at any time during tl day, no matter where you are.

There are different levels of prayer to consider. Tl first level is **prayer for self.** This is the "lower level for it is confined to concern for one's own person problems. From "prayer for self" we move to the ne level, **prayer for others.** At this level we think of tho outside and their problems and their needs. The thi level of prayer is that of **seeking God's will** for person living as shown by Jesus when he prayed: ". . . Neve the-less, not my will, but thine be done." The four level of prayer comes when we as Christians are cor pletely in tune with God, and our whole life is fill with praise and thanksgiving.

There are different parts of a prayer and these parts n be remembered by the word **ACTS**; Adoration, Con-ssion, Thanksgiving, and Supplication. (1) **Adoration**— declaring the power, love and justice of God. (2) **onfession**—is recognizing before God the ways in which e have failed to follow his will and asking forgiveness sin. (3) **Thanksgiving**—is praising God for his many xpressions of goodness in life. (4) **Supplication**—is "in erything by prayer and supplication with thanks-ving, let your requests be made known unto God." e are to pray for everything and in specific terms. etition by bringing to God the problems, desires and rdens of our life, and the concern we have for others. here is nothing too small or too great to bring before e Lord.

Remember that as you bow in prayer, you are tapping a source of power that can change the course of history. God's mighty power, His love, His wisdom, and His grace are available to you, if you will believe and claim them. Prayer is the greatest privilege of the Christian life and the most revolutionary source of power known to man. Remember; prayer is the will to cooperate with God in your total life.

How are the scriptures related to prayer? Jeremiah 33:3; Mark 11:22-26; I Thessalonians 5:17; John 14: 13-14.

Thought Questions:

1. Why should we pray?
2. Discuss praying without ceasing.
3. Share with each other how prayer has helped in your life.

UNIOR BIBLE STUDY

by Mrs. Gary Taska

REACHING UP TO GOD

Mrs. Marlene Taska, from the Elkhart Brethren urch in Indiana, has consented to be the Junior sterhood Bible Study writer this year. She is tive in the Elkhart Church and is the Sisterhood troness there.

I'm really thankful for her willingness and I ow she'll do a great job. She wrote this to me en she sent in her first article; "I just praise e Lord for causing my mind to function and pe that something I've written will be used by e Holy Spirit to speak to someone." I know it ll, God Bless You Marlene, and you girls too you study the Scripture.

Sherry

The theme for this year given at General Conference "Calling Our Continent To Christ." To a small group girls this may sound like a very big job, so we are ing to change the words just a little. As we study d's precious Word each month we will consider the bject of "Reaching Our Sisters For Christ."

There are really a lot of things you as young girls n do for Christ. In these next months we will look to God's Word, our Bible, to see how you can reach her girls for Him. Reaching out to others is just what sus wants us to do. He said in Mark 16:15, "You are go into all the world and preach the Good News to eryone everywhere. . . ." BUT before we can reach t, before we have anything to give, we have to have mething ourself—we have to reach **up** to God!

(At this time read Genesis 28:10-17 from the Living ble.) In this passage of Scripture we find Jacob. Now cob wasn't always doing what God wanted him to do. fact when this event took place Jacob was running way from his home because he had done wrong and his brother Esau had threatened to kill him. Jacob wasn't even looking for God—but just as God does with us, He was watching over Jacob.

As Jacob slept he had this remarkable dream. He was a stairway reaching up to heaven with angels going up to heaven and back down to him. And then he saw the Lord Himself standing at the top of the stairs saying He would give him all the land around just as He had promised Abraham and Isaac. God said He would be with him and take care of him wherever he went.

Now let's look in the New Testament, (Read John 1: 51). Here Jesus is saying that **He** is the "Living Stair-way" between God and us. Through Jesus Christ we can reach up to God. Isn't it wonderful that God has provided a way for us to reach up to Him?

Let's take one more look at Jacob's story. Remember he wasn't looking for God, but God loved him so much that He came to Jacob. God loves us that much too. In Romans 5:8, it says ". . . God showed His great love for us by sending Christ to die for us while we were still sinners."

God is always there, waiting for us to come to Him. He has provided the way to come—through Jesus Christ —and He promises to be with us and take care of us wherever we are just as He did Jacob. THIS is the Good News! All we need to do is **reach up**. Reach up to God through Jesus Christ and claim His love for you. As His love comes down and lives within you then you can reach **out** and share this love with others.

This month really think about reaching up to God. Thank Him for promising to take care of you. If you've never asked Jesus to come into your life why not do it today? He loves you and is waiting to be your "Stair-way" to God. Let's all reach **up** so we will be ready to reach **out**!

(Note: An appropriate song to sing this month would be "Jacob's Ladder.")

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

PROGRAM FOR OCTOBE

ENOS "ALOFT"

A NEWSPAPER EDITOR SAID: "Enos, son of Seth, grandson of Adam, was said to have lived 905 years. If he had lived to be a thousand, he would never, in his wildest imaginations have dreamed that a chimpanzee bearing his name would one day twice orbit the earth at 17,400 miles an hour and come safely to earth.

"Come to think of it, neither would we have dreamed it—a mere generation ago."

The interpretation of the Hebrew name, "Enos" is "frail," or "mortal man." It is significant that the only thing said about him in Scripture is: ". . . then began men to call upon the name of the Lord" (Gen. 4:26). Therein lies a great spiritual truth—it is really only when people learn their own frailty and mortality that they call upon the name of the Lord.

We do not know how old that publican was to whom the Lord referred in Luke 18:9-14. Never in his life up to that moment had be ever truly called upon the name of the Lord. It was only as he became conscious of his sinfulness, and his frailty to change his condition that he cried out, ". . . God be merciful to be a sinner."

The Lord's comment was, "I tell you, this man went down to his house justified rather than the other." The "other" was a Pharisee who was gloating over, and even seeking to tell the Lord what a fine man he was!

Doubltless that Pharisee was quite well acquainted with the writings of the prophets—as most Pharisees were—but little did he realize that Isaiah said: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6).

That Pharisee had no consciousness of frailty. In other words, his name was not "Enos."

In I Chronicles 1:1, the name "Enos" is Anglicized, "Enosh"—with virtually the same meaning, namely:



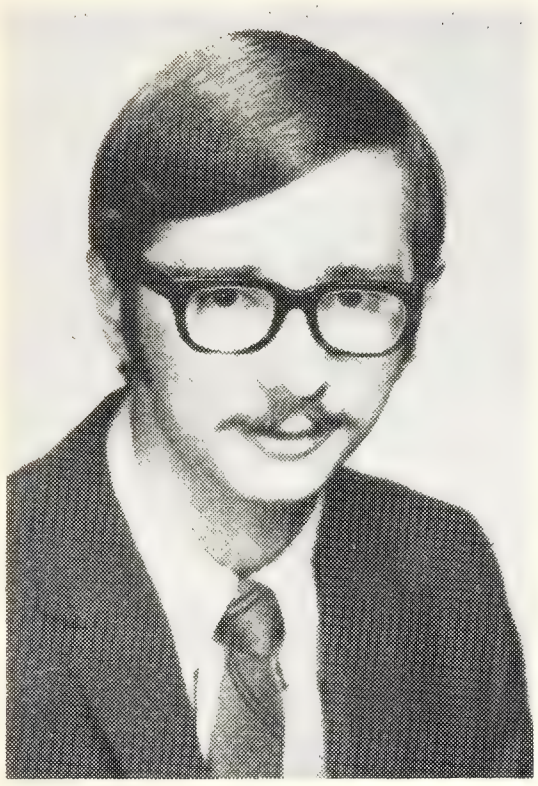
"Enquire of the Lord." This should remind us that eve after we become children of God, it is only when we b come conscious of our frailty in the presence of trial perplexities, and responsibilities, that we genuinely e quire of the Lord for His will in the matter; and th we look to Him for wisdom and strength to accomplis that will.

In the days of Moses, the people came to him wi their difficulties that he might "enquire of the Lor for them. The same practice prevailed in the days Saul, Samuel, and David. And the Lord made know His will to those who enquired.

Whenever we read or hear of "Enos Aloft" may serve to remind us of our frailty; and may it cause to "call" and "enquire" of Him who is "higher than th highest." Infinitely higher than Enos ever went, ever will go!

MOTIVATED MEN

ROBERT YOUNG



ROBERT YOUNG, 21, is a Middler at Ashland Theological Seminary from the Pleasant View Brethren Church in Vandergrift, Pennsylvania. Bob graduated from Kiski Area Senior High School where he was active in Mixed Chorus, Glee Club and many dramas. He was very active in Campus Crusade for Christ at Ashland College where he graduated in 1971. He served as president of Alpha Theta, a religious organization on Ashland Campus. At the seminary Bob described his interests as camping and the coffee-house ministries.

Bob is married to the former Janet Bird from the Berlin Brethren Church in Berlin, Pennsylvania. Janet is a graduate assistant at Kent State University in Speech Pathology. She will be teaching this fall in the Ashland area.

Bob is presently employed at Myers Pump Company in Ashland. He is the son of Rev. and Mrs. John Young, pastor of the Pittsburgh Brethren Church in Pittsburgh, Pennsylvania. The Youngs are spending the summer in Chicago, Illinois working and attending classes.

POETRY CORNER

SUNDAY SCHOOL PICNIC DAY

Weir E. Tritch

expectantly waited the rise of the sun,
For it meant that another Lord's Day had begun.
rubbed our eyes quickly and dressed with all speed.
Of our looks and our manners we all took good heed.
lay of all days we should be at our best,
As we went to the picnic to frolic—then rest.
er worship was over and hymns had been sung,
We filed to our classes—the aged and young.
studied the lessons from God's book of life
Which tells how to conquer both discord and strife.
tells, too, the story of God's only Son,
Who's life shows us all how heaven is won.
er classes were o'er and the lessons well learned,
Came the dinner together, for which we all yearned.
cars were all loaded with baskets well filled,
For we knew that a good many chickens were killed.
drove through the country-side all in a row,
For to ride in great style, we all lacked the dough.
the day at the picnic we'll always recall
As a day packed with blessings for one and for all.



Weir E. Tritch became an active member of the Goshen, Indiana Brethren Church in 1925. He is the son-in-law of the late Rev. C. C. Grisso, brother-in-law of Rev. Vernon Grisso of Tucson, Arizona and is father-in-law of Rev. Jerry Flora. He attends the Tucson Brethren Church during the winter months. His permanent home is in Fremont, Ohio where he teaches a Bible class, is an active Gideon and works with the Christian Business Men's Committee.

STREET GANGS GATHER FOR JESUS RALLY



IT WAS A DARING VENTURE . . . to invite members of some of the toughest gangs in Southern California to come to a rally and hear about Jesus Christ. But Richard Shakarian, President of Youth Crusades of America, Inc. and Sonny Arguinzoni invited Nicky Cruz, who had once been a gang leader in New York and was saved in just such a meeting, to come and speak to 14 gangs.

Pat Boone came to the rally to sing. Amid calls of, "Pat, do you really drink milk," he gave a vibrant testimony.

Pat Boone stated after the rally, "I'm thrilled! I don't know how many people answered that call, but obviously a lot of miracles took place, and of course that was the whole purpose of the thing! I'm thrilled."

Getting rival gangs under one roof simply for a social event is not easy, but to get them together to hear the Gospel was a miracle. "According to law enforcement authorities, these gangs are the toughest on the West Coast and have committed every type of crime," stated Richard Shakarian.

The rally was held at East Los Angeles College Auditorium. It seats 2,500 people, but more than 3,500 were jammed inside, and every doorway was packed with people standing trying to see and hear.

Leo Cortez, President of the Federation of United Barrios of gangs representing 2,000 gang members in East Los Angeles said, "There are about 500 gang members present in the meeting. These people who accept Christ, they look so beautiful to me. I hope I will get Christ one of these days."

At the close of the rally, 400 people accepted Christ, among them were at least 50 gang members. Among the gangs represented were the "Chino Sinners," one of the toughest gangs in the Ontario-Pomona area. All five of the Chino Sinners went forward to accept Christ. One of the members explained that he had come to ask God for help. He also told how he had been shot in the hip during a gang war and still had the bullet in there.

Another one of the gang members said, as he ca out of the prayer room, "I feel like a different pers

Over 7,000 young people jammed the Swing Aud rium at the Orange Show Fairgrounds in San Ber dino to break a 32-year attendance record for a Je Festival put on by Youth Crusades of America the ni before.

"They're coming down the aisle, on their way to altar . . . the congregation is standing and all you see are the heads of young people bobbing up and do as they move towards the front.

"Their heads look like little drops of water, becom steadier trickles, finally forming tributaries and riv coming to Jesus

"They are bowing their heads along the platform . hundreds weeping, crying out and asking God to forg their sins.

"Thos who have arrived at the front are packed . . . others are still coming down the aisles.

"The front is full, the main aisles are backed up w crowds of young people still trying to move forwa There's an additional couple of hundred on each s trying to get to the altars."

This is one person's description of the tremend altar call at the close of that festival where 700 recei Christ.

Ninety-five special delegations came. One Cath Church brought a delegation of 200 and a Luthe Church also brought 200. Thirty different Bap Churches were represented along with 14 other den inations.

Teams of young people gave out thousands of inv tions on school campuses.

Another very unique thing about these rallies sp sored by Youth Crusades of America, an inter-faith Diego based organization, is that there is never an of ing taken. People who have experienced the love Jesus are making it possible to reach today's new g eration for Christ. The rally is a love gift so that oth can know Jesus.

From the very opening moment, the rallies were d cated to Jesus. Young people were excited and respon with cheers for Jesus. In these two meetings in Ju over 10,000 young people attended with 1,100 accept Jesus as Savior.



SCRIPTURES TO LIVE BY" MARKS THRUST OF 973 BIBLE READING PROGRAM SPONSORED BY NAE

WHEATON, Ill.—Keeping to the evangelist and spirit- l renewal emphasis of 1973, the National Association Evangelicals announces a Bible-reading program led "Scripture To Live By."

Based on a topic-per-week format, the program pro- les for scripture reading that is related to a particular topic of daily living, with each topic taking one week to cover. This systematic reading of the Bible is designed to emphasize spiritual development of the individual, helping him to cope with the problems and challenges of daily Christian living.



A prayer guide accompanies the reading guide, listing weekly prayer requests related to the NAE ministries. Posters advertising the Bible reading are available for churches that wish to enlist the participation of members.

The 1972 program met with outstanding results. Nearly 300,000 copies were placed.

"This popular acceptance of our Bible-reading program," NAE executive director, Dr. Billy A. Melvin, says, "indicates to us that people will respond to spiritual challenges and to Bible-centered programs when given the opportunity. NAE is certainly glad to be able to meet this demand."

The study is available to everyone. Write NAE, P.O. Box 28, Wheaton, Ill. 60187 for an order form.

AE TO CALL FOR WORSHIP ON JULY 4, 1976 SUES BICENTENNIAL PROPOSAL

WHEATON, ILL.—As a part of plans for America's entennial celebrations, the National Association of angelicals has submitted a request to Bicentennial horities to set aside Sunday, July 4, 1976 as a day worship and thanksgiving to God, with national cele- tions to take place on July 5, the legal holiday.

The announcement by Dr. Billy A. Melvin, executive ector of the three and one-half million-member asso- tion which includes 33 denominations, is the center a five-part proposal to members in anticipation of erica's forthcoming Bicentennial.

The complete proposal reads as follows:

July 4, 1976 falls on a Sunday. The National Association of Evangelicals believes this day should be set aside as a time of worship and thanksgiving to God. Community parades and secular celebrations should be held on Monday, July 5, the legal holiday.

The National Association of Evangelicals proposes the following to make Sunday, July 4, 1976 a special day of worship and thanksgiving to God for His blessings to us as a nation.

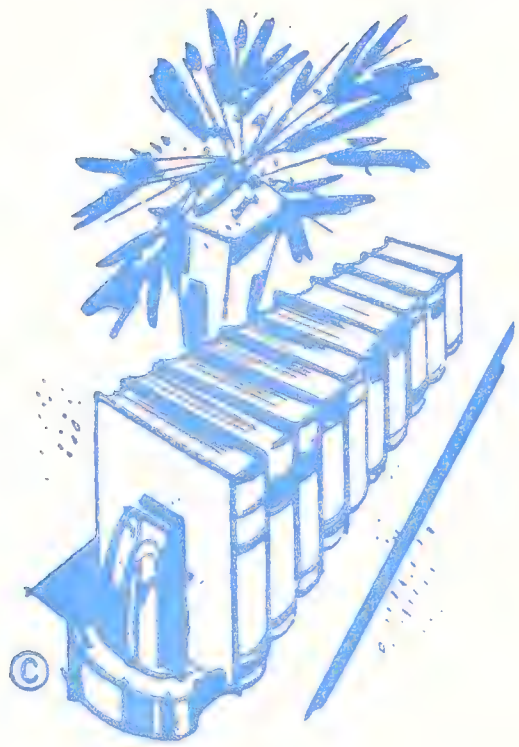
1. Churches will be urged to plan special worship services on Sunday, July 4, 1976, with special attention given to the Bicentennial of the nation.
2. Where possible churches will be urged to come together on that Sunday afternoon for out-of-door services in city squares or parks.
3. If possible, NAE will sponsor an out-of-door service on that Sunday afternoon in Washington, D.C., perhaps at the Washington monument.
4. NAE will sponsor or participate in an effort to provide a Bicentennial Prayer and Hymn for use at appropriate occasions throughout the Bicentennial Era.
5. NAE will provide special printed materials to the churches, such as posters, bulletin inserts, and folders outlining this program.

The NAE is urging evangelicals to contact their local government authorities to urge them not to schedule events that would preclude Sunday as a day of worship.

NAE officials hope the commemoration of July 4 as a day of worship and thanksgiving to God will place the proper spiritual emphasis on America's Bicentennial celebrations in keeping with the Christian principles on which the nation was founded.

NAE

BOOK REVIEWS



Charles E. Fuller—man and story—stands out stark relief to his times in **Give the Winds a Mig Voice** by Daniel P. Fuller, to be published in Septem by Word Books, Publisher, Waco, Texas.

Now, for the first time, the complete and intim story is told about the originator and weekly preac of the Old Fashioned Revival Hour and the founder Fuller Theological Seminary.

Give the Winds a Mighty Voice is the story of of the greatest apostles of evangelical Christianity the twentieth century, but it is more than that. It also a perceptive and vivid account of the virile Ch tian movement and culture which marked the 19 and 1930's and set the stage for the forceful impact evangelical Christianity in the years that followed.

It's all here—Charles E. Fuller, husband, fath business man, pastor, pioneer radio preacher and vo for God to millions around the world. The book c tains forty pictures and is written objectively and v by his son, Daniel P. Fuller.

Charlie Shedd was a fat man. But once he accepted the fact that he was not in the shape God wanted him to be, he did something about it.

That was 15 years and 120 pounds ago. Today Charlie weighs in under 200. He not only discovered the secret of taking weight off but also how to keep it off. And he tells it all in his latest book, THE FAT IS IN YOUR HEAD, released in October by Word Books (hardbound, $3.95).

For the one hundred million Americans who are overweight, Dr. Shedd's insights are good news. The author found that not only is one's fat in his head, so is his thin. And the popular pastor-lecturer-author probes into the psychospiritual nature of obesity. His proven approach is set forth in a series of 40 meditations to be digested one each day until the bulk battle is solved.

According to Shedd, the trouble is more in the head than in the stomach. And he sees the solution in right thinking about God, right thinking about self, a full dose of thankfulness for the blessings that make obesity possible, and a resolve to understand the why as well as the what of the fat problem.

Shedd believes that God has provided the solutions to obesity in the Scriptures. And THE FAT IS IN YOUR HEAD brings spiritual resources of the Christian faith into the calorie question.

Those who have come to know Dr. Shedd through his previous best-selling books quickly see that he faces up to the flab problem like he has other issues encounte in normal Christian living.

Take the parent's problem of keeping the chann of communication open with his children. The fat of five discovered that what you are is more import than what you say. His insights into the parent-c relationship are presented in PROMISES TO PET published last year by Word Books. In it Shedd sugge ways to build love, responsibility and commitment principle through example as well as exclamation.

As a former columnist for a national teen magaz Dr. Shedd received hundreds of letters from teenag across the country in which they unabashedly squa off about the unique problems of growing up. The re of his dialogue with teens was the best-selling, T STORK IS DEAD, published by Word in hardback paperback.

When the drug problem invaded Christian homes well as others, Shedd tackled that problem the sa way. He went to the kids themselves, not only those v were on dope but those who weren't. And the answ to his question, "How come you're not on drugs?" came the raw material for the Word release, IS YO FAMILY TURNED ON?

Whether the problem at hand is fat, drugs, par child relationships or sex, Charlie Shedd probes i the inner issues behind the obvious. That's the way lives, not content with surface solutions to root cau but committed to the practical application of bibl principles to the real issues of life.

World Religious News in Review

ME KILLINGS IN ULSTER ED TO THRILL GANGS

Belfast (EP) — Belfast police thorities are beginning to ques- n their original hypothesis about series of individual murders that ve taken place in Northern Ire- nd in recent weeks.

Police sources here said that at st they believed that the killings se from a vendetta between atholic) Irish Republican Army RA) killer squads and those of the roestant) Ulster Volunteer Force, t that "evidence is mounting to contrary."

Now, the police said, they are be- ning to think that a gang of ychopathic killers, reported to be own as the Animals, may be ising about the province indis- minately murdering both Cath- cs and Protestants "just for ks."

The sources said police investiga- s believed that the gang could ve been responsible for up to 40 of 62 recent murders. The victims luded 42 Catholics and 18 Prot- ants, several of whom had no own political ties.

Meanwhile, a press report from ndon said that kidneys from some ster murder victims have been cked in ice and flown to London transplant to kidney disease fferers.

The report quoted Peter Brooman, ministrative officer of the Na- nal Organ Matching and Distribu- n Service, as saying that in spite the tragedy of Northern Ireland, ere are families who feel that me good can be salvaged after the gedy of losing someone close to m."

'It is quite possible," he added, r an Irish Protestant's kidney to implanted in a Catholic living ewhere in Britan. We aren't in- med of the donor's religion or ckground."

FORMER SLAVE AT 130 OLDEST AMERICAN, REVEALS FAITH

Bartow, Fla. (EP)—Charlie Smith, a slave from the ages of 12 to 21 when the Emancipation Proclamation was signed, retired from a citrus grove at 113 and today at 130 runs a small candy store here. He has been pegged as the oldest American.

"I just try to keep busy, stay healthy and do what the Lord wants me to," he told the American Medical Association's magazine Update.

He was born in Liberia July 4, 1842, his age documented in 1854 when at 12 he was sold at a New Orleans slave auction to a Texas rancher.

CHILD EVANGELISM MOVES AHEAD WITH TV

Grand Rapids (EP)—The Treehouse Club sponsored by Child Evangelism Fellowship, the only nationwide gospel TV program for children, went into production of 13 new programs for release September 1, featuring Flo Price as hostess. The program will treat children to a charming world designed to capture the hearts of boys and girls.

The new series is planned to create a more active participation and response on the part of the viewer. Lloyd Sutherland, executive producer, reports that the pilot program (aired on several stations) has produced a sharp increase in mail response from children.

On film the children will meet such people as Astronaut James Irwin of Apollo 15, one of the first men to ride the Lunar Rover on the unexplored surface of the moon, who will share his testimony with the children.

This series, although religiously oriented, will also be educational and entertaining and promises to be child appealing.

BIBLE SOCIETY OFFERS TO REPLACE LOST BIBLES IN FLOOD

New York (EP) — The American Bible Society is offering Bibles and New Testaments to replace those lost by victims of recent floods.

An initial shipment of 10,000 volumes has been sent to Elm Park United Methodist church in Scranton, Pa., which will serve as distribution center for that area. Another shipment of 5,000 copies of "Good News for Modern Man" has been sent to Harrisburg, Pa., to augment the 1,200 copies of Scriptures already sent there.

The Central region of the American Bible Society, with headquarters in Chicago, is coordinating distribution of more than 1,500 copies of Scriptures sent to Rapid City, S.D., for flood victims there.

The Western and Pacific Region based in Los Angeles, is prepared to ship Scriptures to people in the San Joaquin Valley.

Bibles which were lost in churches during the flood will be replaced upon request. The American Bible Society will also provide a Bible to every family and a New Testament to every individual in stricken areas who ask for one. Elderly persons and those having failing eyesight will receive a large print New Testament upon request.

CHAIN LETTERS OUTLAWED IN HOUSE BILL

Washington, D.C. (EP)—A bill designed to outlaw the mailing of "religious" or any other kind of Chain letter through the mail has been introduced in the House of Representatives by Rep. C. W. Bill Young (R. - Fla.).

"Under my proposal," the congressman stated in the extension of remarks section of the Congressional Record, "any chain letter containg predictions of misfortune to recipients and all other chain letters otherwise legally acceptable in the mail must be clearly marked with the sender's name and return address, as well as the following notice: 'Unsolicited chain letter.' "

The United Methodist Lawmaker said his bill also provides postal patrons an opportunity to register with postal officials their desire not to receive chain letters from any mailer, similar to the law already on the books regarding the receipt of sexually oriented advertisements.

PRESS GROUP SEEK PLAN TO MEET STEAM ROLLER POSTAL LEGISLATION

By EPA Postal Representative, Dr. Russell T. Hitt

Washington, D.C. (EP)—Representatives of the Evangelical Press Association, Associated Church Press and Catholic Press Association met with Attorney, Charles Emmet Lucey, here to map strategy in the ongoing postal rate battle.

Since the new rates requested by the United States Postal Service became effective July 6, our efforts to stem the escalating non-profit second and third class rates have not been too successful.

Litigation seems out of order at this time so explorations were made into a proper course of action.

Probably the brightest development is the bill (S3758) introduced recently by Senator Gaylord Nelson which, if passed, would correct certain aspects of the Postal Reorganization Act of 1970.

1. The bill stresses the long tradition of service in the American postal system and the importance of free "expression and the widest possible dissemination of information and ideas." He quotes extensively from the Founding Fathers—James Madison, Thomas Jefferson, et al—to demonstrate the need for low cost postal rates for magazines and newspapers.
2. The bill also provides for freezing all second class rates at the level of June 1, 1972, for the first 250,000 issues of magazines and newspapers sent through the mails. (Perhaps this provision should be amended to include all magazines and papers but at least it aids smaller publications.)
3. The bill would drop the 1½ per piece surcharge on all second class publications.

It is interesting to note that points 1 and 2 were precisely what we were seeking in our representation at the USPS Rate Commission hearings.

After our meeting with Lucey, CPA, ACP and EPA representatives met with Senator Nelson and some of his staff members. They encouraged us to urge our members to write letters to the following commending the Nelson bill:

1. Senator Gaylord Nelson, Chairman, House Employment Manpower and Poverty Committee, Room 4230, New Senate Office Building, Washington, D.C.
2. Senator Gale W. McGee (Wyoming), Chairman, Senate Post Office and Civil Service Comm., Room 6206, New Senate Office Building, Washington, D.C.
3. Rep, Thaddeus J. Dulski (New York), Chairman, House Post Office and Civil Service Comm., Room 207, Cannon House Office Building, Washington, D.C.
4. Rep. Morris Udall, Chairman House Subcommittee on Postal Service, Room 122, Cannon House Office Building, Washington, D.C.

(Send carbons of letters written to 2, 3, and 4 to Gaylord Nelson.)

In addition, EPA members should write to their respective Congressmen and Senators commending the Nelson bill.

If possible members should write all members of the Post Office and Civil Service Committee of both Houses.

Representatives of the three press associations felt that polls of both CPA and ACP membership (no EPA poll was conducted) relative to new classifications of mail were inconclusive. It was felt generally that the new postal act recognizes the special status of non-profit publications and charges only "attributable" but not "institutional" costs to this category of mail. Most of those present were opposed to religious second class category, preferring that we rather be included in the rate for all bona fide non-profit users of the mail.

FLOOD WATERS 'SPEAK'

Dover, Pa. (EP) — The flood waters that visited this Pennsylvania town brought a lesson of faith to Ruby Selack.

Her favorite Bible was among possessions totally submerged when five feet of water entered her home. In the cleanup she laid the book out to dry, opened at random.

The following night she returned, and found 20 or 30 pages had folded over and a pointed piece of metal had fallen on the Bible from a ledge above.

The piece of metal, she reported, pointed to the 93rd Psalm, part of which reads: "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. . . ."

MARRIAGE VOWS BY LONG DISTANCE

Denver, Colo. (EP) — Steph White, 21, had always wanted father to perform the marria ceremony when he married. E when the time came for his union Barbara Moran, 18, his father, t Rev. Wallace White, was 8,000 mi away in New Guinea.

That didn't deter a determin groom. Steve had the telephone co pany install special equipment in t First Church of the Nazarene amplify the call he was to put in his father.

An overseas operator in Oakla was asked earlier in the day to serve a line for the 8 p.m. call. that hour, contact was made—wi a little static interference—and t pasor of the church said, "I n present to you the father of t bridegroom, Rev. Wallace.

Rev. White administered the vow the couple was formally united a everyone said goodby to you White's father and mother in f off New Guinea.

Before returning to their class at Mid-America Nazarene Colle in Olathe, Kan., the newlyweds to off on a honeymoon. To N Guinea, of course.

ANTI-POLLUTION DEVICE FOR AUTOS DEVELOPED BY PASTOR

Lowell, Ark. (EP) — A Bapti pastor here has invented an an pollution device which testing scie tists say is even better than tho produced by Detroit's automobi manufacturers and their experts.

The Rev. Roe Matthews won't r veal his secret, but it's a formu called EPC-3 which the pastor First Baptist Church in this hil Arkansas Ozark town has develope

Tests at the University of Arka sas Graduate Institute of Technolo and a Little Rock firm, showed 48 per cent reduction in carb monoxide, a 42 per cent reducti in hydracarbons (which cau smog), a 7.7 per cent reduction nitric oxides and a 41 per cent r duction in particulates with the u of the Baptist preacher's chemic and anti-pollution device.

The minister got his idea from World War II technique of vap injection designed to increase t power of American fighter plan

CHEEP ADVICE



THOT: "Many who have tons of RELIGION, haven't one ounce of SALVATION."

It is most admirable to forgive and forget. Unfortunately when burying the hatchet, too many people leave the handle sticking out.

It's strange how inconsistent human nature can be. Many people want to sit in the front of the bus, the back of the church and drive down the middle of the road.

"As you travel on through life,
Brother, whatever be your goal;
Keep your eye upon the donut,
Not upon the hole."

A man had expected to be promoted upon the retirement of his boss. When the position was given to a more capable younger man he protested. "But I've had twenty years' experience!"

"No," he was told, "in reality you haven't had twenty years' experience. You've had one years' experience twenty times over."

The man who can but doesn't must give way to the man who can't but tries.

There is nothing original about any of our sins. They have all been tried before. None has worked.

LAFF-A-LITTLE

Two lawyers and a banker went fishing in a small rowboat. Suddenly they found themselves in a heavy squall. The boat sprang a leak and sank, and they all found themselves in the water.

The two lawyers began to swim, but the banker not knowing how to swim floundered helplessly.

"Say," one of the lawyers yelled at him, "do you think you can float alone?"

The banker sputters and mumbles to himself, "Wow! Here I am drowning and this joker wants to talk business."

Two fellows were discussing the vicissitudes of henpecked husbands.

"But let me tell you," said one, "I'm boss at my house. Last night I found there was no hot water. So I raised the roof. Believe me, I got hot water, too—and in a hurry!"

There was a pause, and he added: "I hate to wash dishes in cold water, don't you?"

The editor said to his publisher: "I was thinking of my editorial this morning while I was shaving and cut my face." The Publisher answered: "The next time you shave, think of your face and cut your editorial."

A doctor was summoned to a home where the lady of the house was seriously ill. After going in to see the lady he ran back out of the room and asked her husband for a hacksaw. The husband without question got him a hacksaw. A few minutes later the doctor ran out and asked the husband for a pair of tin snips. A few minutes after this he ran back and screamed for a hammer and chisel. The husband said; "Doc, you asked for a hacksaw, a pair of tin snips and now a hammer and chisel. Whatever are you going to do to my wife?" "Your wife?" yelled the doctor. "I'm just trying to get my medicine case open."

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AN OPEN LETTER

TO ALL EVANGELIST SUBSCRIBERS

Dear Friends:

Greetings to you all in the Name of our Lord and Savior, Jesus Christ. It has been just a little over a month since many of us met in Ashland for the Eighty-fourth General Conference of Brethren Churches. It was a Conference filled with great concern for the world and the Church but also filled and bouyed up by a great faith in our God and a belief that His Spirit will prevail if we but serve Him.

One of the highlights of Conference was Rev. Don Rowser's Moderator's Address delivered on Tuesday morning. It set the tone for the Conference. I'm sure all of you have read it for it appeared in the August 26 issue of the EVANGELIST. Rev. Rowser called for a revolution in the church, a SPIRITUAL REVOLUTION, taking as his text the account of the first spiritual revolution as recounted in Acts 2:1-4a, "—when the day of Pentecost was fully come, they were all with one accord—And they were filled with the Holy Ghost."

As a means of bringing us, we Brethren, into one accord our Moderator made several recommendations, the second being that each LOCAL church PROVIDE the Brethren Evangelist for all of its family units making each church a 100% church. He said in part: *"Every denomination ought to have its own church magazine. We are thankful for our own BRETHREN EVANGELIST. It is a great means of communicating inspiration, news, and ideas throughout the brotherhood.*

"This recommendation will do two things. It will omit the annual subscription campaign—and it will help the BRETHREN EVANGELIST pay for itself.

"Most civic organizations PROVIDE the club magazine for all of its constituency. Why can't the CHURCH do the same?" The Brethren church can do the same and it must if the EVANGELIST and yes, even the church, is to survive. It is the Brethren Church's ONLY "means of communicating inspiration, news, and ideas throughout the brotherhood." It is the Brethren Church's only tie that will make them a denomination instead of a group of churches.

The delegates at conference overwhelmingly adopted this recommendation. Now the local churches must implement this same action. Most of you who read this letter are NOT members of a 100% church. But the very fact that you are interested enough in the Brethren Church to want to be informed through the pages of the EVANGELIST suggests to us that you would want all of your fellow Brethren to also be informed. We want you to help us make this possible. Will you act as the Evangelist Promotion committee in your church? You know the advantages of reading the EVANGELIST, help see to it that all the Brethren have these advantages. Work to make your church a 100% church. Your entire church will receive inspiration from our church leaders, all your fellow members will receive the news from over the brotherhood, your church and the BRETHREN CHURCH will be stronger.

SUBSCRIPTION PRICE FOR 100% CHURCHES—$3.50

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The Brethren

EVANGELIST



Know Your Brethren Churches

LOREE BRETHREN CHURCH

BUNKER HILL, INDIANA

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The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

Peace is the one condition of survival in this nuclear age.

Adlai E. Stevenson

This issue is featuring Peace articles contributed by members of the Peace Committee. The article "Peace Is The Will of God" on page twenty-five is a portion of the book, THE CHRISTIAN AND WAR and was prepared by Rev. John Brownsberger, pastor of the Dayton, Ohio Brethren Church.

PEACE—WHAT IS IT? was written by James Payne, an active layman in the Brethren Church local, district and National Organizations. This article is being inserted as a guest editorial for this issue.

The centerfold is featuring the history of the Loree Brethren Church of Indiana. We offer our congratulations in the celebration of the twenty-fifth anniversary of the Loree Choir.



By the Way

PEACE — What is it?

by James A. Payne

James A. Payne is a member of the Burlington, diana Brethren Church; Treasurer of The ational Layman's Organization of The Brethren hurch and a member of The Peace Committee the Standing Committee structure of The rethren Church.

Peace is many things to different persons and it means fferent things at different times. As a member of is new Peace Committee, which is set apart from the orld Relief Committee, as of January 1, this year, we e asked to reappraise our office. What is our respon- ility, how shall we effect our influence and how can react most consistently with Gods' word?

As we promote peace among our members and in is day, what is our best approach? Pilot once asked sus, "What is Truth?" Is truth merely the absence a lie? If so, then Jesus' presence was merely the sence of wrong, for He said, "I am truth." However, added more, saying, "I am the Way and the Life." st so, peace is much more than the absence of con- ct, it, too, is a way and a life.

I have mentioned before, there are many types of ace.

Death, in a way, is Peace—no more conflict.

Defeat brings Peace—no more resistance.

Captivity brings a type of Peace—with controlled activity.

Drugs bring a type of Peace—with a stupified mind.

Notice, these are negative, but the positive is preferable.

The "way and the life" of peace is our goal. Jesus shows us that way with a life of obedience to His Father's will.

Christ's DEATH brought new life. "When thou shalt make His soul an offering for sin, He shall see his seed and prolong his days and the pleasure of the Lord shall prosper in his hand." Isaiah 53:10b.

The DEFEAT of "Christ's will" enabled our atonement to be a reality. "Father, not My will be done, but Thine!", as He partook of the cup of the Cross. Luke 22:42.

CAPTIVITY is not the Christians description, but rather, freedom from sin and freely of our own free-will, performing God's will.

DRUGS are forever rejected as a way of seeking "Peace." Jesus refused the artificial (gaul and vinegar) one the Cross, but rather preferred a clear and unaffected mind in His great hour of suffering and accomplishment.

Shall we not say:

Peace is living in accord with Gods' will and plan for us?

Peace is victory over sin and our own will, when it opposes Gods' will?

Peace is freedom used to serve with love and purpose?

Peace is a right mind, exercising itself in the fulfilling of our opportunities to the utmost to serve God, now!

DR. GRAFFAM CALLS IT . . .

"THE GREATEST EMERGENCY WE EVER HAD!"

Dear Friends:

May I share something with you that is on my heart? It is the unbelievable personal tragedy, the heartbreak, the sickness, the hunger, and the despair experienced by millions in Bangladesh and Vietnam. I only wish the news media would give the American people a day-by-day reporting of the human suffering and personal tragedy that exists. If Americans really understood the need, I'm sure they would respond to the emergency.

The great demand for aid in both Bangladesh and Vietnam has just about depleted our resources, and if we are going to continue with our aid, others must help.

IN VIETNAM, World Relief Commission through its counterpart agency, Christian Youth Social Service, is caring for over 100,000 of the 750,000 refugees who fled from Dong Ha, Quang Tri, and Hue. They are now being housed and fed on the former Marine base surrounding our Hoa Khanh Children's Hospital in DaNang. Our regular WRC funds and materials are being quickly depleted. Because of the close proximity, our hospital personnel are assisting with the medical needs of the thousands of refugees. This means our hospital funds and supplies are also dangerously low.

IN BANGLADESH, the problem is even worse. Millions of people are still without shelter, adequate food, clothing and medical help. Most exist on one small serving of flour and a third of a pancake (chappati) every two days. We are helping in every way possible: with housing, feeding, clothing, supplying medical needs, installing water pumps, and cooperating with other Christian service agencies to relieve the tragic suffering. But here, too, we are in desperate need of funds to carry on this ministry of mercy.

Friends, if you can help in any way in these most trying times, I can assure you it will be deeply appreciated by those starving, sick and displaced people. Your gift will be used immediately to help relieve the emergencies that now exist in both Vietnam and Bangladesh.

Yours in His Service,
Everett S. Graffam
Executive Director
World Relief Commission

POSTSCRIPT from Pastor Phil Lersch

Dear Brethren:

Dr. Graffam's letter spells out concisely the continuing needs in SE. Asia. Knowing that many Brethren want to help relieve such suffering, the letter is printed here to remind you that we have a channel in our church for such emergency giving for world relief.

This is what to do:

(1) Mark your gift "Vietnam-Bangladesh Emergency."

(2) Send it either through your church treasurer or directly to:

Brethren World Relief Committee
Mr. George Kerlin, treasurer
Rt. 4, Box 258
Goshen, Indiana 46526

(3) If you send a check directly to Mr. Kerlin, make it payable to "Brethren World Relief."

One honest request! Obviously, the material a spiritual needs of these people are great. But don't "r Peter to pay Paul." To be specific, don't take money y will be giving this fall to the Educational Day Offerin or the Home Mission Offering, or the White Gift Offe ing or local church offerings. Let this emergency appe be a crisis for you too! Give either from your abundan or by doing without something you plan to enjoy. Tha when giving is doubly rewarding.

When Chaplain Tom Schultz and John and I visit the Hoa Khanh Children's Hospital last April in Sou Vietnam, it was easy to see how many, many peop were being engulfed in Christian love—as well as me ical attention. Now the demands are even greater.

Thanks for caring,
Rev. Phil Lersch, Chairman
Brethren World Relief Committee

COALITION FOR CHRISTIAN OUTREACH

—On the campus

by Anthony Cicone

Mr. Anthony Cicone graduated from Indiana University of Pennsylvania with a B.S. in psychology in 1971. In January of 1972, he started to work on the Ashland and Wooster campuses for the Coalition for Christian Outreach. He is planning to enter the seminary in the fall of 1973.

Take a good look at a student's face as he walks across college campus and you may see loneliness, anger, and ustration. You may see through his countenance a ep sense of meaninglessness as he trudges from his panish IV class to his theories of Physiological Psychology class. He has to cram for two big tests on Wednesay in subjects that he isn't interested in and on Thursay, he has a term paper due that he hasn't started. midst all the pressure to make the grade, he takes a udybreak and calls three different girls up to ask them r a date. He gets turned down by all of them. He just ants the week to be over. Finally Friday night rolls ound—time to unwind, time to get away from the essure, time to get "high" (any way he can).

There are many students today, who are trying to cape; there are others who are searching for meaning life, and still others who have found meaning in life rough Jesus Christ. "The Coalition for Christian Outach" is a college ministry which purposes to reach udents with the Gospel. Some of the needs which the Coalition" addresses itself to are to link the Christian gh school student to the Christian fellowship on the mpus to which he or she goes; to establish a unified hristian offensive on each college and university mpus within a hundred mile radius of Pittsburgh; d to tie the ministry of the local church from which e student originates to the ministry on the campus which he goes.

There are several problems which constitute this need: churches invest years of training in their youth and then send them away to college campuses where there is little follow-through, and unless Christian groups on any campus are mobilized to attain common goals the cause of Christ will be fragmented and subsequently weakened; meanwhile, there is a kind of isolation of the local church from the college campus which produces a church that is irrelevant to the student, and a campus which is an enigma to the church.

A proposition which the Coalition offers to meet the needs of students is that local churches organize themselves in groups of minimal size to sponsor and finance a man as "student missioner."

The "student missioner" will affirm the role of the local church to the student, while at the same time functioning as a catalyst for unified action amongst already existing Christian organizations on the campus.

Last year there was a great deal of action on the campus of Ashland. A Free University was started—its essential confession was the centrality of God to every discipline, and it offered courses like "Toward Marriage" (taugh by Mr. and Mrs. Rinehart) which dealt with a Christian look at the whole "pinky-bluey scene" leading to marriage. Students met together for a free worship service once a week to "Celebrate" the resurrection of Christ—it was a time of fellowship, singing, prayer

and learning. Saturday nights, students met at a coffee house (good entertainment, a chance to make some new friends, and often prayer afterwards). Sunday afternoons, students shared a hot meal together at the Alpha Theta House, and Sunday night, met at the home of Mr. and Mrs. Virgil Ingraham for a Campus Crusade meeting. During the week there were Bible studies at most of the dorms, students met every day in a prayer ministry to pray for each others needs, and Wednesday evenings there where Alpha Theta meetings. Among other things Alpha Theta puts on church services and takes team trips to places like Lost Creek, Kentucky where they work at a school in Appalachia.

Over Easter Vacation, some students traveled all the way to Florida where they shared their faith through one-on-one evangelism on the beaches. Other students traveled to Washington, D.C. where they took a course by Bill Gothard on Basic Youth Conflicts. Students went to Toronto, Canada, to the Institute of Christian studies where they heard lectures by Professor Zylstra and deepened their Christian world-life view.

There were various weekend trips during the year; students traveled to Grove City to hear lectures by Dr. and Mrs. Francis Schaeffer. Alpha Theta ran two retreats at Camp Bethany which provided a chance for students to get away from the academic environment of school and grow closer to God and each other. A group of students traveled to Pittsburgh for a Bible and Life weekend sponsored by Inter-Varsity Christian fellowship where they heard teaching on Christian commitments, evangelism, and saw how to run a Bible Study themselves.

There were several highlights during the year. In the fall, a New Wine Concert was conducted along with an excellent speaker who can really relate to college students—the Reverend Mr. John Guest. In the spring the Billy Graham flic, **Two-A-Penny** came to the campus and students participated in bringing their friends and then sharing their faith in Jesus Christ afterwards.

This summer students from Ashland attended Explo '72 in Dallas and Revolution-Plus-One in Pittsburgh, where they gained valuable training in evangelism.

Last school year, the students did some one-on-o evangelism utilizing Campus Crusade for Christ's fo spiritual laws.

With so much going on, it was important to have go communication, and so second semester of last year newsletter went out about every three weeks to infor students of the various activities.

We're hoping his year to see a Fellowship of Christi Athletes; a fraternity, sorority Bible study; the co tinuance of a lending library along with a tape librar a continuance of visible Christian unity with great outreach (evangelism); a utilization of student new paper, radio station, and student government for witness for Christ; a greater involvement of studen with the local church; greater student involvement wi the needs of the community; and a Christian Empha week with outstanding speakers.

Throughout the year, students prayed together, fello shipped, studied their Bibles together, worked a learned together and shared their faith in Jesus Chri as Lord and Saviour with others.

One girl's life in particular was influenced by t events which took place on campus last year. She h spent some time at the Alpha Theta Christian Fellowsh House asking questions and looking for the answers problems in her life. She was suffering from epileps combating a poor self-image and having grade pro lems. After the Billy Graham movie **Two-A-Penny** o of her friends re-explained to her that Jesus died the cross for her sins, and rose from the dead, and th she could know God's plan for her life and have h sins forgiven by a simple act of faith. She committ her life to Christ that night and the next day when saw her she was just aglow with the Holy Spirit. S testifies now that she has the strength through G to deal with her problems and is very joyous about h new and abundant life in Christ.

It is the goal of the Coalition for Christian Outrea and has been the aim of last year's efforts on the camp to bring about transformed lives, to maximize a visib unity among Christian groups, and with the cooperati and support of local churches to relate the colle student to the church.

THE LITTLE RED CHAIRS

The little red chairs in a circle still stand,
But they're occupied now by another small band;
The children I taught every Lord's Day are grown,
But I think of them oft, as I sit here alone.
Did I tell them of Him who died on the tree,
And who said, "Suffer children to come unto me?"
Do the ones that are left still remember my prayers,
As they sat in that circle of little red chairs?

Selected from the
Ardmore Brethren News

THE EXTRAVAGANCE OF GOD

More sky than man can see,
More sea than he can sail,
More sun than he can bear to watch,
More stars than he can scale.

More breath than he can breathe,
More yield than he can sow,
More grace than he can comprehend,
More love than he can know.

Ralph W. Seager

NEWS FROM FLORA BRETHREN HOME

The Brethren's Home of Indiana, Inc. has recently ppointed Mrs. Rosemary Eddy to the position of Admintrator of the 40-bed nursing home facility in Flora, ndiana. Mrs. Eddy comes to us from Oxford, Indiana here she was self-employed as a Public Accountant nd working at Purdue University in Lafayette. Preously Rosemary was an accountant and later the dministrator for the Edge-Wood View Nursing Home Oxford, where she was quite instrumental in the itial opening of the facility. She has handled accountg and tax work for various other firms as well as orking for Max Factor as a Traveling Beauty onsultant.

Mrs. Eddy has attended the University of Miami in orida, La Salle Extension University in Chicago, linois and Purdue University in the V.F.W. Auxiliary nd Dan Patch Extension Club both of Oxford as well the various other service groups. Rosemary cometed the two semester course in Nursing Home Admintration in May 1971 and currently holds a Health acility Administrator's License in Indiana.



Rosemary has assumed her responsibilities in Flora, Indiana beginning September 25, and will remain there for a year or until Gene A. Geaslen can be properly licensed as Administrator.



CHURCH NEWS

HOMECOMING AT MEXICO, INDIANA

Homecoming at the Mexico, Indiana First Brethren nurch was held on Sunday, September 10.

Promotion Day was observed during the Sunday hool opening. Mrs. Stanley Leedy and Mrs. Daniel naldson were in charge of the program which, along th the recognition of those being promoted and of ose who had earned attendance awards, featured the ading of an appropriate poem by Troy Hattery and solo by Cindy Hudson. There were 76 for Sunday hool.

We were blessed with 90 people for Morning Worship. aniel Donaldson presented three solos, including "Isn't e Love of Jesus Something Wonderful?" which we l joined him in singing. Pastor Barr's message was Homecoming" and dealt with our eternal home as rist described it in John 14.

The Christian Workers' Class sponsored the noon eal in honor of Rev. and Mrs. Frederick Snyder and mily, who had served as interim pastor from January rough June; and of Rev. and Mrs. Gerald Barr and n, who arrived for full-time service in July. There ere tables of delicious food with plenty for everyone d lots to spare. We found that the 65 chairs which d been set up were not enough to seat everyone, so e youngsters took their plates outdoors.

Following the meal, Open House was held at the wly redecorated and remodeled parsonage. Eighty persons came over to see the improvements which have been made in the past few months: wall to wall carpeting; a new bathroom downstairs, new wallpaper in all of the rooms, a washer and a dryer; a stove, refrigerator and dinette set; draperies and curtains and a water softener. We were honored to have Rev. and Mrs. Floyd Sibert, who had served this church for the past 13 years, with us on this special day. (Pictured here with Mr. and Mrs. James Donaldson.)



The Lord gave us a beautiful day and a wonderful time of fellowship!

World Religious News in Review

'ZIPPIES' LOSE IN CONFRONTATION WITH JESUS PEOPLE

Nashville (EP) — A dramatic confrontation in Miami Beach between political activists led by Yippie Jerry Rubin (who called the group "Zippies"—those who wanted to put zip into the Democratic convention) and Jesus People musicians ended with the Christians on top.

Dana Driver, writing in Baptist Press, related events which took place at Flamingo Park during a rock concert sponsored by The New Directions, Inc., an inter-denominational, interracial group from Burlington, N.C.

After about 20 minutes, a Zippie pulled the plug to the group's amplification system. When J. L. Williams, the rock group's director, asked the Zippies present for a chance "to do our thing," about 25 of them responded by jumping onto the stage and pushing the musicians to the back. They ripped out the electric wiring and shouted through a megaphone: "Jesus freaks, go home. This is a political gathering, not a rock concert."

The band members responded by pointing their index fingers skyward in the "Jesus Movement" symbol for "One Way—Jesus." Audience reaction was mixed, with some people chanting, "Jesus freaks, go home," and others yelling, "Let 'em continue. They have a right of freedom of speech, too."

Things came to a head when one youth tried to grab the drummer's sticks. A scuffle began, but soon ended when four black members of the Southern Christian Leadership Conference jumped on stage and broke it up.

Reprimanding the Zippies, the SCLC members charged, "You're always yelling about freedom of assembly and speech for everyone, and now you're trying to deny it for groups that anger you."

At this point, the audience joined in agreement, and the Zippies left the stage.

Spotting Jerry Rubin nearby, Mr. Driver asked him to comment on the incident. Mr. Rubin declared, "Sometimes force is necessary to get rid of insurgents who don't have a place here."

The Southern Baptist reporter asked if this meant that some groups could have expression but others repression. To this, the Yippie leader angrily replied, "Don't bait me. I don't like to be baited. This ends the interview. Get away from me."

Despite the last comments, Mr. Driver did not want the interview to end. He then asked Mr. Rubin if violence during the convention had been avoided because of contact with religious leaders.

Mr. Rubin, incensed, replied: "No, these damn Jesus freaks had nothing to do with it. I don't believe in what they're saying, and none of them has talked with me, and I wouldn't talk with them even if they tried."

The next question was whether Jerry Rubin believed in the power of God and of the Christian movement. His reply: "Jesus was a junkie. I don't want to be bothered by any more of those kinds of questions."

At this point, Mr. Rubin indicated in distinctly unbiblical language that further questions on Mr. Driver's part could lead to violence. This ended the interview.

How did Jesus People feel about the confrontation?

Charles Aliston, a 20-year-old black member of The New Directions, commented, "I had been in riots before and knew how to keep my cool."

Nancy Russell, a 16-year-old blonde, said, "I knew God was watching over us. I was a little scared, but the more I held up my 'one way' sign and prayed, the stronger I became."

Mr. Williams remarked, "These people were afraid of us. They were so insecure they had to attack."

After the concert, the Jesus People proceeded to the Doral Hotel, where they planned to hold a prayer meeting. Upon arriving there, they found Yippies a Zippies sitting in an attempt draw out Sen. George McGovern talk with them.

The Jesus People held a pray vigil on the steps of the motel l neath a seven-foot cross they h brought, then got into their cha ered bus and returned to Nor Carolina.

Names in the News

Dr. Everett S. Graffam, head the World Relief Commission Valley Forge, was awarded by t Korean Government its highest ci tion for foreign civilians—the Ci Merit Medal.

Dr. Hudson T. Armerding, pre dent of Wheaton College, has be elected vice president of the Wor Evangelical Fellowship.

Professor William Sanford LaS of Fuller Theological Seminar Pasadena, Calif., and his wife, we among the 68 members of the Sir American Cooperative Organizatti tour received by Madame Chia Kaishek at the Chung Shan Mem rial Hall in Taipei, Taiwan.

Watchman Nee died June 1 at t age of 71, in Anhwei Province China, his British publisher r ported. The noted Chinese Christi who wrote The Normal Christi Life was serving a 20-year pris sentence imposed by the Communis in 1952.

Jeanne E. Pierce, a former nu has been accepted for training as special agent of the FBI—one of t first two women accepted for t training.

Claude Beachy of Goshen, In has become manager of the Orient Missionary Society's radio stati 4VEH in Cap Haitien, Haiti, a s tion serving in its 22nd year.

The Rev. Edward G. Carroll h become the Boston area's first bla bishop of the United Methodi Church.

CHRISTIAN EDUCATION

972 NATIONAL BYC CONVENTION



Nyla Nye (left) helps another delegate register r the National BYC Convention.

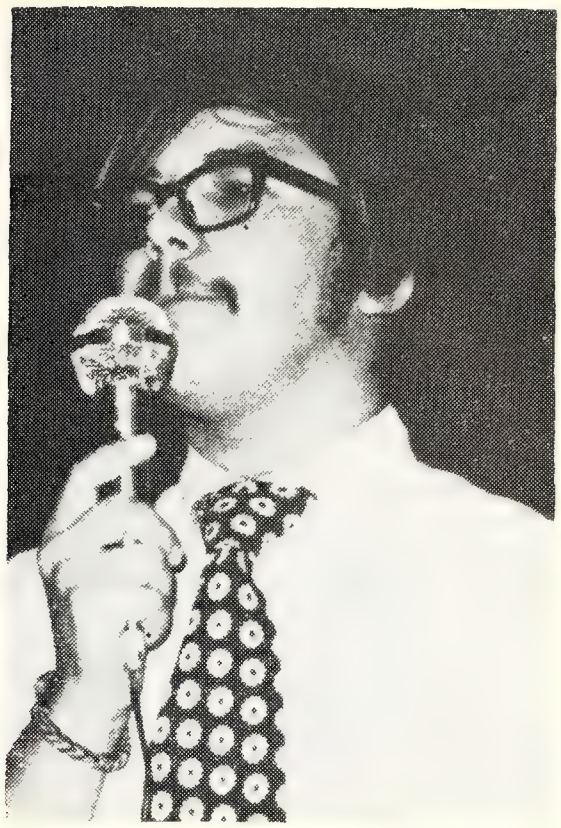
Were you one of the 212 youth attending the 1972 tional BYC Convention? If so, the accompanying otos should be reminders of the week for you. If you re not in attendance at the Convention, we're sorry u couldn't make it.

Following are some of the highlights:

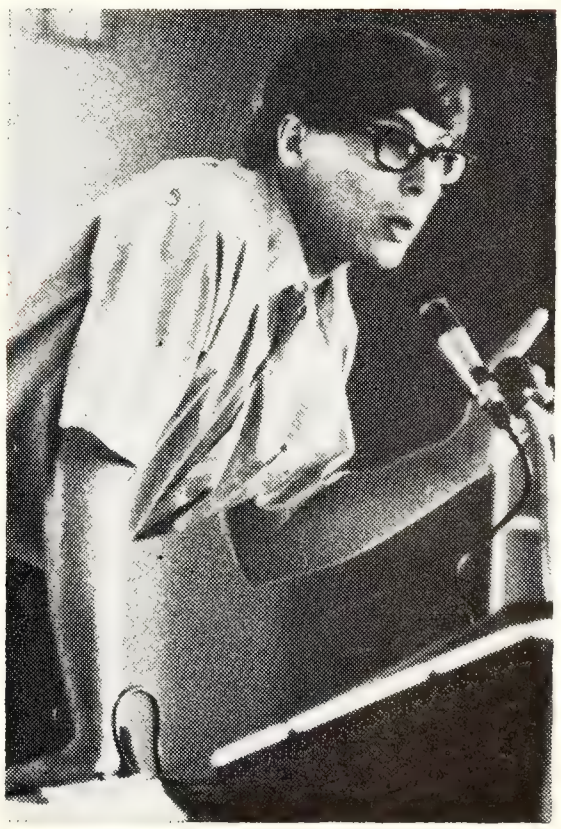
) The 212 youth included 129 delegates (representing 48 churches and 10 districts), 50 alternates, and 33 visitors.

) The National BYC Council led the Convention business sessions. Included on the docket were the Moderator's Address, passage of the new By-laws to the National BYC Constitution, election of officers, establishment of the new budget and project, evaluation of the Moderator's Address. (More details in forthcoming issues of the **Evangelist** and **BCE News.**)

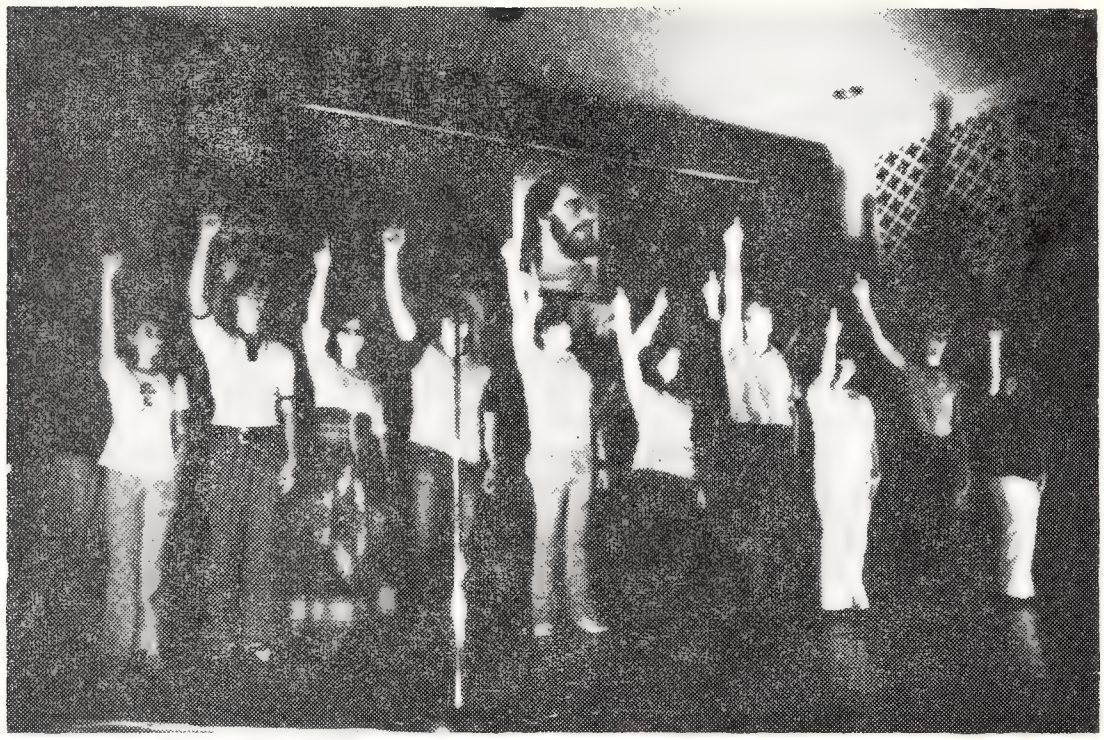
) Daily Bible studies from I John were conducted by **Jim Gilmer.** Following these were life-sharing sessions for prayer, praise, and sharing, conducted in groups of 15-20 youth.



BYC Moderator Mike Radcliff challenged the youth with his Moderator's Address and led them through a full business docket.



Convention participants joined Jim Gilmer daily for Bible study in I John.



"JESUS! JESUS!" The BRANCHES and a combined chorus from Northern Indiana perform the musical "Show Me" at the BCE Inspirational Service.

4) **Tom and Kay Hurley** planned recreation each afternoon.
5) On Wednesday afternoon Christian Education workshops were held. Workshop topics were: **Evangelism; Approaches and Resources for Youth Ministry; Improving the Youth Dept.** (Grades 7-12; and **Improving Children's Church School** (Grades 1-6).
6) The BCE Inspirational Service saw **Beverly Summy** honored for her 15 years of service to the church in the Youth Board and BCE office. **Rodger Geaslen** of Washington, D.C., received the 1972 Christian Educator of the Year Award. After the captains of the four Summer Crusader Teams related experiences from the summer, **BRANCHES** (Northern Indiana Summer Crusader Team) presented the musical **"Show Me,"** assisted by a chorus of youth from Northern Indiana. This was the first inspirational service at a General Conference in at least 40 years to receive a standing ovation.
7) Four hundred youth and adults enjoyed the **All Conference Banquet** on Friday night. The program featured the **1972 Summer Crusaders, Brethren House, Brethren Care, World Relief, puppet show by the W.M.S.,** music by **the Aspinalls** and **the Chanteurs,** and a challenge by Ray Aspinall.
8) Saturday produced the **First Annual National BYC Choir Concert** on the steps of the Old Library. Over 200 Conference-goers heard the choir under the direction of **Gloria Stout,** and enjoyed the box social.



Leading group singing at the Sunday Celebra... are Mark Aspinall (left) and Tony Huffer.



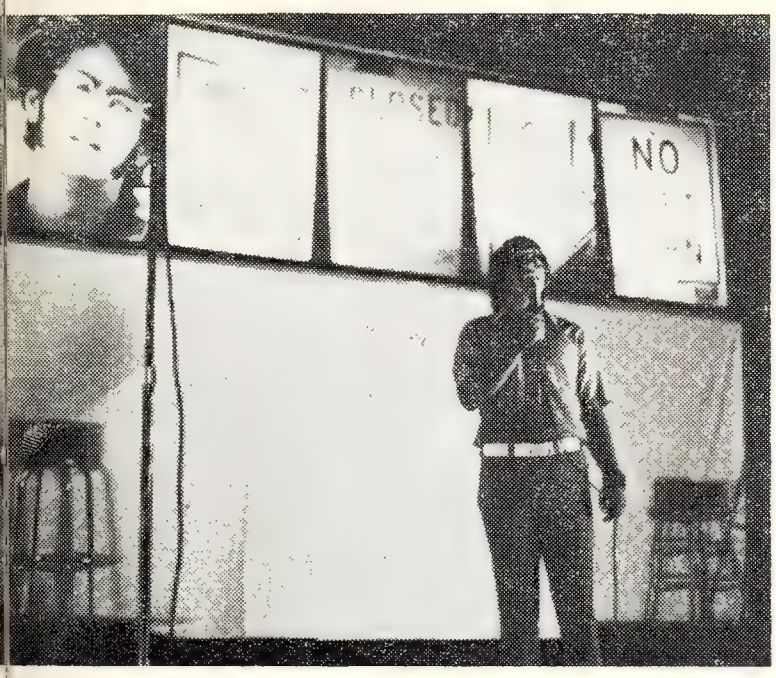
Gloria Stout conducts the 1972 National BYC Choir during a practice session.

The annual **Youth Communion** was held Saturday evening at Park Street under the direction of the Holy Spirit. Much love was evidenced as groups of 10 youth at each table shared with each other the significance of the breaking of the bread and the drinking of the cup. Jim Gilmer and the Summer Crusaders made preparations for the service.

Gathering at Park Street on Sunday morning during the Sunday School hour, the youth participated in a **Celebration** of life in Christ. After several had shared testimonies of the working of the Lord in their lives throughout the week, **Jim Fields** made a slide/reading presentation entitled "Listen Christian." The presentation emphasized that as each youth returned home, he must reach out to those around him with Christ's love. It was a fitting conclusion to an inspiring week.

These are just the highlights. Each event had to be experienced in order to have meaning. Let us **praise the Lord** for changed lives as a result of the Convention.

"SHOW ME!"



So many exits from reality, . . ." Mike Radf, as Joey, portrays the emptiness of life hout Christ. He is assisted by the five-screen lia presentation used by the musical group ANCHES.

Show Me!" is about a boy named "Joey," any color, n anywhere, who has "a great big empty nothin' " it in the middle of his soul. His cry for help ("Some- y Tell Me") is met by timid inaction on the part he Christians. Note Chris' answer to Patty's query, you think we should go over and witness to him?" , wow, I don't know him very well, Patty. Why don't just give him a tract?"

While the Christians are copping out in all-too-familiar ashion, Joey is surrounded by his well meaning but led friends, Al, Julie, and others, each of whom claims have the answer to his need—drugs, mystical relig- s,, astrology, revolution, or "just do your thing, what- r it is." The mere suggestion of church evokes ghter and scorn from Joey's friends, who all but vince him that he'll find no help there. In a comically astic, sometimes scathing put-down of "ivory-tower istianity," they demand (and rightfully so), "You gotta **show me** (that you really care) if you think that I'll keep listenin' to you!"

But Joey is not convinced that his friends are right either. He listens attentively to Chris' fervent, though belated, approach to him in "Ode to My Disenchanted Friend," is almost led astray again by Al's defiant "Hey, Joey, don't listen to them . . . ," then torn within himself by the Christian group's warning, "Don't Be a Loser!"

Waldo, the church youth sponsor, can't understand why all of his "neat" programs have failed, and asks, "What **does** it take to reach these people, anyway?" He is answered in a poignant way by Julie in "Long Distance Love": "I need communication . . . I need a face that I can see . . . I need . . . **real** love."

The Christian group now realize their error and respond (led by Christ) with "Forgive Me, My Friend, I've Failed You. . . ."

Joey is touched by their honesty, and, for the first time, unburdens his heart to them: "The future's dawning gray and cold, full of war and growing old, and I'm afraid to face it all alone. . . ."

From this point, the Christians proceed to minister to Joey, leading him step by step through God's plan of salvation until he comes to a personal knowledge of Jesus as his Saviour.

Al and Julie, who have been listening to this exchange, are convicted of their sin and give their hearts to Christ also.

The entire group unites in the anthem of praise that began the musical, "Jesus! Jesus!", then invites the audience to make the same commitment—"In your own words, in your own way, just ask Him, and Jesus will save you today."

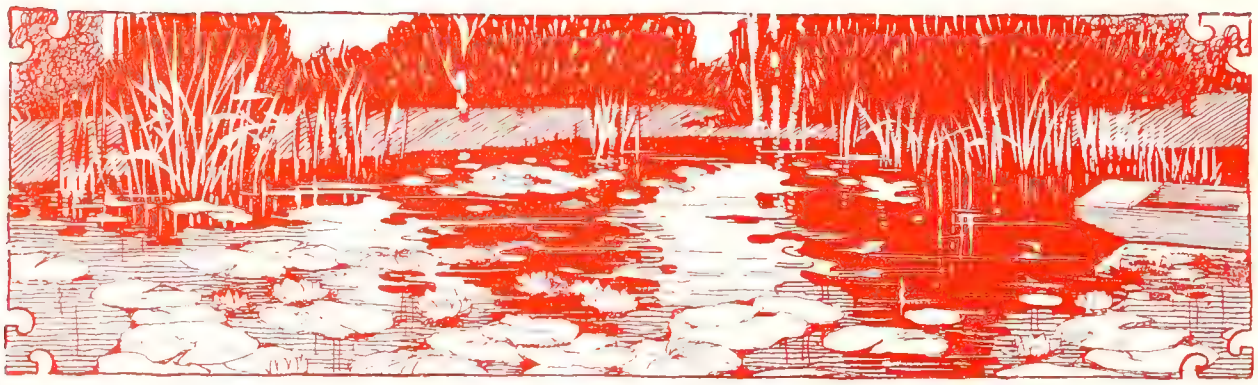
BRANCHES will be available to perform "Show Me" on a limited basis during the 1972-73 school year. Details must be worked out several months prior to an engagement. If your church would be interested in sponsoring a performance of "Show Me," write for information and cost analysis today to:

Mr. Fred Burkey, Director
Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

GOD SAVE OUR LAND

ECOLOGY AND GOD — PART II

by Thomas A. Schul
Chaplain, U.S. Nav



Today, we would like to predict or make a prophecy of what many parts of the world will be like in another decade; that is, ten years from now in 1981. Qualified experts with experimental and theoretical evidence tell us that horrors lie ahead. Evidence is not available to support the following predictions:

1) In a decade, urban dwellers will have to wear gas masks to survive air pollution as they travel from their homes to the factories and offices.
2) Air pollution in 1981, which we are now experiencing, and temperature inversion will kill thousands of people in some United States cities.
3) In 1985, air pollution will have reduced the amount of sunlight reaching the earth by one-half. In fifteen years or less we will only have half the sunlight which we are enjoying today according to the experts.
4) In 1980, and a few years thereafter, major ecological system, namely soil and water, will breakdown, particularly in the United States. Many new diseases that humans will not be able to resist will reach plague proporions.
5) Increased carbon dioxide, which we are dumping into the atmosphere, will affect the earth's temperature. This will produce mass flooding or a new ice age.
6) The rising noise level will cause more heart disease and hearing loss; medical science will be unable to cope with it. Sonic booms will damage children before they are born.
7) The residual DDT collection will cause human liver diseases which will be dangerous for the survival of many people.

Now, when you couple these predictions made by th greatest scientists today with the other land and ear problems; such as population explosion, you have pro lems that need the concern and prayers of every livir person. Twenty years from today, the Red Chinese w have a population of one billion people. India's pop lation will rise to one billion people. The USSR w have three hundred twenty-nine million people, and th fourth ranking nation of the world in population is th United States. We will have two hundred fifty-tw million people. This is within the life-span of mar Brethren.

The problems of hunger, starvation, malnutrition, ar disease are present today. They will be amplified b these proportions of increased population. It is no wo der a book has been published entitled "The Day o Doom." It describes what will happen in twenty-fi years on the face of the earth. It is close enough th many of the younger generation will suffer from the effects.

The startling fact when this day of doom comes the curtain will likely fall on man's civilization: not India, Africa, or some island in the Pacific, but strang as it may seem, the curtain of doom will fall first o the United States of America. The reason for this a sumption is that while conditions are deplorable in th have-not nations of the world, their destruction of th land and environment in which they live is minima There is very slow deterioration of the land, and the will be able to live off it longer than we will in Americ

The American's ability to destroy the land and e vironment is so great that one can scarcely believe wh

will be like in the next decade or quarter of a century we carry on as we are. Americans destroy the land a wholesale manner:

- We build our homes where they should not be built. Driveways and concrete roads needlessly destroy great proportions of the land.
- We contribute our share of one hundred forty-two million tons of fumes which are dumped into the atmosphere every single year.
- Americans contribute to twenty million tons of waste paper, seven million junk cars, and forty-eight million tons of cans per year.
- To run his air-conditioner, an American will strip-mine a Kentucky hillside, or push slate and dirt into streams. He will make a cloud of smoke that will cause premature precipitation from the Gulf winds; which, normally should be watering the wheat fields of our nation.
- Each American will pollute three million gallons of water in a lifetime.
- We will continue to contaminate our water and land with pesticides, herbicides, mercury, fungicides and boron with critical levels of concentration so that human life will be unable to be sustained.

A very interesting thing occurred during Apollo flight umber ten. Perhaps you did not catch it because you ere only interested in the flight into space. In their ight, twenty-five thousand miles in outer space, the stronauts noticed that Los Angeles looked like a can- erous smudge of smoke and fog. Is it not strange that ou have to go into the heavens to see how bad and ntaminated the world is?

In his State of the Union message, The President id, "The great question of the 70's is, shall we surren- r to our surroundings or shall we make peace with ature?" In other words, shall we make reparations r the damage we have done to our air, land, and ater? Unless we do these, we shall not survive very ng. These predictions are not speculation of people ho do not know, but they are scientific facts. Scientists ll us that we are within one generation of extinction. e still have one generation to do something about e problem.

As we look with great dismay at the predictions facing , we are reminded of the troublesome days of Jere-





miah and his Lamentations. He wrote as if the nation was celebrating a national funeral, portraying the destruction of Jerusalem and all of its people. If you read these sacred Scriptures, you will discover the prophet, Jeremiah, weeping and lamenting over Jerusalem and her people.

In the dark days before the fall of Judah and the final destruction of Jerusalem, Jeremiah writes about the suffering of the people. He tells of their exile and how they were carried away into Babylon. He tells how the land was devastated, how the people were starving, and how they were oppressed by the enemies. He laid it to the sin of the people and their disobedience to God.

Jeremiah made three great commentaries about the people of Israel and their disobedience to almighty God. How appropriately those commentaries of Jeremiah apply to the world in which we live.

In the first place, **Jeremiah reminded Judah that man ought not trust in himself.** How prone we are to see what man has done. We have made the prediction that what man has done may cause us to be extinct in another decade or at least make life unbearable in a quarter of a century. Jeremiah stood before the people of Judah and said, "Thus saith the Lord; 'Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness in a salt land and not inhabited." (Jeremiah 17:5-6)

Our problem in the 20th Century is the same as Jeremiah faced when Judah fell. Can we continue, as Judah, to put our economic security before the laws of almighty God? Can we continue to destroy the people and the environment in which we live, and remain a solvent nation? Can we plow under our crops and continue to receive God's grace? Can we kill our cattle and pigs and dump tons and tons of food in the water and bury it in the bowels of the earth and continue to have prosperity? Can we continue to survive if man's objective is only man, and he puts his faith in his own arm? Our objectives of profit, material gain, killing, hating, destroying nature, and also destroying God's greatest creation, man himself, are spelling "doom" for our people.

Jeremiah said, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat

cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jeremiah 17:7-8) Jeremiah also called his people to a national repentance. He said, "Repent, or . . . Thou shalt surely die." (Jeremiah 28:8) That is exactly the statement we are making here today! "Stand in the court of the Lord's house . . . turn every man from his evil way . . . if he does not repent, then I will make this house like Shiloh." (Jeremiah 26:2-6) In other words, a land of destruction.

America needs a sense of repentance. Everyone needs to get down on their knees before God and be sorry for their sins. We must be sorry for our wholesale destruction of our land; for not conserving our water and soil, for lack of respect of our harvest and crops, and become obedient to God! This work of conservation of life, both human and the natural world, is not to be left to the "Environmental Commission" which President Nixon has now appointed to handle the great problem, but this great work must be accomplished first in the heart of every single man. You can have many ecology systems, but you can't do anything with the way men basically live until you change his heart. A man has to be right with God first before he can be right with his fellowman and nature. We must begin to do this, or as Jeremiah said, "We shall surely die!"

The third great message of Jeremiah to the people of Judah (he was sent to prison for this prediction) was that **man's greatest work was not in the soil nor in the environment, but in faith in God!** He believed that God was the author and creator of life. He said, "Thus saith the Lord of hosts, the God of Israel; 'And ye shall be my people, and I will be your God." (Jeremiah 30:22)

The problem of ecology is too great for man to comprehend; we need God's intervention. We need something in the world today to cause man to trust God. Maybe the great calamity that is facing us, the breakdown of the environment in which we live, may be that destruction which will cause our people to get down on their knees and stop trusting in themselves and at last put their faith in God! Here in America, where destruction will come first, we need to submit to the spiritual principles of Jesus Christ. We need to be repentant men and women. We need to be born again of the spirit, and being a part of God's program and kingdom, stop our opposition to His will. We need to work with God, not against Him. We need to know the destruction of the earth is a by-product of our poor relationship to almighty God and His children on face of the earth. We have to learn to love one anotl We may not be worthy of such love, but it is G way of neutralizing the ecological system of nat and man. There is no other way to weld up the sir disobedience of children into a common brotherh but, "To love one another."

Jeremiah said, "Thus saith the Lord of hosts, God of Israel, 'Amend your ways and your doings, I will cause you to dwell in this place.' " (Jerem 7:3) Well, my Christian friends, Jeremiah fough loosing battle. The land was devastated; the pe were carried away to Babylon, and it took three h dred years for the land again to be inhabited by children of God! While in captivity, even the people God almost became extinct because they turned to God but to their captors. When Ezekiel preache those in captivity, he saw nothing but dry bones.

The Lamentations of Jeremiah is the saddest rec in all the books of the Bible. Page after page, we r where the people were "weeping and crying over Je salem." Jeremiah lamented over the unwillingness the people to repent and turn to God. The very f chapter in the book of Lamentations is descriptive that day. Perhaps you will agree with me, it is a commentary for the day in which we live. Lis to it! "How does the city sit so solitary? Once, it w full of people and beautiful on the face of the ea It is now empty. Why has this great place become a widow? It is lost from the world in which she liv She that was so great among the nations of the ea and princes who were known in the provinces; h has she now become a tributary in a foreign la She weepeth sore at night, and her tears are continua upon her cheeks. Among all her lovers, she has n to comfort her.

Jerusalem had greviously sinned. Therefore, she removed from all who honored her. Now, despised all, because they have seen her nakedness, and filthiness is upon her. (Lamentations 1:8) "See, O L and consider; for I am become vile." (Lamentati 1:11)

Then Jeremiah closes the chapter with this st ment, Is it nothing to you, all ye that pass by? beh and see if there be any sorrow like unto my sorr which is done unto me, wherewith the Lord hath affl ed me in the day of his fierce anger." (Lamentation 12) "For my land is passing away, my sighs are ma and my heart is faint unto death."



HISTORY
LOREE BRETHREN CHURCH



The Loree Brethren Church is located seven miles south of Peru, Indiana in a rural community.

This church was organized in March 1883 and services were in the Biggs Barn one half mile north of the present building.

On August 3, 1885 Oliver and Laura Worl deeded one acre of land for building purposes. A frame church building was erected. The present church is located on this same ground. This church was called the Bunker Hill Brethren Church. On January 3, 1893 the name was changed to the Loree Brethren Church.



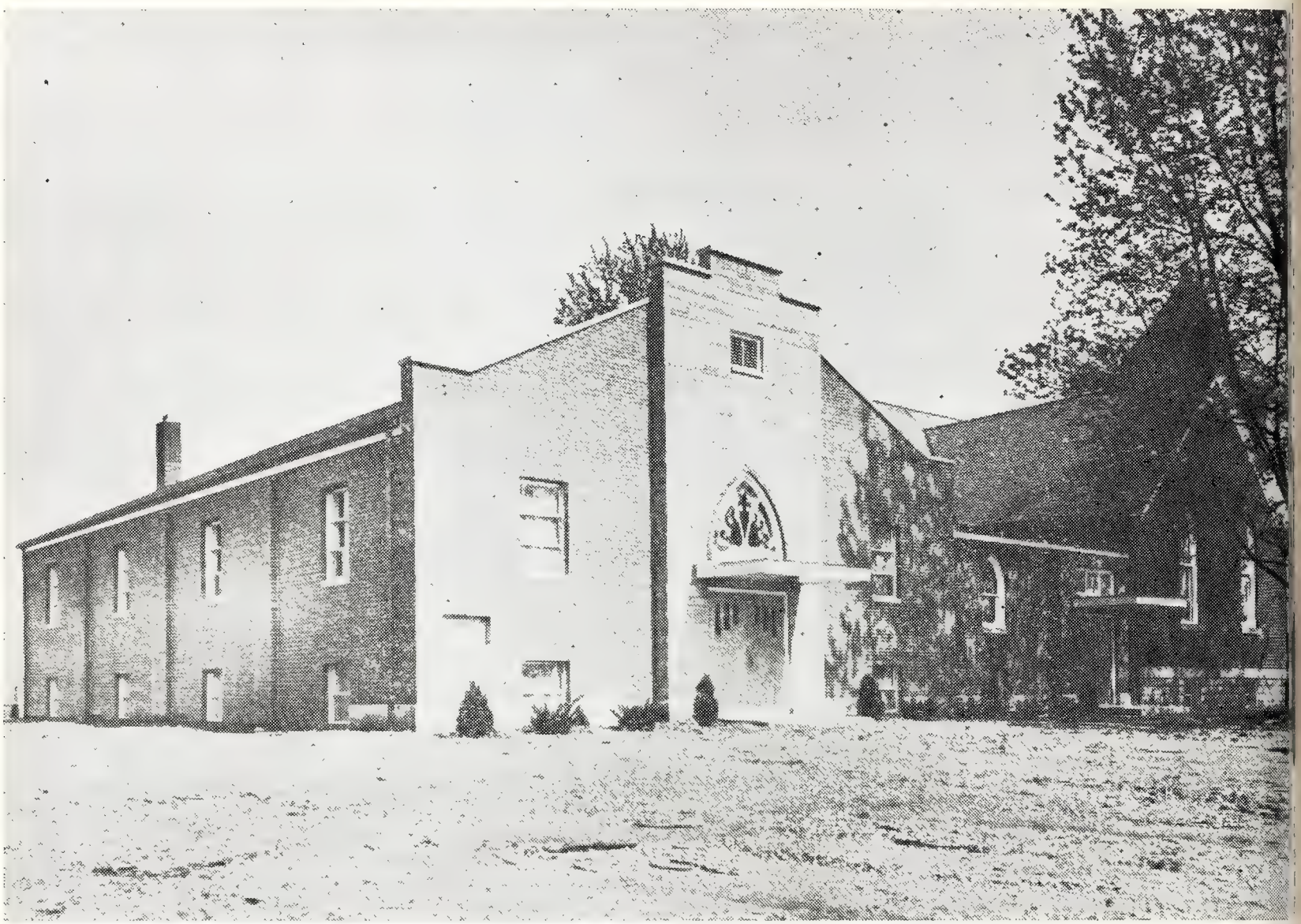
New Building replaces old (in background)



Rev. and Mrs. W. E. Thomas

On February 8, 1908 a committee was appointed to make plans for a new church building. In June 1908 the frame building was moved to the east side of the lot and the present structure was erected. This new building was dedicated January 24, 1909.

In 1948 an addition to the church was built on each side of the pulpit. This was dedicated May 22, 1948.



By 1958 the Sunday School attendance had out grown the present building. It was decided to build a new 40' by 60' building joining the north side of the present building.

The ground breaking for the new addition was held Sunday morning, August 16, 1959 in a very clever way. Using a walking plow with a long rope attached, the congregation pulled the plow showing the united effort of all in building this new addition. Work was started September 15, 1959 and was used for Sunday School Classes for the first time April 10, 1960. The dedication was May 29.

In 1919 the former parsonage was purchased f $1,800. Later it was remodeled and a two car gara was built.

Rev. and Mrs. C. A. Stewart were the first pastor a wife to live in the parsonage. They had been living Bunker Hill before the parsonage was purchased. The have been ten pastors and families live in the form parsonage.

Rev. W. E. Thomas is the eighteenth pastor to ser the Loree church.



On July 25, 1958 the half acre on which the new parsonage is located was deeded to the church. Work was started on the new parsonage June 27, 1963. Rev. and Mrs. Thomas moved into the new house November 14, 1963.

The parsonage was dedicated January 5, 1964 at t Sunday morning service with open house in t afternoon.

On Sunday evening, November 28, 1965, a Thank giving meal was served in the basement of the ne addition with the history of the church being given a the burning of the notes leaving the church witho any indebtedness.

The Loree Church has been blessed over the ma years with good ministers and leadership within t membership of the church. Without the faithfulness a Christian spirit that has been shown by the membe desire to serve in the work of the Lord, the church wou not have been blessed as it has over the 87 years.

HISTORY OF THE LOREE CHOIR

The Loree choir had a quiet beginning in August 1947. "They've never had a choir at the church, it will ever last" were the remarks of several in the congregation. We indeed had our growing pains and until arch of 1948 we were spasmodic and struggling. However, the Lord indeed wanted us to be serious about ur serving Him through the choir, so we were urged Rev. Robert Higgins, the minister at that time, to ally work at getting members and new robes. In one ars time we were working together with faithful tendance at practice and Sunday morning worship. We t our robes in October 1948.



Charter members of the choir are Mrs. John Edward rgerhuff, the director, Bessie Lippold, Pianist, Mr. d Mrs. Omer Lippold, Mrs. Herrell Waters, Edw. ppold and Paul LeMaster. There have been a total 55 people who have at one time or another sung with Of this number two are deceased, Dale Miller and id Jackson. The present Choir has twenty members.



Organist, Ronald LeMaster

The idea was conceived in 1962 to invite churches in our area to join in a combined choir to present an Easter Cantata. God blessed our efforts and with the help of the Southern Miami County Ministerial Association, now in the 10th year, it has grown to include eleven churches and people come for many miles to fill the church and enjoy the Easter message in song.

In celebrating our 25th anniversary we truly praise the Lord, and words cannot be expressed for the joy we each have found singing together to glorify His Name.



BOARD OF DEACONS

Mr. and Mrs. Andrew York, Mr. and Mrs. Eldon rk, Mr. and Mrs. Herrell Waters, Mr. and Mrs. ner Lippold, Mr. and Mrs. Paul LeMaster, Mrs. therine Miller and Mr. and Mrs. Ralph Jenkins.

PASTORS SERVING THE LOREE CHURCH

Jonathan Swihart	1883-1837
J. W. Fitzgerald	1888-1891
W. W. Sommers	1892-1893
R. R. Teeter	1894-1897
Daniel Hopkins	1897-1903
A. S. Menaugh	1903-1910
A. E. Whitted	1910-1913
Wm. Lytle	1913-1918
C. A. Stewart	1918-1927
A. E. Whitted	1927-1928
D. A. C. Teeter	1928-1935
C. Y. Gilmer	1935-1938
S. M. Whetstone	1938-1941
C. C. Grisso	1941-1944
Arthur Tinkle	1944-1947
Robert Higgins	1947-1951
Claude Studebaker	1951-1957
Horace Huse	1957-1960
W. E. Thomas	1960-

news ... from the Brethren

Smithville, Ohio—The September 17 worship service was recorded for later broadcast on WTOF/FM. Also included was an interview with Pastor Long prior to the service by George Courles of the radio station. The Peoples-Merchant Trust Co. is sponsoring these programs of churches in the listening area of WTOF/FM to acquaint the people with various opportunities for worship along with a brief history of their ministry, beliefs, and outreach. Dates and time of broadcast will be announced when WTOF informs us of the schedule. We praise God for this timely opportunity to share our witness for Christ.

Huntington, Ind.—A revival at Huntington First Brethren Church was scheduled for Oct. 8-15, 1972. Every evening at 7:30 p.m., Rev. M. W. Dodds, pastor of Bryan Brethren Church, Bryan, Ohio, was the Evangelist for this revival. The "Jubilaires" singing group entertained each evening from 7:30 to 8:00.

Bryan, Ohio—Bryan, Ohio was the setting for a Revival which happened on October 1 thru the 6. Dr. J. D. Hamel was the Evangelist with Rev. M. W. Dodds as the pastor.

Twelve Mile, Ind.—On September 24 Rev. Kindley was the speaker for the Center Chapel Homecoming.

Twelve Mile, Ind.—Rev. Kenneth Howard, from the Peru Brethren Church, was the active Evangelist for the Revival Services held October 1 through the 8 at the Corinth Brethren Church in Twelve Mile, Ind.

Memorials



LOCKHART. Elta Lockhart, 62, of Bryan, Ohio died at Lutheran Hospital, Ft. Wayne, Ind. on Sept. 6, 1972. Memorial services were conducted by Rev. M. W. Dodds on Sept. 9 at the Oberlin and Ford Memorial Funeral Home with interment in the Fountain Grove Cemetery, Bryan, Ohio.

* * *

TYNER. Mrs. Pearl Brubaker Tyner, 84, died, Sept. 9 in The Pleasant View Nursing Home. She was and active member of the College Corner First Brethren Church where memorial services were conducted by Rev. Arthur H. Tinkel. She leaves her husband, Clark, two daughters; the eldest, Mrs. Herman (Edna) Hood, a deaconess, and two sons; the youngest, Howard, an active pastor in a Methodist Church. The other members are all active in churches. "Absent from the body, but present with the Lord."

* * *

MITCHELL. Dale Mitchell, a faithful servant of the Lord and active member of the Burlington First Brethren Church went home to be with the Lord on July 5, 1972. Funeral services were held in the Burlington First Brethren Church by Albert O. Curtright. Burial was in the Burlington Cemetery.

Albert O. Curtright

Weddings

McKEE-SNYDER. Nancy Mc and Thomas Snyder were unite marriage on July 29, in the Co Corner Brethren Church, where are both members. Rev. Frec Snyder, father of the groom, formed the ceremony. Mrs. Sn is a first grade teacher in Rosel Indiana where the young couple making their home. Tom spent year on the staff at Riverside C tian Training School at Lost Cr Ky. Our prayers go with this yc couple as they spend Christian and witnessing in this new ven of life.

Rev. Fredrick Snyd

* * *

CLASSIN-GILLESPIE. Karer Classin and Timothy P. Gille were united in marriage on Jul 1972 in the Calvary United Meth Church, Johnstown, Pa. by A. H. Shaffer. Timothy is a mer of the Vinco Brethren Church.

* * *

KEELING-BROWN. Julie Kee and Kenneth Brown were unite a double ring ceremony at Tucson Brethren Church on Sep ber 2 at 7:30 p.m. by the pasto was an open church wedding friends and members of the chu

* * *

BENSON-SWEET. Carol Ann son and Donald Lee Sweet v united in marriage on August 1972 at the College Corner Bretl Church. Rev. Duane Dukson formed the ceremony.

Goldenaires

Mr. and Mrs. Howard Davis brated their 50th Wedding Anni sary Sunday, September 10, 1 They attend the Bryan First Br ren Church of Bryan, Ohio.

Mr. and Mrs. Hartzell Holl members of the Pleasant View Br ren Church of Vandergrift, Pa. brated their 52nd Wedding Anni sary on Sept. 6, 1972.

MEMBERSHIP GROWTH

Vinco, Pa.—18 by Baptism
Twelve Mile, Ind.—5 by Baptism
Bryan, Ohio—3 by Baptism
Waynesboro, Pa.—2 by Baptism

TEACHER SCHOOL TO OPEN

Tanglewood School of the Bible, a new kind of teacher-raining institution, will open in Sarasota soon. Class essions were scheduled to begin Monday, Sept. 11.

It's different from most schools. All of the 14 faculty nembers are highly qualified—seven hold master's egrees and three have completed doctorate programs. hey have volunteered to serve without pay.

No tuition is charged to the students, except for a egistration fee and a small charge for materials and redit units.

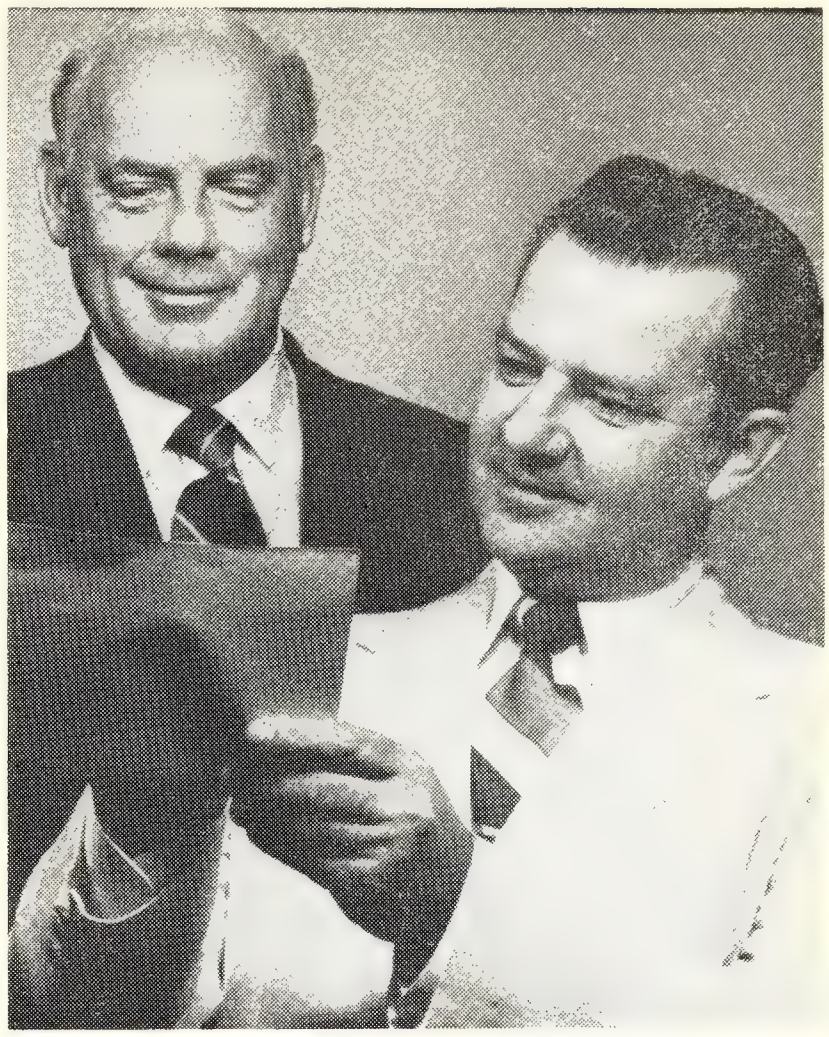
Class sessions will be held in three local churches: irst Brethren Church, 150 N. Shade Ave., Evangelical ree Church, Hillview Street at Tuttle Avenue; St. ohn's United Methodist Church on Bee Ridge Road.

"Our school will stress spiritual adequacy in a scien-fic age," said Dr. R. Arlo Odegaard, dean of Tangle-ood School and acting registrar.

Dr. Odegaard holds degrees from the Juilliard School f Music, New York City; Trinity Seminary and Bible ollege, Minneapolis; Friends Institute of Cleveland, hio; University of Alaska; Northgate Graduate School f Theology in Seattle, Wash.

Dr. J. D. Hamel, President of Tanglewood, said the ew school will be "interdenominational in spirit, evan-elical and practical in education."

Teacher training and leadership courses for the first 2-week (or 12 classroom sessions) semester will include he following topics: Old Testament survey, New Testa-ent survey, Understanding People, Sunday School Suc-ess, Personal Evangelism and Biblical Interpretation.



Dr. J. D. Hamel, left, and Dr. R. Arlo Odegaard discuss plans for the new Tanglewood School for the Bible, scheduled to open here Monday, Sept. 11.

TUCSON REPORTS

Greetings from sunny Tucson. Sunday, September 3 pened our Sunday School year with 101 in attendance, 3 over last year at this time. Vernelle Sullivan is our ew Sunday School Superintendent. We are looking rward to new out reach and witness in our S.S. Depart-ent this year.

We were honored with word and testimony in song om the Ray Aspinall family, missionaries on furlough om our mission field in Argentina. Rev. Aspinall ought the morning message using as his text, Eph. 11-16. The service ended with one re-dedication to ission work, and followed with baptism of three per-ns. The evening service we were again privileged to ear from the Aspinalls bringing a message in song, th in Spanish and English. They favored us with Have Faith in God," "Wait and Trust In Him," "He's erything to Me," and "Heaven Came Down and Glory lled My Soul." Jim Burke, one of our own laymen ought a special message in song "He Touched Me," companied by Marie Fanning on the piano.

Rev. Aspinall brought a number of slides and told of eir work in Argentina at the Eden Bible Institute. We ally feel more a part of the mission work when we ve the joy and privilege of meeting our own Brethren issionaries. We are looking forward to having Rev. Aspinall with us this fall or winter for a missionary conference.

Sunday, the 3 was also our Faith-Promise Mission Sunday. Our goal for this year $5700.00 (Dec. 1971 - Dec. 1972). Our in-gatherings to date total $3766.43. We PRAISE THE LORD for this exciting challenge to GIVE as He provides through our mission outreach program.

One of the changes in this quarters S.S. Department is elective S.S. Classes. Rev. Stoggsdill is teaching one class using text, Bible and Ramm's "The Right, The Good, and The Happy." Evangelical Christian Ethics for today. Other classes will begin soon with Marge and Vernon Grisso as teachers.

Another step forward in service is the Sunday School classes taking part in our evening services. Bringing the devotional part of the program with witness in song, readings, scripture and prayer.

Our Lord has blessed us with a tremendous amount of talent from our Tucson Brethren and we are seeing more each week as individuals are witnessing in special services as the Lord guides them.

We see a new spiritual awaking among our people as the "let go, and let God" control their lives and be used in the greatest program in the world, Jesus Christ —the same yesterday—today—and forever.

Ordination of . . .

JIMMIE RODGER GEASLEN



JIMMIE R. GEASLEN, son of Mr. and Mrs. Rod H. Geaslen, Washington, D.C., was born April 18, 1 in Hagerstown, Maryland. He attended public scho there until his family moved to Washington, D.C., dur Jim's senior year of high school.

He graduated from Suitland High School in 1 and attended Prince George's Junior College for year. In 1966 he transferred to Ashland College, graduated from the same in 1969. After receiving B.A. degree in Psychology, Jim entered Ashland Th logical Seminary where he will receive a Master Divinity degree upon completion of work in Decemb 1972.

Jim has previously served as a student pastor in Glenford Brethren Church at Glenford, Ohio. At pr ent he is teaching creative Sunday School class working with junior high youth at the First Breth Church, Ashland, Ohio.

In July 1968, Jim married Carol Deeter, daughter Mr. and Mrs. J. Perry Deeter of Dayton, Ohio. Ca graduated from Ashland College in 1971 with a seco ary teaching certificate. The couple have a four-mo old daughter, Jill.

Jim does not have any definite plans yet, but he ho to serve the Brethren Church in some type of minist

PERSONS OFFICIATING IN THE SERVICE

Rev. Robert L. Keplinger
Washington Brethren Church, Washington, D.C.
Rev. Donald R. Rinehart
Professor, Ashland College and Seminary.
Rodger H. Geaslen
Moderator, Washington Brethren Church
William E. Cooksey
Chairman of Deacon Board,
Washington Brethren Church

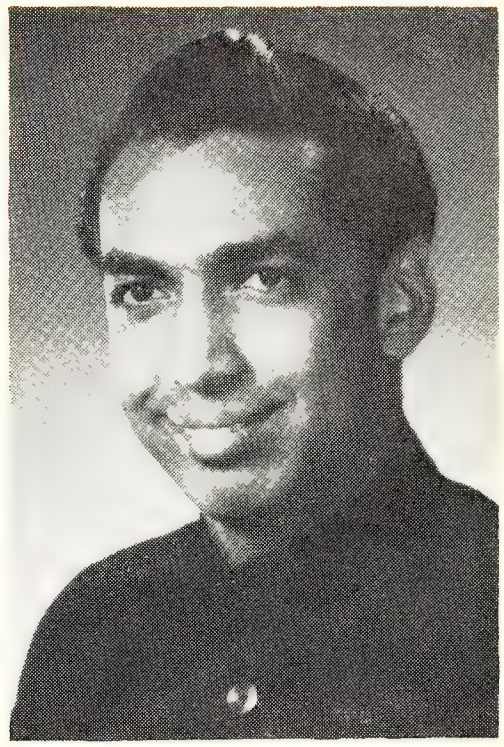
WHY DID GOD SEND HIS SON

Why did God send His Son
To this dark, sinful world
To people who rejected Him,
Oppressed and finally crucified Him.
Among His very own, He could find no compassion,
No welcoming, no open hearts.
Why did He come from glory
A glory such as we have never seen, or
Could but half believe if we were told.
From a loving Father's care to a distant
World of vain and fettered hearts, of jealous men
Who only thought of Him with rancor in their hearts
And would not open them and let him in.
An only Son! How could He let Him go!
Would you or I so freely give knowing what was to come
That He must walk alone and face a cross
At the end of a short life,
Oh what a loss!
A loss? Oh yes, to those who never heed his call
Who never know the love that encompasses all
Who turn aside as many did when he would walk with them
Beside the sea, upon a mountain path, or through the town.
A loss? He would not call it so.
If only one among the millions through the ages came to know him
And accept this greatest offering love can give,
His very life upon that cross that men might live
As He Himself has lived and will live evermore
He only stands and knocks and you must open up the door.

This poem was written by Edith Moore, orga ist at the Highland Brethren Church. She is t mother of Brian Moore, Pastor of The Brethr Church of Derby, Kansas.

MISSIONARY NEWS

PERILS AND REWARDS IN A MINISTRY



by Rev. K. Prasantha Kumar

The Psalmist says "though I walk through the valley the shadow of death, I will fear no evil." (Psalms 23: Shadrach, Meshach and Abednigo said to king buchadnezzar, "Our God whom we serve is able to iver us from the burning fiery furnace, and he will iver us out of thine hand," (Daniel 3:17). When king rius put Daniel in the lions' den God saved his life. niel said to the king "My God hath sent his angel, d hath shut the lion's mouth, and that they not hurt ;" (Daniel 6:22). The Lord saved apostle Paul in his nistry from many hazards and ordeals and he de- res, "of the Jews five times received I forty stripes e one. Thrice was I beaten with rods, once was I ned, thrice I suffered shipwreck, a night and a day ave been in the deep; In journeyings often, in perils waters, in perils of robbers, in perils by mine own ntry men, in perils by the heathen, in perils in the , in perils in the wilderness, in perils in the sea, in ils among false brethren; in weariness and painful- s, in watching often, in cold and nakedness. . . . e God and Father of our Lord Jesus Christ, which the blessed for evermore, knoweth that I lie not." Corinthians 11: 24-31).

With intense gratitude to God I testify that the Lord ed the life of a meek and unworthy person like me m the death valley in our evangelistic trip to the erior agency village Pathakota. The lives of five ple were saved by God to be a witness unto Him in se days of crying need for evangelism.



n the 12th of April 1972, we rented a jeep and started h five people, Pastor Anantha Rao, Evangelist evaratnam, Orphanage boy Satyam, the driver and self. We started early in the morning from Rajah- ndry. My wife prepared food for us to eat on the y. We carried food, water and two big cans of gaso- . We were not sure how arduous the journey would but what we knew was that it would be a long one. We hoped to reach Pathakota by evening and were counting on having our dinner at Pathakota.

We went through Narsipatnam and Chintapally. When we reached Chintapally we were caught in heavy pouring rain and we could not proceed; therefore, we had to stop the jeep on the road. When the sky was clear we tried to go ahead but the jeep refused to start. As the engine was full of rain water we had to clean all the water and pust it to enable it to start. Fortunately the jeep started without giving much trouble. We traveled on a good road until we reached Darakonda from here we entered the dense forest.

As there was no proper track for travel through the forest, we took the guidance of Mr. Jeevaratnam a native of Pathakota. After plodding on for five miles through the forest we came to a place where the track branched off into two paths. Mr. Jeevaratnam, our sole guide was unable to decide which way was the right one. After some hesitation we followed one track and still it was uncertain if we were on the right path. We stopped the jeep and Mr. Jeevaratnam went to the near-by village to ascertain which was the correct way for us to take. We were told that we were on the wrong track. When we took to the right track and had traveled about two miles, darkness set in. By then we crossed a number of unusually swollen streams, some on Bamboo brides some we waded through the waters. We were informed that there were many more rivulets to cross.

About 7 o'clock in the evening we were in the interior forest and it was very dark and to add to our difficulties it started raining again. The jeep was snorting along the wet ground and hazardous bamboo bridges. The rain and terrific wind were lashing against us from all sides. Suddenly a hugh branch of a tree crashed a few yards in front of our jeep with a fearful thud. By God's grace we escaped from being smashed—jeep and all. The way was blocked and to proceed was impossible. The only alternative left for us was to apply our physical strength to break as many offshoots as possible until only the main branch remained. In the glow provided by the jeep lights we worked on the small branches and finally cleared the way by pushing aside the big trunk-like branch.

As it was late, and as we had yet a long distance to traverse, the driver drove as fast as possible through the jungle. Then in an instant when our jeep touched the brink of a wooden bridge I was, as it were, prompted to stop the jeep. Immediately I asked the driver to stop the jeep, and leaped out and found the water rushing along swiftly. There were no traces of the bridge and afterwards we learned it was reduced to ashes in the wild fire. The tumultuous waters were about 15 feet down below the ground level, and about 25 feet wide. There was no knowing how deep the waters ran. I am certain it was only the Holy Spirit that gave me the needed prompting in that perilous moment and saved our lives from a watery grave. Another dreadful thing about it is that if any misfortune overcame us there, no one would come to know of it for a couple of days even, as seldom people move around in that area for it is an unwanted region. "Then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to the teeth." Psalm 124:5, 6. This became true.

We were in a fix to decide whether to retrace our steps or stay right there at the spot until dawn. Our hearts were overflowing with prayers of gratitude to God for preserving us from miserable death. On the advise of Mr. Jeevarathnam we traced our way to the village Cheruku Maadulu which is said to be eight miles to the rear of us. The calculation of distances by the agency people is very peculiar. From hill-top to hill-top they calculate distances. But invariably the distance will be two or three times more than their calculaion, when we measure on the ground between those two hills.

So, by the time we reached Cheruku Maadulu it was about 10:00 P.M. The jeep speedometer recorded 198 miles (recorded in kilometers). We were all hungry and tired. On the way we ate the remaining of the food we took along with us. All we had were little left-overs. There were hardly 10 houses in that village and no one could provide us food nor proper shelter. We were provided a 3 feet wide veranda of a hut to stretch ourselves. The family in that house was very hospitable. They gave us hot water to wash and allowed us to sleep on their veranda.

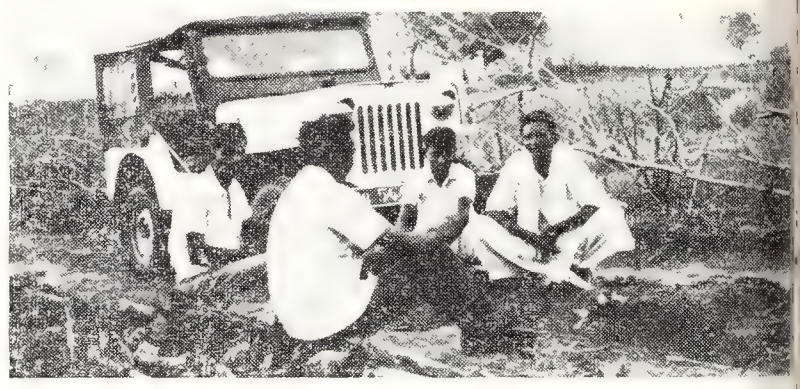
After having a pleasant warm washing on that rainy day we nibbled something and invited the family in that house to join us in the prayer meeting. After the meeting we gave them a New Testament and few tracts. It was heartrending to learn they had never heard about Jesus Christ. We were so happy that the Lord gave us the opportunity to witness under such strange circumstances.

Being awfully tired we made an effort to sleep on th small veranda but the fear of the dense forest interi haunted us and sleep which would have been a luxur would not come. None of us could sleep as we we hearing the howls and cries of the animals and wh was worse hunger, rain, and cold wind were added them. There was lurking fear that some wild anim might come and chew my hanging feet. Fortunate nothing of that sort happened and we were in sa hands.

No sooner did we see the dawn, then we all packed ou materials and started our journey to Pathakota. We le the jeep at that place and started by foot. Our host gav us two men to carry our stuff. We crossed about fort streams some on bamboo bridges. After walking wit hungry stomachs for about two hours we reache Pathakota.

Pathakota is a village with 22 houses and about 3 families. There was no religion of any kind except th worship of the hill goddess. Our Evangelist Jeevaratna is the only soul who is witnessing for Christ. There growing need! All the villagers joined together and bui a new prayer house. The people in this area are trul hungry for the Gospel and it is expected that many ne contacts will be made for Christ.

After being fortified with an excellent breakfast Mr. Jeevaratnam's house we visited the other home and prayed for them. On that morning they all came an attended the dedication service of the prayer hous I was thrilled with unspeakable joy and grew excited t see the whole village coming to join in prayer and forgot all the bitter experience we had undergone t reach this much coveted village. We all praised th Lord for making the trip a very fruitful and a blesse one.



After finishing our work in Pathakota we walke back to the jeep and commenced our return trip. W crossed the forest without much difficulty and gave ou thanks to our Lord for the rain. The jeep tracks of th previous night guided us to negotiate the main roa faster. We found that we were short of gas to reach th gas station on our way back. So we went to Uppe Seeleru, 15 miles in the opposite direction. After unde going all the trouble to go there we were informed tha it was a government gas station and they do not se to others except on special permission. We were co strained to spend three full hours before we coul finally manage to secure the gas we required. By th time I reached home it was 1:30 A.M.

Can I refrain from praising the Lord, for all His lovin care, protection and never-ceasing guidance in my mi istry? It is truly wonderful and a very rewarding e perience! I join the Psalmist and declare, "Though walk through the valley of the shadow of death, I wi fear no evil; for He is with me."

NEW ARRIVAL IN INDIA TO OCCUPY NEW HOME

t General Conference the announcement was made the Kumars had been blessed with the arrival of a K. Sudhir Kumar became a part of this family August 7, 1972 joining his sisters Shanti and Sunita. thanksgiving goes up with that of Prasanth and mala for the safe arrival of their son.



ishop K. Vijayaratnam and his son Rev. K. santha Kumar at the dedication of the new dence in India.



New home built by the Kumars in Rajahmundry

Those normally receiving missionary pictures will be receiving a new one of this family, as soon as we can get one from India, updating and including both Sunita and Sudhir.

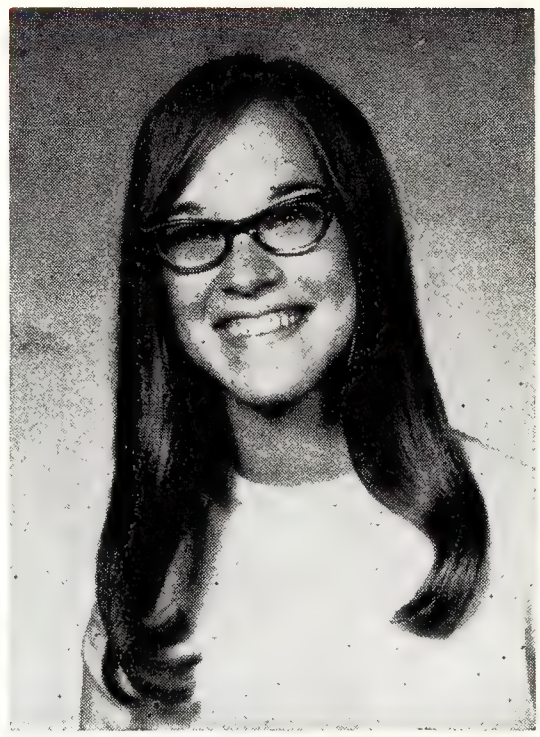
On June 25, 1972, Prasanth and Nirmala dedicated their new home which has been built in Rajahmundry. Pastors of six denominations participated in the service of dedication with the father of Prasanth, Bishop K. Vijayaratnam in charge of the service. From afar, we too offer our blessing on this new home, and enlarged family, and pray that God will continue to bless as this couple begin this new phase of their lives, working out of their own home.

CALLING OUR CONTINENT

Key 73

TO CHRIST

SISTERHOOD



by Sherry Barnhart

Hi Y'All,

Well, here I am back at Ashland College struggling to finish my last year on this campus. The summer was short (but beautiful) yet I'm glad to get into the swing of things here again. So far my classes are hard, my hours are long, and my time is filled. But, what else is new?! Don't let me fool you. I love it mostly.

Conference was an exciting week. We did so many things as well as accomplishing a great deal. Our program was based on the topic "Reaching Our Sisters for Christ" with the daily programs revolving around these subtopics; Tuesday's "Reach Out" with the Crusaders, Wednesday's "Open Up" with Miss Bonnie Munson, Thursday's "Sing Out" with Rev. Brad Weidenhamer, Friday's "Filler Up" with Mrs. Kathy (Miller) Albright, and Saturday's "Come On" with our President, Cher Shannon. I hope that you realize that you really missed some great programs and meeting some neat people.

Saturday morning was our big day for business and things. We had our installation of our new officers outside on the patio of the Arts and Humanities Building with Rev. Don Rowser, our General Conference Moderator. All our officers are capable and qualified girls who are willing to serve Sisterhood to their best. That's all that Christ asks of us.



Kathy Miller is our new President from Johnstown, Pa. Her address is 66 Clover St., Johnstown, Pa. 15902. Our Vice President is Gloria Stout. She is a junior music major here at Ashland so I'll give you her college address, 203 Myers Hall, Ashland College, Ashland, Ohio 44805. I am again your General Secretary with a religion major. My school address is 213 Myers Hall, Ashland College, Ashland, Ohio 44805. Our Financial Secretary is Kathy Harding, a Senior at Ashland High School. Her address is presently 1005 Claremont Ave., Ashland, Ohio 44805. Literature Secretary is again Paula Tinkel who is a Sophomore here. She can be reached at 201 Clark Hall, Ashland College, Ashland, Ohio 44805. Paula has an Assistant Literature Secretary, Joan Hamel. Joan is a Junior from Sarasota, Florida living in 106 Clark Hall, Ashland College, Ashland, Ohio 44805. Norma Grumbling is our Treasurer again this year. She is a Senior Home-Economics major and is rooming with Gloria in 203 Myers Hall.

Mrs. Dee Keplinger who has faithfully and effectively served Sisterhood for many years felt that she must serve God in other directions this year. We are so tha ful and proud to have had Dee with us. She truly g us her best, and always contributed a great deal. Than Dee.

Our new Patroness is our past Assistant, Mrs. Gr Radcliff. She has been so helpful and loving in the p that I know her year will be great. Her address is P Box 427, Milford, Indiana 46542. Mrs. Judy Tinkel is new Assistant Patroness. She has just moved from N Paris to Ft. Wayne, Indiana. Her new address is 2 Otsego Dr., Ft. Wayne, Indiana 4682.

You'll get to know each of these girls a little throu the Senior Bible Studies. We are each writing one the Seniors each month and Mrs. Gary Taska is writ our Junior ones. I'll give you a hint . . . they are going to be good.

Joan Holsinger from the Park Street Church here Ashland received the S.M.M. Scholarship award. T goes to an outstanding girl who will be a Freshman Ashland College in the fall. Applications come out the spring from me for anyone who is interested.

Last year our project was to help the Mission Board to support Miss Bonnie Munson's work in Petersburg, Florida. We received at Conference throu the Ingathering Service $465.00 for this project. proud of you all. We all also voted to adopt the sa project for next year.

Well girls, I had quite a lot to tell you and I've ramb enough. All I want to say now is y'all really pray a really try to do your best for Jesus. Sisterhood is a n organization and I'm glad that our church has it.

Yours in Christ,
Sherry

PEACE IS THE WILL OF GOD

The Christian non-resistant pacifist position

Introduction to the Articles on the Christian and War

The articles on the Christian and War printed in this issue of the Evangelist are taken from a paperback book with the same title, **The Christian and War,** published by the Historic Peace Churches and the International Fellowship of Reconciliation, September 1970, paperback, 75¢. Permission has been granted by the publishers to use these articles. Copies of the book are available from the Brethren Book Store.

The first three articles in the book were originally written to develop conversation within churches on the Christian attitude toward war. In 1948 at the Amsterdam Assembly of the World Council of Churches the assembly began to struggle with the problem of the Christian and war. As a result of this the three historic peace churches—Church of the Brethren, the Society of Friends and the Mennonites—collaborated to develop Part I of the book on **"Peace is the Will of God."** Part II of the book entitled **"God Wills Both Justice and Peace"** was written by non-pacifists Professor Reinhold Niebuhr and Bishop Angus Dun in reply to Part I.

The articles included can give us Brethren a "taste" of what is in the book. It is our hope that churches and individuals will use the book as a resource tool for further study as we continue to work through our own position on the issue of the Christian and War.

Yours for peace,
The Peace Committee of
The Brethren Church

Love and the way of the cross

hristians all agree that the essence of the Gospel he love of God reaching down to redeem and trans- m the imperfections and sin which mar the life of n, and further, that this love must call forth in man ke expression of redemptive love for his fellow man. his is my commandment, that ye love one another, as ave loved you" (John 15:12).

hose who read the New Testament in this perspective l find themselves in agreement with the numerous mpetent Christian scholars who have examined the sages commonly quoted in discussion of the peace war issue, studying them objectively and with no mpt to read meaning into them. They will recognize t the words and spirit of the Gospels fully warrant Amsterdam statement that "war is incompatible h the teachings and example of Christ"; furthermore, t the cross of Christ, the heart of our faith, the ans by which God's love operates redemptively in a rld of sin, speaks against war, for it stands for the eptance of unlimited suffering, the utter denial of , and the complete dedication of life to the ministry redemption.

ut that cross is not merely exemplary, nor is the e to which it gives expression only redemptive, for ond the cross lies the resurrection, and the moral ewal of the believer, "that like as Christ was raised from the dead by the glory of the Father, even so also should walk in newness of life" (Rom. 6:4). s through the Scriptures and the light of Christ hing into the human heart man is made aware of the vital distinction in the sight of God between good and evil, right and wrong: aware that the problem of good and evil is bound up with the problem of his relationship with his brother; and aware increasingly that the overcoming of evil with good and the establishment of relationships of love and co-operation with his fellow man are possible to him only by the power of God working within him. The clear teachings of Christ: "Love your enemies"; "Do good to them that hate you"; "Resist not evil"; etc., bear the unmistakable authority both of his spoken word as recorded in Scripture and of the inner witness of his Spirit. The Sermon on the Mount is in spirit declarative as well as imperative—such is the natural conduct of the children of God.

These assertions do not mean that we can achieve an easy perfection nor do they assume that human endeavour alone can bring about a warless world within history. Sin and violence will remain with us as long as man continues to abuse his moral freedom. The Christian himself is still subject to sin and to human limitation and still beset by the violence of the world. It is only the miracle of divine love that lifts him up, enabling him to realize the divine purpose of his existence. But he cannot claim that love without accepting the discipleship it entails with all its consequences. It is the heart of our position that once having been laid hold of by God through Christ the Christian owes Him unqualified obedience. He may not calculate in advance what this may mean for himself or for society and obey only so far as seems practicable. The Christian is thus placed in a position of inevitable and endless tension. Though he lives in the world and participates in the activities

that belong to human life, he must recurrently face situations where loyalty to Christ, to the new "aeon" in which he already stands means refusal to the world, "in which" he is, but "of which" he is not. Perhaps nowhere does this conflict of loyalties become more articulate or more acute than in the question of war. But here as elsewhere in life the Christian has put one weapon, to "overcome evil with good." His whole life must be one of unflinching fidelity to the way of redemptive love, even though it be the way of the cross.

b. The Church

In his discipleship, however, the Christian is not an isolated individual whose faith is a matter merely of private interest. He is a member of the Church, the universal community established by Christ in which His Spirit must reign and His will must be done, and from which must go out into all society the saving and healing ministry of the Gospel. "Nothing stood out more clearly in the thought and work of the Oxford Conference than the recognition that the Church in its essential nature is a universal society, united in its one Lord, and that in Him there can be neither Jew nor Greek, Barbarian nor Scythian, bond nor free" (31-Ox). Further, "the Church should witness in word, in sacramental life, and in action to the reality of the kingdom of God which transcends the world of nations" (183-Ox). In her transcendent life the Church already lives in the new aeon which she is called to manifest. As His body she lives according to the new "law of liberty," and we who are her members are called to "stand fast in the liberty wherewith Christ hath made us free" (Gal. 5:1), a freedom which no exercise of earthly authority can ever impair or usurp. Her source of life is the final and absolute reality of God in Christ, who in her existence manifests that power which will ultimately triumph over all the forces of darkness. To her has been entrusted the ministry of reconciliation, and henceforth neither she nor her members can engage in activities contrary to that mission. She is the herald of the new order, the kingdom of God, and her members must live within that order. Where in the supposed interest of the new order they revert to the methods of violence characteristic of the old they thwart the very process of redemption which as Christians they are dedicated, for righteousness cannot spring up from unrighteousness, nor love from strife.

For Christians to allow themselves to be drawn into taking sides in war is a denial of the unity of the Body of Christ. The Christian Church is not provincial or national, it is universal. Therefore every war in which churches on each side condone or support the national effort becomes a civil war within the Church. Is not this state of affairs where Christian kills Christian an even greater breach of ecumenical fellowship than the deplorable confessional differences that have rent our unity? Indeed, can we Christians expect the Lord to restore our unity in worship as long as we put one another to death on the field of battle? Therefore we humbly submit: The refusal to participate in and to support war in any form is the only course compatible with the high calling of the Church of Jesus Christ.

c. Church and State

The Church has to fulfil her mission not in a perfect society but in a world of men and nations who are free to spurn the will of God, in an aeon which Scripture itself recognizes will be marked by the continuing presence of evil. In the face of social disharmony t the Old and New Testament recognizes the autho of the state, as instituted to maintain order by fo This seeming contradiction of the ethic of love is cle the heart of the problem of the Christian attitude tow war.

The classic New Testament passage dealing with question, Romans 13, says unequivocally that the s is "ordained of God" as an institution or order, wh responsibility is the promotion of the good in soc and the suppression of evil. St. Paul even concede the magistrate who bears the sword the lofty t "minister of God." Acceptance of and obedience to state is hence a matter of conscience. It is true that state, particularly as we know it today, perform host of other functions not connected with the execu of justice but salutary and necessary to society. whatever may be the desirability of these function terms of political philosophy, the primary task of state is still to be guarantor of order, the role in wh it is "a minister of God to thee for good."

In the same breath, however, this passage ass that "there is no power but of God." The state has th fore only a delegated and limited authority. It posse nothing of a mystical or metaphysical quality, autonomous norms or existance, no ultimate sou of justice. Indeed this passage appears in a con where St. Paul had quoted God's words from the S of Moses. "Vengeance is mine, I will repay" (D 32:35; Rom. 12:19). Thus it is clear that whate authority the state exercises, whatever justice it r be called upon to achieve, is purely of a delega relative and provisional nature. At no point may functions presume a suspension of the divine will.

Furthermore, the New Testament, and particul the Apocalypse, sees in the state also a "demonic" q ity. In this respect it is implicated in the usurped t poral power of the "prince of this world." This elem like a dominant trait in a biological organism, c stantly seeks to assert itself, and leads a state, part larly one whose power is growing, to overstep boundaries, to forget its derivative character, and abuse its authority as for example in the prosection modern warfare. In the eschatological vision of Sc ture the kingdoms of this world are therefore visi with the righteous wrath of God. The authority wh they are given becomes the very occasion of their do fall, and ultimately every functionary of the state sta before God as any other individual. For him theref to kill men on the field of battle at the state's beh does not divest the deed of its sinful character, e though it appears to be a sin less heinous than priv murder.

In the Old Testament, the first clear reference to institution of justice in human hands follows Noachic flood, where God declares: "Whoso shedd man's blood, by man shall his blood be shed" (G 9:6), stating thus a maxim later formulated as "l for eye, tooth for tooth" (Ex. 21:24). In the course Jewish history, God appears to legitimate military tion, in contrast to his own prohibition of murder: "Th shalt not kill" (ibid., 20:13). But these behests st in the context of human disobedience, where the peo of Israel had to bear the consequence of their c wrongdoing. The resulting bloodshed was thus not G original will for man but rather his judgment on hur

bedience, whereby "sin was chastened by sin." We this clearly in the great drama of Old Testament ons (e.g. Isaiah 10), where God uses the spontans evil designs of one nation to punish another only the first to fall under divine judgment itself, often that very act, even though he had made it subserve purposes. This principle is still operative today in achieving of justice and order on the level of divine servation, on the level where war occurs. Here we nd before that humanly impenetrable mystery where- the wrath of men, while judged by God, is never- ess so diverted as to serve his glory, a mystery ch we encounter even more strikingly in the cru- xion itself.

he role which war plays in the Old Testament has n a source of difficulty for many people, particularly those who are most deeply convinced of the unity he Holy Scriptures. On the other hand the Old Testant especially has been a source book for many who e sought or felt called to give religious sanction to tary enterprise. Obviously the various parts of the le cannot be examined here in regard to this ques-. The basic problem, however, constituted by the ming contradiction between the Old and the New tament, finds its answer in the progression of reptive revelation which culminated in Christ and in corresponding progressive preparation of man for advent. The pre-Christian covenant provided for n's provisional pardon, but they did not alter his en state. When Christ said, "Ye have heard that it n been said," he referred to the old dispensation, re provisional justice and order were achieved ugh the natural laws of "eye for eye" and "tooth tooth," although this was contrary to God's real nt then as now. But for those who have been red and placed into the new dispensation he goes o prescribe a wholly different sort of conduct. "I say o you that ye resist not evil: . . . Love your mies." In the new economy of grace this vicious e of human sin is broken; henceforth the Christian estored from his sinful state and is lifted into the aeon, "into the glorious liberty of the children of " (Rom. 8:21).

distinction hereby becomes apparent between the ensation of providence on the one hand, where ence, including that exercised by the state, remains edded in the structure of unredeemed society, and dispensation of redemption on the other, where man estored to unity with God and made "a new creature Christ," where "old things are passed away" and "all gs are become new" (II Cor. 5:17), where he cannot ntinue in sin" because he is "dead" to it (Rom. 6:1-2). re is no provision for the Christian to revert, under e of circumstances, to the sub-Christian code of duct. Hence it is clear that man's primary respon- lity to God may never be annulled by the claims of state. Under no circumstances, according to our erstanding, may the Christian take the life of his w man, who also was created in the image of God for whom Christ died.

War therefore presents itself to the Christian as a -dimensional problem, not only because he himself ds in two "worlds," but also because in another e the state too is of a dual character. In keeping n his conscientious affirmation of the state, he seeks ugh every legitimate secular or political means to help build the kind of society which can avoid war. Moreover, with war and its origin so intricately interwoven in the texture of social and particularly of economic life, the Christian conscience cannot renounce war while tolerating other abuses equally incompatible with the Christian ethic. In the highest sense, however, the Christian must regard his direct economic and political efforts as secondary, inasmuch as they are at best ameliorative and can never deal with the ultimate root of war, which is in the perverted human personality. Consequently, paradoxical as it may seem, he entertains no utopian illusion that the ethic of the Gospel will be applied in its real meaning in international affairs as long as men reject the basic claims of Christ, for their acceptance alone can produce that ethic as fruit.

It follows that the Christian endeavour to eliminate war by political and other secular means does not constitute the heart of the Church's peace effort. The task of the Church does not consist in the statements she makes on international affairs or in the influence she exerts on national policies. Whether or not the Church and Christians engage in war is not dependent on whether or not war can be avoided. The Church's most effective witness and action against war comes on a different level and consists simply in the stand she takes in and through her members in the face of war. Unless the Church, trusting the power of God in whose hand the destinies of nations lie, is willing to "fall into the ground and die," to renounce war absolutely, whatever sacrifice of freedoms, advantages, or possessions this might entail, even to the point of counselling a nation not to resist foreign conquest and occupation, she can give no prophetic message for the world of nations. As the Oxford report stated so aptly in another connection, "The first duty of the Church, and its greatest service to the world, is that it be in very deed the Church" (57-Ox, already quoted).

Such a position will admittedly often be misunderstood by the world as negativism, evasion of responsibility and even betrayal. Indeed this is precisely the point that even Christians find difficult to comprehend. We cannot hope to convince alone by appeal to reason, for the issue here is one of faith and obedience which the "natural man" cannot comprehend (I Cor. 2:4, 14). We can, however, point out that it is not a question here of evading responsibility but one of correct diagnosis and remedy. Certainly the Church is the first to oppose evil wherever it is found, but she cannot fight this spiritual battle with physical weapons. Even though the problem of society is not in all respects the same as the problems of the individual, it remains true that moral evil has no existence in a community except as the effect of the evil will of members of the community, and consequently that social evil cannot be resolved by violence. Whatever our theory of evil we know that in practice it lies in the heart of man. It is not something external to him which can be struck and smashed or carted away, or which can be destroyed by an atom bomb. The waging of war only aggravates and spreads the trouble, and the Christian must turn from this to the far more difficult and unpopular task of attacking evil at its root. The only way to end war is to cease to fight, for the devil cannot be driven out by Beelzebub.

LISTING OF CHRISTIAN RADIO STATIONS IN THE UNITED STATES

ALABAMA			
Birmingham	WDJC	93.7 FM	
Mobile	WMOO	1500 AM	D
ALASKA			
Glenallen	KCAM	790 AM	
Nome	KICY	850 AM	
North Pole	KJNP	1170 AM	D
Soldotna	KSRM	920 AM	
ARIZONA			
Phoenix	KHEP	1280 AM	D
	KHEP FM	101.5 FM	
Window Rock	KHAC	1300 AM	D
ARKANSAS			
Hot Springs	KXOW	1420 AM	D
Siloam Springs	KUOA	1200 AM	D
	KUOA FM	105.7 FM	
Walnut Ridge	KRLW	1320 AM	D
CALIFORNIA			
Dinuba	KRDU	1130 AM	
El Cajon	KECR	93.3 FM	
Fresno	KBIF	900 AM	D
Lodi	KCVR	1570 AM	D
Long Beach	KGER	1390 AM	
Los Angeles	KHOF	99.5 FM	
	KFSG	96.3 FM	
Merced	KAMB	101.5 FM	
Paradise	KEWQ	930 AM	D
Redding	KVIP	540 AM	D
Sacramento	KEBR	100.5 FM	
San Diego	KECR	93.3 FM	
San Francisco	KEAR	97.3 FM	
	KFAX	1100 AM	D
Wasco	KWSO	1050 AM	D
COLORADO			
Denver	KPOF	910 AM	D
Morrison	KWBI	91.1 FM	
Pueblo	KFEL	970 AM	D
CONNECTICUT			
Middletown	WIHS	104.9 FM	
FLORIDA			
Auburndale	WTBW	1570 AM	D
Miami	WMCU	89.7 FM	
Orlando	WTLN	1520 AM	D
	WTLN FM	95.3 FM	
	WWQS	105.1 FM	
St. Petersburg	WGNP	1520 AM	D
	WGNB FM	101.5 FM	
Windermere	WVCF	1480 AM	D
GEORGIA			
Decatur	WAVO	1420 AM	D
	WAVO FM	94.9 FM	
Warner Robins (Macon)	WAVC	1340 AM	D
HAWAII			
Honolulu	KAIM	870 AM	
	KAIM FM	95.5 FM	
	KNDI	1270 AM	
IDAHO			
Caldwell	KBGN	910 AM	D
Lewiston	Cablevision	TV-9/104 FM	
ILLINOIS			
Chicago	WMBI	1110 AM	D
	WMBI FM	90.1 FM	
East Moline	WDLM	960 AM	
Kankakee	WKOC FM	88.3 FM	
LaGrange	WTAQ	1300 AM	D
Lincoln	WLCC	88.7 FM	
Peoria	WPEO	1020 AM	D
INDIANA			
Elkhart	WCMR	1270 AM	D
	WXAX	104.7 FM	
Fort Wayne	WFWR	1090 AM	
Hammond	WYCA	92.3 FM	
Indianapolis	WBRI	1500 AM	
Layfayette	WXUS	92.7 FM	
Paoli	WVAK	1560 AM	D
South Bend	WHME	103.1 FM	
West Terre Haute	WWVR	105.5 FM	
IOWA			
Boone	KFGQ	1260 AM	D
	KFGQ FM	99.3 FM	
Sioux City	KTFC	103.3 FM	
Waterloo	*KNWS	1090 AM	D
	*KNWS FM	101.9 FM	
KANSAS			
Leavenworth	KCLO	1410 AM	D
	KCLO FM	98.9 FM	
Newton	KJRG	950 AM	D
	KFRG FM	92.3 FM	
Scott City	KFLA	1310 AM	D
	KFLA FM	94.5 FM	
KENTUCKY			
Beattyville	WLJC FM	102.3 FM	
Vancleve	WMTC	730 AM	D
LOUISIANA			
Shreveport	KCIJ	980 AM	D
MARYLAND			
Baltimore	WRBS	95.1 FM	
MICHIGAN			
Albion	WUFN	96.7 FM	
Battle Creek	WVOO	1500 AM	D
Detroit	WBFG	98.7 FM	
	WMUZ	103.5 FM	
Grand Rapids	WFUR	1570 AM	D
	WFUR FM	102.9 FM	
Holland	WJBL	94.5 FM	
Kalamazoo	WKPR	1420 AM	D
Lapeer	WMPC	1230 AM	D
Mason	WUNN	1110 AM	D
Muskegon Heights	WKJR	1520 AM	D
Royal Oak	WEXL	1340 AM	D
MINNESOTA			
Duluth	WWJC	850 AM	
Minneapolis	*KTIS	900 AM	D
	*KTIS FM	98.5 FM	
	WCTS	100.3 FM	
	KNOF	95.3 FM	
MISSOURI			
Kansas City	KCCV	1510 AM	D
Springfield	KWFC	97.3 FM	

ONTANA		
Belgrade	KGVW	630 AM D
	KGVW FM	96.7 FM
Billings	KURL	730 AM D
	KURL FM	97.1 FM
Glendive	KGLE	590 AM D
Missoula	KGMY	1450 AM
EBRASKA		
Columbus	KJSK	900 AM D
	KJSK FM	101.1 FM
North Platte	KJLT	970 AM D
Omaha	KGBI FM	100.7 FM
EVADA		
Carson City	KNIS	94.7 FM
EW JERSEY		
Camden	WKDN	106.9 FM
Franklin	WLVP	102.3 FM
Newark	WFME	94.7 FM
Trenton	WCHR	94.5 FM
Tarepath	WAWZ	99.1 FM
EW MEXICO		
Gallup	KHAC	1300 AM D
EW YORK		
Buffalo	WDCX	99.5 FM
Cherry Valley	WJIV	101.9 FM
De Ruyter	WOIV	105.1 FM
Ithica	WEIV	103.7 FM
Oneonta	WGNR	103.9 FM
South Briston Tnshp.	WMIV	95.1 FM
Staten Island	WPOW	1330 AM
Troy	WHAZ	1330 AM
ERTH CAROLINA		
Black Mountain	WFGW	1010 AM
	WMIT	106.9 FM
Mount Airy	WPAQ	740 AM D
Winston-Salem	WGPL	93.1 FM
ERTH DAKOTA		
Fargo	*KFNW	900 AM D
	*KFNW FM	97.9 FM
HIO		
Bowling Green	WMGS	730 AM D
Canton	WTOF	98.1 FM
Cincinnati	WAKW	93.3 FM
Cleveland	WCRF	103.3 FM
Dayton	WFCJ	93.7 FM
Holland	WPOS	102.3 FM
Lima	WTGN	97.7 FM
Springfield	WEEC	100.7 FM
Waverly	WPKO	1380 AM D
KLAHOMA		
Tulsa	KORU FM	103.3 FM
REGON		
Albany	KWIL	790 AM
	KWIL FM	107.9 FM
Ashland	KRVC	1350 AM D
Eugene	KBMC	94.5 FM
Portland	KPDQ	800 AM D
	KPDQ FM	93.7 FM
PENNSYLVANIA		
Allentown	WFMZ	100.7 FM
Apollo	WAVL	910 AM D
Boytertown	WBYO	107.5 FM
Corry	WOTR	1370 AM D
Danville	WPGM	1570 AM D
	WPGM FM	96.7 FM
Harrisburg	WMSP	94.9 FM
Lancaster	WDAC	94.5 FM
Media	WXUR	690 AM D
	WXUR FM	100.3 FM
Montrose	WPEL	1250 AM D
	WPEL FM	96.5 FM
Reading	WXAC FM	91.3 FM
RHODE ISLAND		
East Providence	WRIB	1220 AM D
SOUTH CAROLINA		
Greenville	WMUU	1260 AM D
St. George	WQIZ	810 AM D
SOUTH DAKOTA		
Sioux Falls	*KNWC	1270 AM
	*KNWC FM	96.5 FM
TENNESSEE		
Memphis	KWAM	990 AM D
	KWAM FM	101.1 FM
	WTCV	104.5 FM
VIRGINIA		
Ashland	WIVE	1430 AM D
	WIVE FM	100.1 FM
Norfolk	WXRI	105.3 FM
Roanoke	WRIS	1410 AM D
	WJLM FM	93.5 FM
Staunton	WAFC	900 AM D
	WSGM	93.5 FM
TEXAS		
Baytown	KWBA	1360 AM
Houston	KFMK	97.9 FM
	KHCB	105.7 FM
WASHINGTON		
Bellingham	KERI	104.3 FM
Blaine	KARI	550 AM D
Lynden	KLYN	106.5 FM
Puyallup	KAYE	1450 AM D
WASHINGTON		
Seattle	KGDN	630 AM
Spokane	KCFA	1330 AM D
	KCFA FM	107.9 FM
	KUDY	1280 AM D
WEST VIRGINIA		
Beckley	WCIR	1070 AM D
Charleston	WVAF FM	99.9 FM
Matewan	WHJC	1360 AM D
WISCONSIN		
Madison	WRVB	102.5 FM
Menomonie	WMNE	1360 AM D
Milwaukee	WBON FM	107.7 FM
Suring (Green Bay)	WRVM FM	102.7 FM

This listing does not include some of the low power stations owned by Christian colleges. Some of the listed stations are full-time Christian outlets while others may allot only a portion of their broadcast day to religious programs. The listing has been based on information supplied by the stations and the National Religious Broadcasters.

D Broadcasts during daytime hours only
* Stations of Mid-America's Inspirational Network

PRAISE THE LORD

As Senior Camp Bethany 1972 approached I became more and more frightened. What was I going to do with 34 high schoolers? Then to compound things I found upon arriving that the number increased to 47. With me on the staff for the week, although not as scared as I, were Pastor Al Grumbling, Crusaders; Randy Smith, Ken VanDyne, Donna Enright, Nyla Nye, and from Smithville; Sue Berkey and Bev Blough.

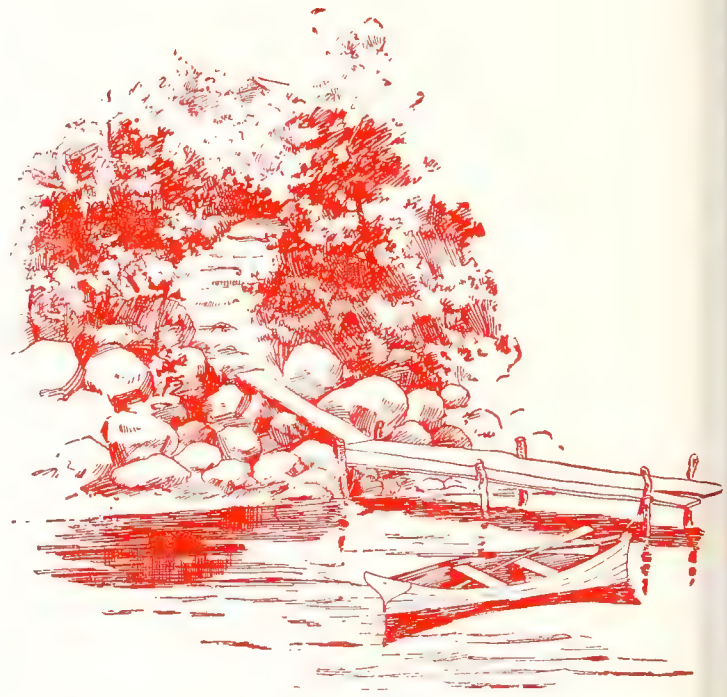
I guess a theme for the week could **Change** as we did a lot of different things. Several of those at camp had been to Explo '72 so we worked our schedule around the evening telecasts. (Imagine 55 people sitting around a little 12" TV.) On Wednesday, we crammed everyone into cars and headed to Ashland where we toured AC, ATS, The Bookstore Printing Plant at the Brethren Publishing Co. and the board offices located there. Then in the afternoon, at ATS, we heard from each of these boards on what their various services did, and ways for Christian service. Many expressed an appreciation to hear the duties and functions of these various boards.

On Saturday we took 41 of the 55 into Loudonville where we shared Jesus Christ door to door and nine people prayed to receive Christ. All who went were really blessed. Someone said, "can't we go out some more."

At campfire Thursday the opportunity was given to remain after for a time of prayer. Everyone sat quietly, then several got up and went quietly to their cabins, and with youth speaking to youth, we had two pray to receive Christ and one declare his intention for full time service. Remember the above mentioned apprehensions, they now were all gone. This experience brought a few tears to the eyes of the dean and I must tell you why.



Last year, in a truly fantastic week at Camp, the Lord used us to talk with a young lady about her relationship with Christ. She said she was a member of a church but that she had never really known Jesus personally. After talking to her and praying with her she received Him in a new way. This year, on this evening, she sat and talked with her friend for nearly an hour about the same decision her friend needed to make, the friend prayed to find Christ anew and personally. How a one year old Christian was used of the Lord is just to great to describe in words.



On Friday we viewed the Billy Graham film, "r Pete's Sake." Following this we went to the Lake wh we were privileged to Baptize two young people then we began the feetwashing service at the lake our Holy Communion. There were two guests at camp that evening and they said, "that was the m inspiring communion service we had ever witness The Lord was present and all the credit goes to hin

There are two sides to every situation, so in clos let me share two different comments about the week, Lord knows which is the most fitting. One of the st as she was handing in the "Dean Evaluation" form s "This was the most disorganized week I have ever perienced," but a camper came and said: "Bill, you s know how to put a program together." I said, "W do you mean?" He replied, "I have been on drugs, a hol and the whole bad scence. Recently I received Ch as my Savior but I still was a little mixed up and some problems. Some people in the church suggeste go to camp and maybe this would help so I came, the things that happened here this week has re straightened out a lot of things. If nothing else but happened it was worth all the time and effort."

Rejoicing in Jesus,
William Walk, Pastor
First Brethren Church
Gratis, Ohio

CHEEP ADVICE



You can buy a load of dirt for $10.00—either for your lawn or your library.

A Sunday golfer is a person who is more concerned with a hole-in-one than the Holy One.

No matter how it turns out there's always some guy who knew it would.

Church sign: We specialize in guidance systems.

Where there is no faith in the future, there is no power in the present.

Too many of us spend our time the way politicians spend our money.

The only person who saves time is the one who spends it wisely.

No one is immune from making foolish statements. One of France's greatest thinkers, Voltaire, once said that in 100 years the Bible would be a forgotten book, found only in museums. When the 100 years were up, Voltaire's home was occupied by the Geneva Bible Society.

The Ten Commandments were given to man in tablet form, and by following directions could save a lot of other tablets from being used.

LAFF-A-LITTLE

The trouble with most people is that they won't admit their faults. We would —if we had any.

A fellow walked into a car dealer's showroom and told a salesman he wanted to buy an automobile that used gasoline in its engine. He also explained to the salesman that he did not have anything to trade in since his car had a new transmission that was supposed to save 25% on gas, a new carburetor that would cut gas consumption down 50%, and new fangled spark plugs that would save as much as 30% on gasoline. Everytime he drove the car out of the garage the gas tank would overflow and the fire department made him take it off the highway as a fire hazard.

Small boy's definition of a conscience: "Something that makes you tell your mother before your sister does."

Lovely young thing: "Daddy, the girl who sits next to me in history has a dress just like mine."

Dad: "So you want a new dress?"

Lovely: "Well, it would be cheaper than changing schools."

You might say a girl gets a lot of fringe benefits when she marries a man with a beard.

A reporter was interviewing a man who was believed to be the oldest resident in town.

"May I ask how old you are?" the newsman inquired.

"I just turned 100 this week," the oldster replied proudly.

"Great! Do you suppose you'll see another 100?" the reporter asked playfully.

"Well," said the man, after some thought, "I'm stronger now than when I began the first 100!"

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962

THE BRETHREN BOOKSTORE
110 West LaPorte Street
Plymouth, Indiana

UNDER NEW MANAGEMENT

Mrs. Genevieve Trygg has been employed as manager of the Brethren Bookstore in Plymouth, Indiana assuming the position held by Mr. Robert Dronsfield for the past two years.

The Plymouth store stands ready to serve the Brethren in northern Indiana catering to their needs for

BIBLES
COMMENTARIES
CHURCH and SUNDAY SCHOOL SUPPLIES
GIFTS and AWARDS
RELIGIOUS PAINTINGS AND BOOKS
D.V.B.S. SUPPLIES

We appeal especially to our Brethren Churches in the 25 mile radius from Plymouth. We wish to serve you—we need and ask your support.

YOU HAVE TO DRIVE — DRIVE TO PLYMOUTH

Funderburg Library
Manchester College
North Manchester, IN 46962

The Brethren

EVANGELIST



Know Your Brethren Churches

HAGERSTOWN BRETHREN CHURCH

HAGERSTOWN, MARYLAND

ol. XCIV October 21, 1972 No. 20

The Brethren EVANGELIST

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NOTES and COMMENTS

Dr. Albert T. Ronk, professor of History and archivist at the Ashland Theological Seminary passed from this life early Sunday morning, October 15, 1972. A memorial to Dr. Ronk is published in this issue and may be found on page 6.

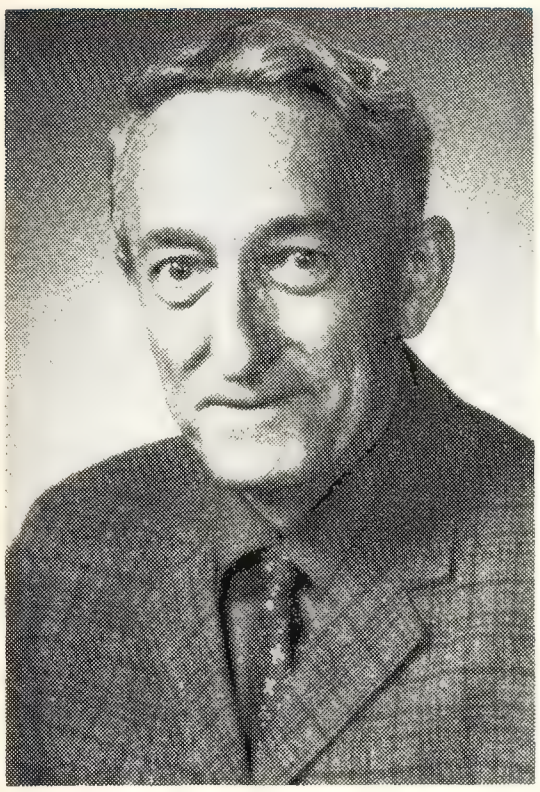
Part two of the peace article described in the last issue is entitled, GOD WILLS BOTH JUSTICE AND PEACE, and is found on page eight in this issue. The guest editorial for this issue is written by Rev. "Doc" Shank, pastor of the Maurertown Brethren Church and chairman of the Peace Committee of The Brethren Church.

The Brethren Church in Hagerstown, Maryland is featured in the Know Your Brethren Churches centerfold of this issue. Accompanying this note is a photo of the interior of the sanctuary as it is today. A detailed history of this Brethren Church is presented beginning on page 15.



By the Way

PEACE! PEACE? PEACE*



Doc" Shank is presently pastor of The urertown, Virginia Brethren Church. He is filling the pulpits at St. Luke's Brethren urch at Woodstock, Va. and The Liberty Brethe Church in Quicksburg, Va. He is a member The Publication Board and Chairman of The ce Committee of The Brethren Church.

Never has there been so much, never so much written o the subject of peace as now. Never have there been s many meetings, never so many conferences dealing wh peace as now. Never have so many people in so m ny different places with so many different backg unds shown so much interest and concern for peace a now. We are all aware that we are living in difficult ti es. Thoughtful people know that life and death may wl be hanging in the balance. This, alone, is cause e ugh for people to be seriously concerned about peace. ut, for the Christian, there should be a deeper reason fo concern and a greater responsibility to work for pe ce. As we rediscover Jesus Christ as the Prince of P ce we will receive the faith and power which will en ble us to work more effectively for peace. Peace not on the world's terms but on Christ's terms should be ou goal. There can be no peace apart from the person of Jesus Christ.

It has been said, and correctly so, that peace is both spiritual and social in character. Actually, when we as Christians speak about peace we are talking about peace on all levels of life. When Jesus Christ proclaims peace, he is speaking to the deepest needs of humanity. We dare not talk flippantly about peace. The directions from Christ did not come from a comfortable study or easy chair, but rather from a cross. Peace seen in this light is no easy answer, no easy way out. The One born in Bethlehem gave His all and Himself to all. The Prince of Peace suffered and died that all men might live in peace.

Barclay tells us that when the Bible speaks about peace, it not only means freedom from troubles and difficulties, but also enjoyment of all good. It refers to that quality of life which makes for a man's highest good. Jesus never just wished for man the absence of evil things, He also desired for man the presence of all good things.

Those who came to know the Christ in His day found out several things as it relates to His title, Prince of Peace. First they discovered Him to be at peace with God and with God's will for His life. There was no doubt about God in His life and He felt certain of God's call. No matter how difficult the task or rugged the path He proceeded with a kind of inner peace apparent to all.

Secondly they discovered to be at peace with his fellow men. He was at peace with friend and foe, with critic and admirer. He possessed a poise because of His peace which enabled Him to neither look down on sinners and outcasts nor up to privilege, prestige and power. He loved people—people who needed peace, His peace.

Thirdly they found a man at peace with himself. Our Lord was inwardly poised and ready for all that men would and could do to Him. There were the tricky questions, the malice of hateful men, the insincerity of the disciples, and the fickleness of the crowds. He moved among the situations of life with the assurance of one at peace with God and Man and Himself. The peace evident in Him is the same kind of peace so desperately needed within and among ourselves.

As we rediscover Jesus Christ the Prince of Peace, we shall be a step closer to realizing peace for our world today. But it will be a different kind of peace than much of the world is seeking. We shall also discover those things that make for peace—things so evident in the life and ministry of Jesus Christ.

There will be **justice.** No city, no nation, no person can have peace without fairness.

There will be **respect** for men as men, however strange some people may seem to be and however different their actions may be. To build mutual respect, man for man, nation for nation—makes for peace.

There is **freedom** which involves the worth and dignity of the individual.

There is **patience,** there is **discipline,** and above all there is **love.** These as well as others are the things that make for peace. We know them; are we willing to act upon them?

Abraham Lincoln once said, "Die when I may, I would like it to be said of me, that I always pulled up a weed and planted a flower when I thought a flower would grow."

BENEVOLENT BOARD

INVESTMENT NOTES

The Benevolent Board has entered the second dimension of its retirement care program.

For many years, caring for the aged and ill has been the primary concern at The Brethen's Home in Flora, Indiana. Brethren Care in Ashland has just completed the first unit of their Retirement Care facility. This first unit is a Health Care facility. At present this unit is a combination of residential care and nursing care.

The Benevolent Board authorized the issuing of investment notes at General Conference, 1972. With the expanding program of the Board there is a continual need for funds for development and construction. Brethren Care in Ashland, Ohio has completed the first unit of its retirement village. The first unit is a health care center which is a potential 100 bed nursing care facility.

Plans are now complete to construct a nine unit apartment which is a pilot project for our expanding retirement apartment development. The Brethren's Home in Indiana and Brethren Care in Ohio are both ready to expand into the retirement apartment field.

We also have plans completed for the remodeling of the original building at Flora, Indiana. In this building we have planned eight one bedroom apartments and one two bedroom apartment. As soon as development funds are available these will be built. Anyone desiring information about these new apartments should write to: THE BENEVOLENT BOARD, 2000 Center Street, land, Ohio 44805.

In order to expand our work, a development and struction fund is needed. The Christian stewardshi our funds is essential. In order to keep our interest minimum, the Board felt that many Brethren w desire to put their funds to work in a Christian ven The funds that you invest with the Board, besides b used for Christian work, will put you on the prefe list for an apartment unit in the future if you de One year's notice is asked for normal redemptio the note but you will be able to redeem the note at time if an emergency develops and you need the fu Initially we desire the note for three years. You receive the amount of interest which you request u six percent, payable quarterly.

The funds we receive will be used to underwrite i building costs of retirement apartments. These a ments will then be purchased under the Life Use tract plan. A financial statement for The Benev Board appears in The Brethren Annual. We will furnish you, upon request, our latest quarterly fina statement.

If you are interested in putting your capital to in a Christian venture, fill out the following form let us know your needs.

Gentlemen:

I desire to put some money to work in establishing and financing construction for The Benevolent Board. Enclosed is my (check, money order) for $_____. Please issue the following investment note: $_____ at (0-6) _____% interest. Please make note payable: In my name as written below, or jointly in my name and

_____ who is my _____.
(Print Name) (Relationship)

Name _____

Date _____ Street _____

City _____ State _____ Zip _____

MAIL TO:
The Benevolent Board
2000 Center Street
Ashland, Ohio 44805

DEDICATION DAY!



Rev. Marlin McCann (left) presents the keys Brethren Care to Mr. L. E. Seaman, Admin-ator (right).

eptember 3, 1972 was a red letter day for Brethren e, Ashland, Ohio. The newest retirement facility of Brethren Church was dedicated at 2:30 p.m.

ev. Marlin McCann, President of The Benevolent rd, presided over the service. Other participants e: Rev. George Solomon, pastor of the Park Street thren Church, Ashland, Ohio; L. E. Seaman, Ad-istrator of Brethren Care; Dr. Charles Munson, Mod-tor of the Ohio Conference; Robert E. Whitmore, yor of Ashland, Ohio; Dr. L. E. Lindower, Vice sident of the Directors of Brethren Care; and Rev. V. King, retired Brethren pastor and long-time mem- of The Benevolent Board.

pecial guests were also recognized: Dorman Ronk, cutive Secretary of The Benevolent Board; Harvey ng, First National Bank of Ashland; Jack Holland, Architect of Akron, Ohio; and Art Mowry for Mowry Construction Co., Ashland, Ohio.

Open House was conducted on Saturday and Sunday afternoons, September 2 and 3, with approximately 1,000 visitors from the community and surrounding areas touring the building.

Brethren Care officially opened its doors on August 21, 1972 and Mrs. Bessie Bowser of our Brush Valley, Pennsylvania Brethren Church was the first resident.

Brethren Care is located at 2000 Center Street at the south edge of Ashland. The building site is on a wooded hill and is beautifully landscaped. It is potentially a 100 bed facility with nursing care in one wing and residential care in the other wing. In addition there are three retirement apartments on the lower walk-out level—1 two bedroom and 2 one bedroom apartments.

Future plans look toward a second building for residential living only which will allow the present building to be converted to all nursing care. The pilot project of a nine unit apartment building on College Avenue in Ashland is the forerunner of similar units to be constructed on Brethren Care property as the need for retirement apartments is determined.

Mr. L. E. Seaman is the Administrator of Brethren Care and Miss Marjorie Feth is the Director of Nursing Services. A skilled staff of R.N.'s, L.P.N.'s, and Nurses Aides care for the residents.

Directors of Brethren Care are:

President Rev. Marlin McCann
Vice President Dr. L. E. Lindower
Secretary Dorman Ronk
Treasurer Dorothy Carpenter
Mrs. Charles Munson.

Rooms in residential and nursing care as well as retirement apartments are still available at Brethren Care. If you are interested, come, call or write:

BRETHREN CARE
2000 Center Street
Ashland, Ohio 44805
Phone 419-322-1596

NEWS FROM FLORA

he Brethren's Home of Indiana, Inc. wishes to an-nce the appointment of Mrs. Leida M. Thomas, R.N. he position of Director of Nursing. Mrs. Thomas have complete responsibility for the nursing staff their respective services at the 40-bed nursing home lity in Flora. Leida comes to us from the Duke pital in Peru, Indiana, where she was the Night ervisor. Mrs. Thomas has previously worked in eral hospitals in Mansfield, Zanesville and Marion, o which more than qualifies her for the position.

Mrs. Thomas graduated from Holmes-Liberty High ool and received her Nursing Diploma at Mansfield eral Hospital School of Nursing in Ohio. Leida has e children and her husband works with Amway p. in sales. Both she and her family will be locating e in Flora the first part of October and she will begin duties here October 2.



Memorial To Dr. Albert T. Ronk



DR. ALBERT T. RONK

Dr. Albert T. Ronk was a professor of History and an archivist at the Ashland Theological Seminary.

The son of David William and Susan Elizabeth (Teller) Ronk, he was born in Albia, Iowa, on June 2, 1886. Dr. Ronk moved to California with his family at the age of 1, living there until he was 20. He entered Ashland College in 1906. In 1909 he became pastor of the Brethren Churches in Mexico and Sydney, Indiana. He began fulltime evangelistic work in 1914 and continued until 1920.

He entered business and became superintendent of the Peabody School Furniture Factory in North Manchester, Indiana. During World War II he was an industrial engineer for Barnard and Leas in Cedar Rapids, Iowa, a factory owned by his brother George. While there, he designed a portable barley mill, a rice mill and personally supervised the construction and installation of the world's largest rice mill in Ciudad Obergone, Mexico.

In 1955 he returned to the pulpit as pastor of the First Brethren Church in Waterloo, Iowa, and following this tenure he became interim pastor at Tucson, Arizona.

Dr. Ronk was ordained into the Christian Min in 1910 by Dr. J. Allen Miller. His hobby was w working and he enjoyed making stereo music cabi and grandfather clocks.

He was married April 16, 1912 to Goldie E. Fouts whom he celebrated their 60th wedding anniver this past spring.

He is survived by his widow, one daughter, Joseph Bohr of Clinton, Iowa; two grandchildren; great-grandchildren; and one brother, Kenneth California.

He was a member of the First Brethren Church, I Street in Ashland, Ohio. Funeral Services were he the Park Street Church with Rev. George Solomon Rev. Delbert Flora officiating.

A eulogy was presented by Dr. Glenn Cla President of Ashland College. An additional fu service was held at the First Brethren Church in N Manchester, Indiana.

The interment was in Oak Lawn Cemetery in N Manchester, Indiana.

TRIBUTE TO DOCTOR ALBERT T. RONK

October 17, 1972 at the Funeral Service

By President Glenn L. Clayton
of Ashland College

The Calling home of Dr. Albert T. Ronk this week marked the end of a life dedicated to the personal God whom he served with complete devotion and the Lord whose Messiahship he acknowledged in every word and deed.

For him, the love of people, young and old, was surpassed only by his steadfast faith in the Teachings of the Living Master whom he served. This ministry, begun as a young man proclaiming the Gospel, was continued through a career as business man and engineer to maturity as he returned to the ministry and reached its fulfillment in invaluable service to his church as archivist, writer and professor of Church History.

An outstanding and persuasive minister of the Gospel, a capable civic leader, and a devoted student of church history, Albert T. Ronk served his God, his church, his college and his community with distinction for over three-score years, a period equal to the entire life-span of average expectancy.

As a young man he served with the founders of the Brethren Church, knew and worked with Elder H. R. Holsinger, experienced as a teenager the epic struggles relative to the early days of Ashland College, and was ordained as a minister by Dr. J. Allen Miller.

Dr. and Mrs. Ronk moved to Ashland in 1964 to do research and writing for the Brethren Church. Eminently qualified by lifelong service and study, he plunged with characteristic zeal into his new work and produced a stream of valuable books and treatises on church history, polity and challenge. As archivist and professor of Church History at Ashland Theological Seminary, he contributed invaluable research on the subject of both the Seminary and of Ashland College.

During this period the writer's acquaintance with him grew to a deep friendship and respect for him as a man of great faith, of keen understanding of problems in a changing world, and of abounding compassion for those of us with whom he worked and served.

Surely, the long and fruitful life of Christian service that he lived will stand, not so much as a fitting memorial to him, as a valuable link between the past and the present and a beacon indicating the path into the future. I speak for the Church that he loved, the community of thousands of people that he knew and inspired, and for the college and seminary that he served, when I say it is a privilege to pay tribute to this man of God and this friend of men. His work among us is finished, yet it will live on and serve as a guide as we face new and serious challenges.

The words of life seem most applicable as a benediction at the close of a service so fruitful and constant: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

GOD WILLS BOTH JUSTICE AND PEACE

ANGUS DUN and REINHOLD NIEBUHR



We seek peace, knowing that peace is the climate of freedom.

Dwight D. Eisenhower

ALL CHRISTIANS abhor war and the evils which stem from it. Nonpacifist Christians agree with their pacifist brethren on the duty to help reduce causes of conflict, and to help promote the positive conditions of peace and justice. They share the belief that the Christian should base his action in a war situation on the dictates of conscience, informed by the command of love, and that each is responsible to God for his acts. But non-pacifist Christians reject the position of absolute pacifism because it distorts the Christian concept of love and tries to apply an individual ethic to a collective situation. At the same time they recognize the moral hazards and complexities of the non-pacifist position, which are increased by the growing powers of mass destruction.

I Pacifism distorts the command of love

The Christian stands under the command of l which challenges him in his relations with persons with society. As a citizen of the Kingdom he knows redeeming power of the love revealed by Christ. A citizen of a sinful society, he is called, and judged, renewed by the divine command.

This central principle of the Christian ethic prov both the dynamic for transforming personal relat and the mainspring for social responsibility. Love what might be called two dimensions: the vert dimension of perfection, of sacrificial love; and horizontal dimension of concern for all people, of cern for social justice and the balances by which maintained. The pacifist comprehension of love se

on one of these two aspects. It makes an absolute of crificial love at the expense of social responsibility. ie pacifist tends to regard the love command less as over-arching principle which confronts the Christian all his relations than as a neat formula to use in uations of violence. This is an inadequate, distorted w of the Christian concept of love.

This partial view leads the pacifist to exalt peace er the claims of justice, when a choice between the o must be made. Non-violence is regarded as a pure pression of love, while the struggle for justice is seen a rough and inferior approximation of love. It is ie that the Christian must wrestle with the ultimate ssibilities of love. And justice, which depends upon uneasy balances of social life, is not ultimate. On other hand, justice is not essentially a compromise th evil or simply an approximation of love in an evil rld. It expresses the social responsibility which stems m one dimension of love. Justice is an instrument of e in a sinful society. To abandon it, whenever violence involved, is irresponsible.

The struggle for justice and the struggle for peace ve the same sanction in the commandment of love. th present a moral imperative. But justice has the or claim, for while order may be conductive to jus-, there can be no lasting peace without justice. The blical concept is expressed by Isaiah: "And the effect righteousness will be peace" (Isa. 32:17). The just r position gains strength from the consideration that triumph of an unjust cause would defeat both the ls of justice and the future hope of peace.

By making an absolute of non-violence, the pacifist is to a position of social irresponsibility. Violence is arded as sinful, no matter how just the cause or how at the wickedness which would follow its defeat. n-violence is seen as an escape from sin, no matter w evil the consequences which may flow from it. ny pacifists naively believe that the consequences of n-violence can only be good. Some, however, recognize t the consequences for society in any particular uation may not be good, and find justification in the qualified character of the command, that "under no cumstance . . . may the Christian take the life of fellow man. . . ."[1] Identifying the pacifist position h obedience to Christ, these argue that the Christian ay not calculate in advance what this may mean for nself or for society."[2] Yet the calculation of conse-nces is part of a responsible moral decision. The orks," for which every man is "responsible to God,"[3] lude the results as well as the motives of our deeds.

II Pacifism applies an individual ethic to a collective situation

The tendency toward social irresponsibility in the ifist position also derives from the attempt to apply personal ethic or sacrificial love to the social prob- of war. Pacifists say that Christians must accept ffering instead of inflicting it. This is quite true, so as personal relations are concerned. But the moral ues of war seldom present themselves in such simple ms. The issue often is whether or not to accept (and s to inflict) suffering by others, as the victims of ression or injustice. This issue cannot be resolved by ormula of non-violence, quite applicable to individual ations. A social ethic is required.

The same tendency is seen in reverse in the pacifist erpretation of the phrase of the Amsterdam Report. "War is contrary to the will of God." As the context ought to make clear, this phrase is a condemnation of was as an institution, as a social evil. It does not say or mean that the aggressor and the victim are alike condemned. No, the predominantly non-pacifist group which approved this phrase did not assume that degress of guilt and innocence had been wiped out by the increasingly catastrophic character of modern war. Yet pacifists move directly from the social evil of war to an individual ethic: "since 'war is contrary to the will of God' it would seem to be incumbent on every Christian to abstain from it."[4] Here the claims of justice disappear.

In the face of such criticism, pacifists find refuge in the unconditional demand of sacrificial love: "even if a particular war were likely to preserve more lives and values than it would destroy . . . it could never be the duty of a follower of Christ to take the lives of some of God's children in the hope of protecting the lives and liberties of others."[5] Whose duty then is it to protect the lives and liberties of others? Apparently pacifists who stop short of philosophical anarchism would say the state, whose primary task is to be the "guarantor of order," is responsible.[6] Non-pacifist Christians today would largely agree as to the "delegated, relative, and provisional nature" of the authority exercised by the state, and that it applies to "unredeemed society" under the "dispensation of providence" as compared with the "dispensation of redemption."[7] The issue here is the relation of the Christian to the state.

The very limited concept of Christian citizenship held by pacifist Christians is one of the weaknesses of their position. The responsibility of the Christian to and for the state is recognized up to a point: "In keeping with his conscientious affirmation of the state, he seeks through every legitimate secular or political means to help build the kind of society which can avoid war."[8] But when the state has to exercise its admitted central function as guarantor of order, then the state is abandoned on the ground that the Christian has a higher loyalty and code of conduct. The Christian is thus "in the world" until coercion or violence enter the scene, when he becomes "not of the world."

This is a wrong concept of the tension in which the Christian stands, for the demands of the Gospel challenge him at every point, and not merely when the state resorts to force. And he is obliged to act responsibly in society at all times, and not merely when the state is at peace. Being in the world, but not of the world, applies to the whole of life.

Moreover, pacifists not only refuse to support the state when it tries to preserve order. Many tend, by translating pacifist principles into political terms, to oppose or weaken the power of the state to maintain order or to defend justice. Thus, the church is urged to "renounce war . . . even to the point of counseling a nation not to resist foreign conquest and occupation" and to "refusing arms even for defense of those values that the Gospel has produced in our civilization."[9] The advocacy of unilateral disarmament and national non-resistance constitutes not a pacifist witness but an effort to impose a pacifist policy on the state itself, the "guarantor of order." Such aberrations of Christian pacifism spring not from the principle of sacrificial love, but from regarding it as the framework of a

(*continued on next page*)

political strategy. The confusion between an individual and a social ethic is here compounded.

These, in brief, are reasons why non-pacifist Christians find pacifism an inadequate expression of the commandment of love, and are compelled to reject it. But it is easier for them to point out the weaknesses of the pacifist position than to work out a satisfactory formulation of their own more complex position.

III The concept of the just war

There is no adequate definition of a just war which can surely be applied to the various conceivable war situations with which the nations may be confronted. Nor is such a definition likely to emerge. For the permutations of the international crisis, the shifting claims of justice and order, and the changing consequences of alternative courses, are endless. Consequently, for non-pacifist Christians unable to make the state the keeper of their consciences, there is no easy way or foolproof guide. In the end, each must weigh the conflicting claims for himself, in the light of the most objective information available. Each must decide whether, on balance, there is enough preponderance of moral value on one side of a conflict to justify conscientious participation. While the judgments of the Christian community can help, in the final analysis the individual conscience is the arbiter of the concept of a just war.

A heavy burden of responsibility is thus placed on the individual Christian. His access to accurate and objective information, particularly in a war situation, is limited. The principles he must strive to apply, while finding sanction in the commands of the Gospel, do not provide any infallible guide to his decision. There are no foolproof yardsticks for him to use. And the possibilities of erroneous conclusions in such complex situations are many. The hazards here, which are the hazards of the Protestant heritage, are real.

To help guide the conscience and to reduce the hazards, various formulas have been advanced. Each has its merits and its weaknesses. The three positions put forward at Oxford and Amsterdam may be referred to briefly.

The traditional concept of a just war, which is the official position of Roman Catholicism as well as of certain communions within the ecumenical fellowship, defines a just war as one in which just means are used to defend a just cause. This traditional concept calls attention to the importance of means appropriate to the ends sought and to the danger of excessive violence. But efforts to construct a precise guide through detailed elaborations of this definition result in a rigid and highly artificial structure, more likely to confuse than illumine the conscience.

An example of such confusion is the first position advanced in the Amsterdam Report, a position derived from this traditional concept:

> There are Those who hold that, even though entering a war may be a Christian's duty in particular circumstances, modern warfare, with its mass destruction, can never be an act of justice.

This says in effect that because the excessive violence of atomic weapons does not fit the traditional formalistic definition of a just war, the term should be dropped. Yet since the problem of a just war remains, whatever the terminology, a new term must be used such as Christian duty. Here the effort to preserve an elaborate formula has gotten in the way of clear th ing. For what is the ground of Christian duty ex the concern for justice and order?

A second approach to guidance for the Chris conscience is one which attempts to establish in national law as the plumb line for the concept of a war. This position was stated in differing ways at ford and at Amsterdam. The valid element here recognition that the judgment of the international c munity can provide a corrective to the distortions national interest and provide a factor of relative ob tivity in determining the justice or injustice of a ticular cause. Thus the presence in Korea of a U Commission provided an important element of ob tivity in determining the aggressor. It was on the b of this report that the World Council's Central C mittee urged support for the collective measures un taken by the U.N.

The Oxford definition held that Christians are ligated to take part in wars, comparable with po measures, against transgressors of international ag ments and pacts. But in recognition of the fact many causes of conflict are not covered by such ag ments, it was added that Christians should partici only in such wars as are "justifiable on the basis international law." The Amsterdam definition is so what more general:

> In the absence of impartial supra-national institutions, there are those who hold that military action is the ultimate sanction of the rule of law, and that citizens must be distinctly taught that it is their duty to defend the law force if necessary.

Insofar as there is a "rule of law" in internati affairs, that law does provide an aid to conscience. it is clear that the rule of law in world affairs is primitive and partial. Undue reliance on it as a g leads to a false legalism. The United Nations prov the most objective collective judgment available, bu is not an "impartial supra-national" institution, no it infallible. To "defend the law" is part of the defe of justice and order, but it is no substitute for it.

The third approach to the concept of a just wa the position advanced at Oxford that Christians obedience to conscience, have a duty to participat war "waged to vindicate what they believe to be essential Christian principle: to defend the victim wanton aggression, or to secure freedom for oppressed." In its stress upon conscience and its av ance of elaborate formulas, this definition is closes the idea of a just war here advanced. It has the m of simplicity, and flexibility in the face of chan crisis. It also has the weakness of giving little pre guidance to the conscience. While aggression oppression remain the chief targets of a just war, formulation seems to breathe more of a crusading sp than most nonpacifist Christians would find appr ate today.

IV The new dimension of war

The rapid development of weapons of mass dest tion has enormously increased the destructive po in Soviet and Western hands. This has created a dimension of catastrophe for any future global w And because of the ramifications of the power bl and the tensions between them, there is grave dan that limited wars will become a global war. Obviou

e probability of tremendous, perhaps incalculable, struction on both sides in a future war needs to be ckoned with—in the moral calculations of the just war sition.

The notion that the excessive violence of atomic war- re has ended the possibility of a just war does not nd up. Even the Amsterdam proposition, which re- cted the concept of the just war, as traditionally de- ed, brought back the idea itself under the guise of ristian "duty in particular circumstances." The moral oblem has been altered, not eliminated.

The threat of atomic destruction has heightened the minal irresponsibility of aggression, the employment war as an instrument of national or bloc policy. Cor- spondingly, the moral obligation to discourage such a me or, if it occurs, to deny it victory, has been under- red. The consequences of a successful defense are rful to contemplate, but the consequences of a suc- sful aggression, with tyrannical monopoly of the apons of mass destruction, are calculated to be worse. hile the avoidance of excessive and indiscriminate lence, and of such destruction as would undermine basis for future peace remain moral imperatives in ust war, it does not seem possible to draw a line in vance, beyond which it would be better to yield than resist.

Resistance to aggression, designed to deny it victory l tyrannical control, is not to be equated with victory those who resist the aggressor. In view of war's new nension of annihilation, the justification for a de- sive war of limited objectives, to prevent conquest l to force an end to hostilities, does not apply equally the objectives of bringing an aggressor to uncon- onal surrender and punishment. Because the ultimate sequences of atomic warfare cannot be measured, y the most imperative demands of justice have a ar sanction.

For this reason, the occasions to which the concept of the just war can be rightly applied have become highly restricted. A war to "defend the victims of wanton aggression," where the demands of justice join the demands of order, is today the clearest cause of a just war. But where the immediate claims of order and justice conflict, as in a war initiated "to secure freedom for the oppressed," the case is now much less clear. The claims of justice are no less. But because contemporary war places so many moral values in incalculable jeopardy, the immediate claims of order have become much greater. Although oppression was never more abhorrent to the Christian conscience or more dangerous to the longer-range prospects of peace than today, the concept of a just war does not provide moral justification for initiating a war of incalculable consequences to end such oppression.

While this position gives the claims or order a certain immediate priority over the claims of justice, the fact remains that no lasting peace is possible except on foundations of justice. Nor can the shorter-range prospects be improved unless remedial measures are taken in regard to social injustices likely to erupt as civil and hence international war. Consequently, the restraints imposed by the new dimension of war underline the importance of a vigorous development of methods of peaceful change. For God wills both justice and peace.

[1] Peace is the Will of God, p. 19.
[2] Ibid., p. 15.
[3] Ibid., p. 12.
[4] Ibid., p. 6.
[5] Ibid., p. 8f.
[6] Ibid., p. 17ff.
[7] Ibid., pp. 18-19.
[8] Ibid., p. 19.
[9] Ibid., pp. 20-21.

CALLING OUR CONTINENT TO CHRIST

Key 73

news ... from the Brethren

Memorials



BOWMAN. Lawrence Bowman, age 66, of St. David's Church, Va., died August 22 in Shenandoah County Memorial Hospital, following a lengthly illness. A funeral service was held in The Maurertown Brethren Church with his pastor, Doc Shank, officiating. Burial followed in a family cemetery near his home. Mr. Bowman was a faithful member of The Maurertown Brethren Church for many years.

Carolyn S. Derflinger, Sec.

* * *

EMSWILLER. Fred Raymond Emswiller, Sr., age 62, of Woodstock, Va., died August 24 in the Winchester Memorial Hospital. A funeral service was conducted by his pastor, Doc Shank, assisted by Rev. Harry Lau and Rev. W. W. Pendleton, in the chapel of the Dellinger Funeral Home in Woodstock. Burial was in Massanutten cemetery at Woodstock. Mr. Emswiller was a member of the Maurertown Brethren Church. His wife, Annie, is well known to many in the denomination as representing our church for many years at National Conference, as well as Southeastern District Conferences and W.M.S. Rallies.

Carolyn S. Derflinger, Sec.

BASHORE. Following an illness of approximately two years, Ted Bashore of 406 N. Mill Street passed away Saturday evening, June 17 at his home. During his many days in and out of the hospital, Ted had been confronted with the Lord and accepted Him as his Saviour. The days of illness were difficult for him and his family. Daughters Pamela Johnson and Sandra are both members of the church. We pray God's Holy Spirit will be comforting this family in the years ahead. Rev. Immel conducted the memorial service for Mr. Bashore at the Bender Funeral Home Tuesday afternoon.

Weddings



STOGSDILL-SPURRIER. Sheryl Stogsdill, daughter of Rev. and Mrs. Claude Stogsdill, Warsaw, Indiana, was united in marriage to Mark Spurrier, son of Mr. and Mrs. Walter Spurrier, Union Lake, Michigan at the Warsaw First Brethren Church on August 26, 1972. The bride's father officiated at the double-ring ceremony. Mr. and Mrs. Spurrier are living in Mashawaka, Indiana while they complete their schooling.

GASTON-DICKEY. Mary Ga and Ralph Dickey were marrie the church sanctuary Saturday ning, June 24 in the presence approximately 125 members of family and friends. Rev. Immel formed the ceremony. They are s ing at the Dickey farm on Rout Silver Lake. Art and Dora Ga are the bride's parents, and Ken and Martha Dickey are the par of the groom.

* * *

CRIPE-BURTON. Becky Cripe Alan Burton were wed Satur afternoon, June 3 in the chu sanctuary in the presence of t immediate families. They are n ing their home at the Markel Ap ments on Route 4. Rev. Im officiated. Alan is the son of and Maxine Burton.

* * *

FULMER-DIXON. Connie Ful of Bryan, Ohio and William D of Ashtabula, Ohio were unite Holy marriage on Saturday, Jul in the Bryan First Brethren Ch by Rev. M. W. Dodds, Pastor.

MEMBERSHIP GROWTH

Stockton, Calif.—2 by baptism

North Manchester, Ind.—6 by baptism

Sarasota, Fla.—12 by baptism

Oakville, Ind.—5 by baptism

Gretna, Ohio—9 by baptism

Oakville, Ind.—10 by baptism

Teegarden, Ind.—3 by baptism

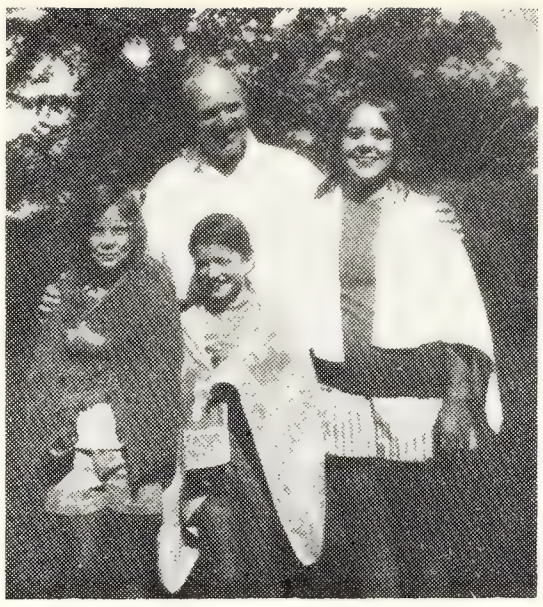
ayton, Ohio. Approximately 135 persons attended the farewell party given for Rev. and Mrs. W. Clayton Berkshire on Saturday evening, August 26 at the church, 15 West Hillcrest Ave.

Rev. Berkshire has moved from Dayton after nine years to assume the pastorate of Papago Park Brethren Church, Tempe, Arizona.

An interesting program was presented featuring special music and a delightful reading by Winifred Morrison. Special tribute was paid to Clayton and Marjorie by representatives from various organizations of the church including Graham Rogers speaking for the Trustee Board, George Carmean for the Deacon Board, David Denlinger for the W.M.S., Candy Winfield for the Youth and Ralla Stokes and Merle Heck for the Adult Sunday School classes.

Delicious refreshments were served and gifts of china and silver were presented to the honored guests.

The committee in charge of the evening's arrangements was composed of Mr. and Mrs. Dan Winfield, Mr. and Mrs. Carl Denlinger and Mr. and Mrs. Hershel Winfield.



Brush Valley, Pa. A beautiful Baptismal Service was held along the banks of the Allegheny River on Sunday afternoon September 10. The Song Service and Testimony Time were most inspiring. God's love was very much in evidence, as our church family was increased by the Baptism of Mrs. Belinda Johns, Margie Miller and Lisa Crissman. The service was well attended both by church members and by towns-people.

Nappanee, Ind. Revival services are now being planned for November 5 thru the 12. The theme for this revival is, **"Renewal Through The Holy Spirit"** "Lord, What wilt Thou have me to do?" Speakers for the week are as follows: Sunday evening, November 5 and Monday evening, November 6; Rev. Paul Tinkel, Pastor of the Crestwood Brethren Church, Ft. Wayne, Ind. Tuesday, November 7 and Wednesday, November 8; Rev. Kenneth Howard, Pastor of the Peru Brethren Church, and Moderator of the 1973 Brethren Conference of Indiana. Thursday, November 9, and Friday, November 10; Rev. Dale RuLon, Pastor of the Elkhart First Brethren Church. Saturday evening, November 11 and Sunday morning, November 12; Dr. Charles R. Munson, Professor of the Ashland Theological Seminary of Ashland, Ohio.

Williamstown, Ohio On August 20, the First Brethren Church of Williamstown, Ohio observed their homecoming service with the special event in the afternoon of a mortgage burning service. This mortgage was for our educational unit—the church also has a new steeple.

DAYTON, OHIO

On September 17, 1972 we were invited to the Hillcrest Brethren Church in Dayton, Ohio to install the Reverend John Brownsberger into his new ministry in that church. The brethren had everything well prepared and it was an exciting experience to see how they have prepared a royal welcome for their new minister. The parsonage is being renovated and carpeted and the church has provided new conveniences and helps for the minister.

A fine crowd awaited us in the morning worship services and a beautiful and solemn installation service was achieved. We are sure this is going to be a wonderful ministry for the Brownsbergers and the Hillcrest Brethren. Congratulations!

KOKOMO, INDIANA

The Kokomo Brethren Church gave us the surprise of the year. We were invited to install the Reverend David Cooksey into his new ministry in Kokomo. The surprise started the minute we walked into the beautiful sanctuary. The singing in the Sunday school, the opening service, and the Sunday school discussion classes were outstanding in interest and participation. The new minister preached a very powerful sermon in the Morning Service.

At 3:00 in the afternoon the ministers and their wives and some of the laymen of the Indiana churches gathered along with the president of the local Ministerial Association. Reverend Austin Gable provided the special music and the installation service was under way. After the service at the church we were invited to the home of the Cookseys where we had a delightful time with the ministers and their wives and the congregation enjoying coffee and tea and delicious sandwiches. We were so proud of the splendid achievement of the Kokomo Brethren in having their church so beautified and we were very grateful for the good things they have already done for David and Carolyn in helping them prepare their home for comfortable living. Some of the men and women who were totally new acquaintances to the Cookseys came in and worked days and nights in making a comfortable home for their new minister and his wife. We came back from Kokomo greatly inspired and thankful for the bright prospects of that church. We thank all of them for a great day.

J. Ray Klingensmith

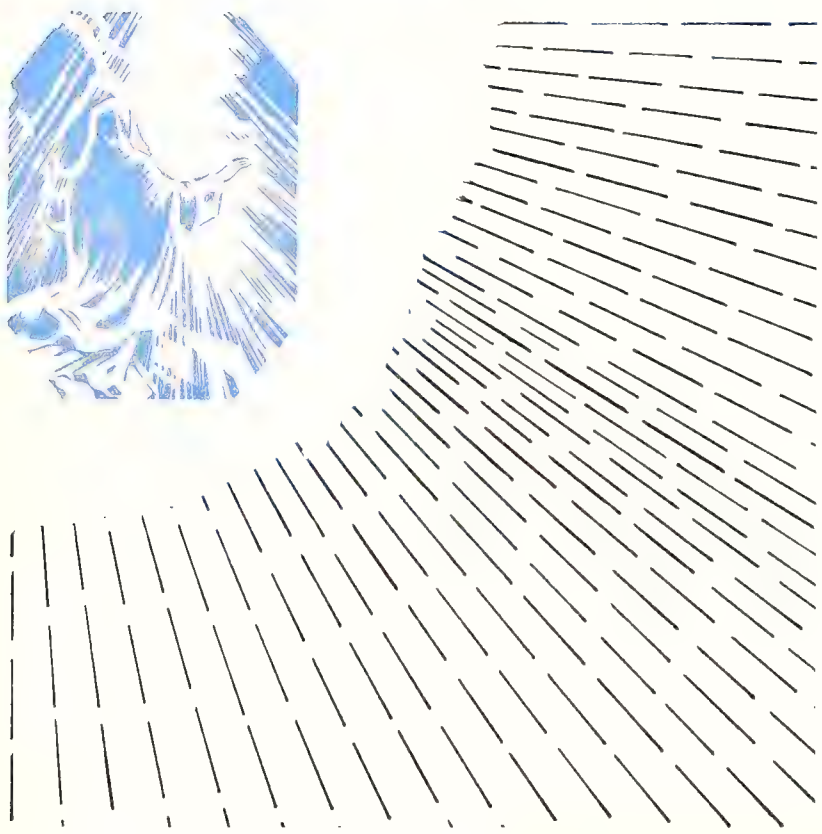
The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

NOVEMBER DEVOTIONAL

HE THOUGHT NO ONE SAW HIM



WHEN JACQUELINE ONASSIS was visiting her sister, Princess Lee Radziwill, in Turville Heath, England, a burglar climbed a ladder, entered through a window and took gems valued at more than $12,000. The gems belonged to Mrs. Onassis' sister.

The thief thought he got away unseen. But he did! On the edge of the grounds was a photographer (hop for a picture of Jacqueline Kennedy Onassis) and was able to secure three exposures of the burglar the light inside the bedroom window was switched

How often those who commit evil congratulate th selves that they are "getting away" with what t have done and think they have not been seen. As Ps 64:5b says: "They encourage themselves in an matter. . . ." They often seem to forget that ther always a Divine Onlooker!

Proverbs 15:3 informs us that "The eyes of the L are in every place, beholding the evil and the go In Jeremiah 23:24 **the** question is asked: "Can hide himself in secret places that I shall not see h saith the Lord. . . ." The answer indeed is, "No!" Th committing evil deeds might well fear the judgmen God on their actions, for truly He knows every de of what we do and say and think!

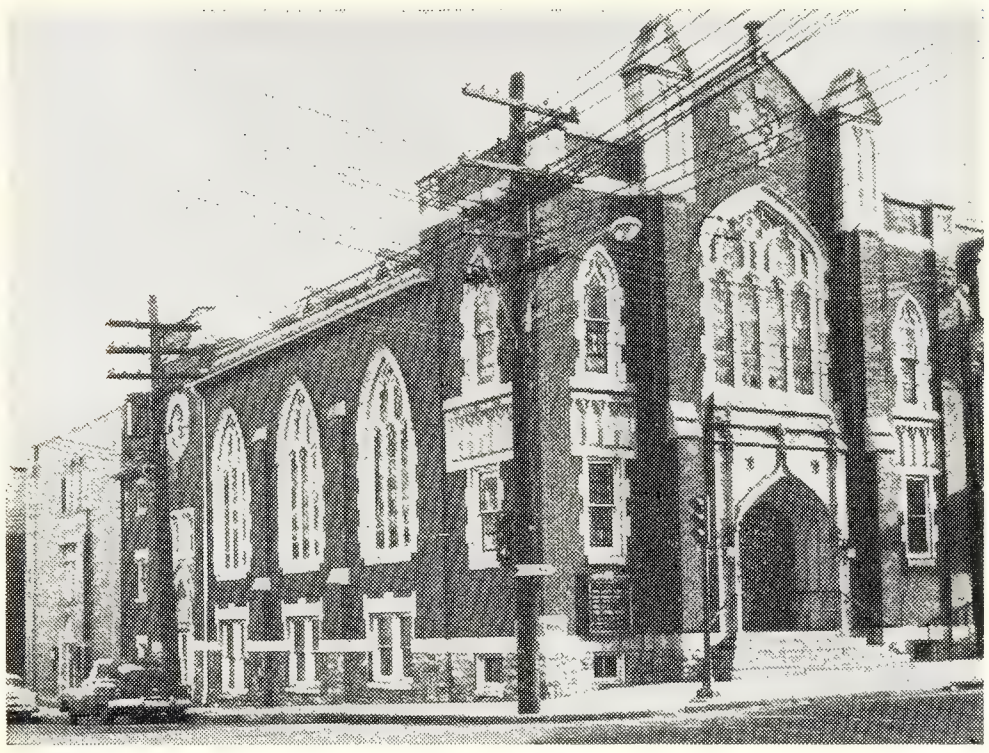
However, it is encouraging to notice that the L who beholds the evil also beholds the good! "For eyes of the Lord run to and fro throughout the wh earth to show Himself strong in the behalf of th whose heart is perfect toward Him. . . ." (II Ch 16:9).

When Hagar said to the Lord: ". . . Thou God s me . . ." (Gen. 16:13b), it was in connection with desperate need—need for water for herself and child. Her heart was comforted by the knowledge the Lord saw her in her need and supplied it.

When a heart is perfect toward Him by apprecia His love, the Lord delights to show Himself strong blessing. What a comfort that He does see us in all circumstances! As the Lord looks down upon us very moment what does He find in our heart's attit toward Him?

HISTORY
HAGERSTOWN BRETHREN CHURCH

HAGERSTOWN, MARYLAND



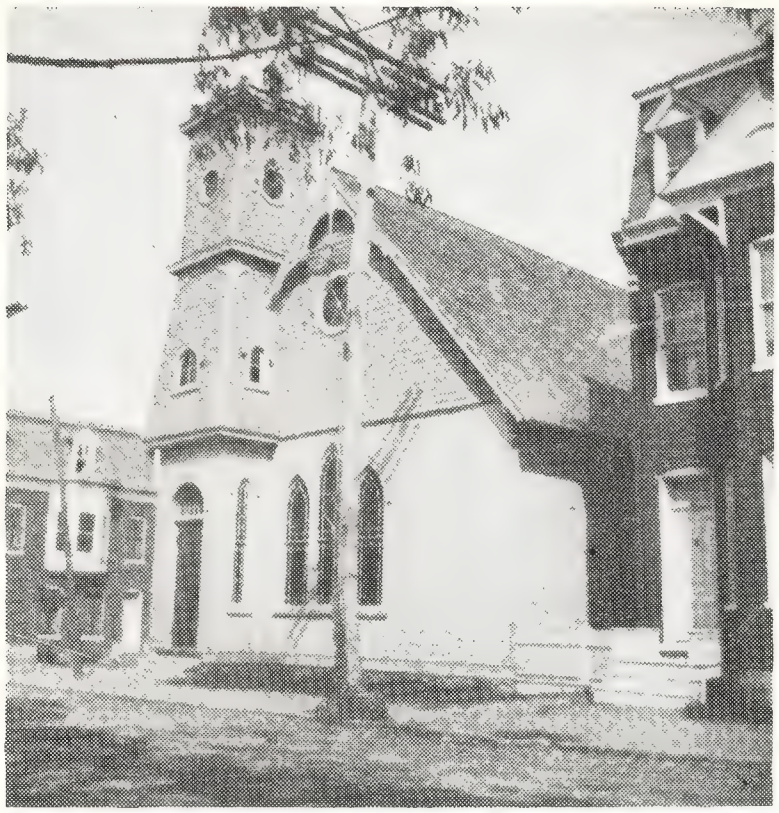
First Brethren Church, corner of Mulberry and Antietam Streets, Hagerstown, Md. Lighter section on left of picture —education building.

The year 1893 marked the beginning for many things. Omar N. Bradley began his to-be-illustrious life this year. President Grover Cleveland began his second time around as the 24th president, the only American counted twice for that high office.

1893 was also the year for the founding of the First Brethren Church, Hagerstown, Md. The church has been located on the corner of Mulberry and Antietam Streets since the first edifice was completed in 1894. Like President Cleveland, two pastors of the early church returned for second terms.

PASTORS

C. Mackey	1894	N. Victor Leatherman	1944 - 1948
B. Shaver	1895	James E. Ault	1948 - 1956
H. Copp	1896 - 1897	George W. Solomon	Sept. 1, 1957 - 1962
M. Tombaugh	April 1, 1898 - Oct. 30, 1911	Summer Assoc.—	
B. Shaver	(Acting Pastor)	Arden Gilmer	June 11, 1966 - Aug. 31, 1966
es J. Snyder	Sept. 1, 1912 - 1916	Jerry Grieve	June 1967 - Sept. 5, 1967
M. Tombaugh	(Acting Pastor)	Prasantha Kumar	June 1968 - Sept. 3, 1968
B. Cover	1917 - 1921	W. St. Clair Benshoff	July 1963 - Dec. 30, 1969
rge C. Carpenter	1921 - 1930	Dale J. Long—Minister of	
nk G. Coleman	1930 - 1939	Christian Education	Oct. 1968 - Sept. 1, 1969
liam H. Beachler	1939 - 1941	John B. Mills	July 1, 1970 -
vin Boardman	1941 - 1944	Rex McConahay (Associate Pastor)	1972



Original church building, dedicated May 13, 1894



Interior of original church. The ornate wo work and gaslights, altar chairs and pews wo make an outstanding church interior even years later.

1893 June 23—A group of members of the Brethren faith located in Hagerstown, Md., met in the **Joseph S. Emmert Store, 63 W. Washington Street,** with the aim to establish a church.

1893 Fall—Rev. J. C. Mackey came to Hagerstown and conducted a series of meetings in the **Western Enterprise Engine House, West Franklin Street,** which resulted in a permanent church organization and meetings were held regularly in this place until completion of the original church building.

1894 Jan. 16—First Brethren Church of Hagerstown fully organized when Articles of Incorporation were issued, under the laws of Maryland. The church began with 43 charter members.

1894 May 13—First church building dedicated on southeast corner of **Antietam and Mulberry Streets.** Dedicatory sermon by pastor, Rev. J. C. Mackey—building committee, Benj. Fahrney, Benj. Emmert, Benj. Schindel, John Bentz and Joseph Emmert.

1913 July 2—It was decided to replace the old church building with a new structure during the regular congregational business meeting. The Board of Trustees, as authorized, appointed the building committee as follows: Dr. J. R. Laughlin, C. H. Rohrer, T. W. Fahrney. A committee rented the auditorium on the hospital campus for serv s during the building of the church.

1914 June 14—Last services held in the old church

1914 August 23—Corner stone laying for pre t church, which was to cost $28,000, inclu g furnishings.

1915 June 6—Church dedicated.

1922 April 11—211-13-15 E. Antietam Street, a tr e two-story brick building adjoining the chu , was purchased to be used for Sunday school r- poses and residence of janitor. Cost—$7000.

1923 —Church mortgage burned.

1925 —104-06-08 S. Mulberry Street purchased r $14,000; 104 was designated as the parsonage

1940 —Pipe Organ installed by Moller Pipe Organ . for $2,800.

1944 Jan. 11—Final mortgage of $1,650 was bur d leaving church entirely debt free.

1956 —Fund raising campaign started by Rev. Ja s E. Ault for educational building.

7 August—110 S. Mulberry Street property purchased for church parsonage—$18,000.

8 Early—Building committee appointed. J. Alfred Hamm and Assoc. of York, Pa.—architects and Amos M. Algers—builder.

9 March 1—Ground breaking service held. A portion of the Antietam Street School was engaged from the Board of Education to be used for Sunday school space during the erection of the new building. Cost of building approx. $145,000.

9 Sept. 28—Dedication of Sprecher Hall. Through a bequest from A. Roy Sprecher, the lower level church school rooms were remodeled.

1 Oct.—Authorization was given by the congregation to proceed with plans for a church recreation area on the farm left to the church by the A. Roy Sprecher estate.

CHARTER MEMBERS OF FIRST BRETHREN CHURCH—43

nn C. Bentz
ne B. Bentz
rry C. Bentz
tor B. Bentz
ry C. Bovey
berta P. Byer
ggie G. Byer
llie K. Byer
ella Cross
a Cross
llie T. Cushen
nnie E. Cushen
bert G. Cushen
rry R. Dooley
rtha Dooley
njamin N. Emmert
ne C. Emmert
seph S. Emmert
nie E. Emmert
nry F. Emmert
njamin Fahrney
Theodore W. Fahrney
Frank N. Fahrney
Mary E. Hager
Mary A. Hockman
Maggie Hummer
Mary M. Huyett
Rev. J. C. Mackey
Mrs. J. C. Mackey
Ellen Marshall
Jennie V. Miller
Henry A. Poffenberger
Mary F. Poffenberger
Grace L. Poffenberger
Mollie E. Ridenour
Benjamin P. Schindel
Julia R. Schindel
Alice L. Schindel
Fannie M. Schindel
Ida T. Startzman
Jonas F. Wallick
Vada L. Wallick
Jane E. Walsh

From a charter membership of 43, the Hagerstown urch now has 340 members. In the main, missions is greatest hope of the church. "Doc" and Jean Shank, mer missionaries to Nigeria, were former members of the local Brethren. As one of the churches of the Southeastern District, Hagerstown has been instrumental in helping the church at Herndon, Va.

Sunday services include Sunday school and morning worship. Organizations in the church include Signal Lights, Junior and Senior Brethren Youth groups, Sisterhood and W.M.S.

Musical worship includes performances by the choir for Easter and Christmas cantatas, plus the regular Sunday music. Mrs. Lorene Mills, the pastor's wife, is the choir director. In addition to choral numbers, Mrs. Rosalie Hykes, church organist, and the church orchestra under the direction of Robert Bartles, complete the music program of the church.

Hagerstown is at the crossroads of two large Interstate Highways, route 81 and 70. As with many churches of the day, the Hagerstown First Brethren is at the crossroads of life. Located in the tri-state valley, with easy access to Baltimore and Washington, the area still retains a flavor of the agricultural-industrial community that was in existence at the time of the founding of the church. The church, being close to the center of town, still has many souls to contact. May we always keep the Brethren motto and the Great Commission ever before us—GO AND TELL.

FOR YEAR 1972—340 MEMBERS

CHURCH OFFICERS

Moderator	John A. Stouffer
Vice Moderator	Paul Roth
Recording Secretary	Doris Diebert
Asst. Recording Secy.	Doris M. Cushen

TRUSTEES

L. E. Johns, Chairman	Thos. H. Keberly
Amos Alger	Donald E. Smith
Robert B. Collins	Kenneth L. Stottlemyer
Henry J. Martin	

DEACON BOARD

Laurence E. Johns	Charles Keplinger
Laurence M. Johns	Donald E. Smith
Henry J. Martin	John A. Stouffer
William L. Mellott	

Deacon Emeritus—Carl L. Stouffer

Chairman, Ushers—William L. Mellott
Church School Supt.—William E. Summers
Ass't. Supt.—Robert Bartles



MISSIONARY NEWS

BRETHREN HOME MISSIONS



by Rev. W. S. Benshoff

If you were given the charge and responsibility of planning and working a Home Mission program for a Denomination, how would you go about it?

For most of us, the above question would be a "conversation stopper." Few of us would know how to go about it, chiefly because we have not been trained, or have not had experience in that area of Church operation. Most of us would have plenty of suggestions, no doubt—some of which would be helpful and good; many more, not practical.

However, we do have a mighty fine Missionary Board in our Denomination composed of men and women, who, if they did not have experience and training in mission work when they were placed on the Board, have gained this valuable attribute since then. Home Mission work is big business and one which requires more thinking, planning, close watching of expenses, and hard work, than most people even begin to realize.

Have you decided yet how you would go about planning and working a Home Mission program? How would you go about deciding which struggling churches needed help, and how much? How would you decide which areas of our country are most promising for the location of new mission churches? How would you go about setting up a plan whereby mission churches, through a planned reduction in year by year help from mission funds, would become self-supporting?

We have given you but a small portion of the p lems facing our Missionary Board in its Home Mis program. Another we could mention is the man-po problem. The right man in the right place at the r time as leader, is often a problem. Our Denomina needs top quality men right now—men of courage, viction, leadership ability, training and consecration. Missionary Board faces this problem in seeking isters for new mission points.

Have we listed all the facets of a good Home Mis program? Are you now satisfied that, taking care the problems we have mentioned, you could set up work a growing Home Mission program in the Breth Church?

That's right, there's at least one which we have mentioned. And dear friends, it is one which, if ev Brethren caught the vision of souls won to Christ taught in the grace and knowledge of Christ, it woul no problem at all! Do you know what we mean? S a spirit, such a realization of Christian service, wo far supercede the fact that we are called upon to g our dollars for the support of our Home Mission p gram. Let's get away from the painful process of c ing dollars out of our pocket-books!

Instead, let's see growing mission churches winn men and women to Christ through the dollars we g Let's see the love of Christ implanted in hundreds thousands of hearts through the Mission offering doll which **flow** from our pocket-books. We have been long counting the cost in dollars; let us enlarge souls by counting the cost in souls won to Christ in outreach of our Home Mission program.

So, if you were in charge of the Home Mission p gram of a Denomination you would surely appreciat Church people giving dollars in the spirit of Christ service. There is a big difference between puttin dollar on the mission offering plate, and the transfo ing of that dollar, through prayer and spirit, into so won to Christ and strengthened in their Christian fa The difference is in the number of dollars we will gi that is, dedicated and consecrated dollars. Then, last great problem facing our Home Mission work melt away in the glorious anthem of praise throu a program which meets the needs of men today, prepares for tomorrow. 11/56

80 YEARS OF BRETHREN MISSIONS

)n November 17, 1972 the Missionary Board celebrates t 80th anniversary of incorporation, and it seems so ›ropriate that this time of thanksgiving for Brethren ssions should fall during our Thanksgiving Season he time for our emphasis on Brethren Home Missions. ncluded in this issue of the Brethren Evangelist, are rints of articles which have appeared during the 0's by various Brethren writers. **We give thanks** for response of the brethren to challenges such as these l for the new churches which have been started dur- these years. **We give thanks** to the Lord for allowing to serve in this way over the past 80 years.

n the next issue of the Brethren Evangelist we will k toward the future of Brethren Home Missions. You l want to have a part in this onward thrust as exist- churches are strengthened and new efforts are lined.



MISSION GIVING MEANS MORE BRETHREN CHURCHES



by Dr. J. R. Shultz

HERE
There are people without Christ
A leader with Christ,
And a Mission Board with cash,
IERE CAN BE A BRETHREN CHURCH!!

The Lord spoke through the prophet Ezekiel of a **ed then,** and of **the need now.** "And I sought for a n among them that should make of the hedge, and nd in the gap before me for the land. . . ." The "gap" lay in the Brethren Church is the building of new urches in growing America.

IERE ARE PEOPLE WITHOUT CHRIST

Population figures are shattered year by year. Pre- tions of future growth continue to amaze us. Sug- stions that the East Coast of the United States will one giant city with multi-millions of people are not usual. America continues to grow.

The multitude of souls—present and future—need the ving Christ. Of the 100 million adults in America today only 12% attend Sunday School—an indication of the real need.

WHO NEED A LEADER WITH CHRIST

"How shall they hear without a preacher?" Oh, for leaders to speak the glorious Gospel! Oh, for local churches to rear and send out such leaders! Many, many churches will not accept the truth that the hour is urgent. With little compassion for anyone but themselves become "DRIFTING SEPULCHERS, MANNED BY FROZEN CREWS."

All of us, Brethren laymen and ministers, need a greater awareness of the living Christ—never thinking of Him as dead or far away, but as ALIVE and VERY NEAR. With this presence of God shall come the realization that **"Missions is a spirit and not a method. A mission pastor is a man filled with the Holy Spirit. A mission church is a church following the leadership of such a man. And a mission sermon is a sermon that provokes a crisis in a person's thinking."**

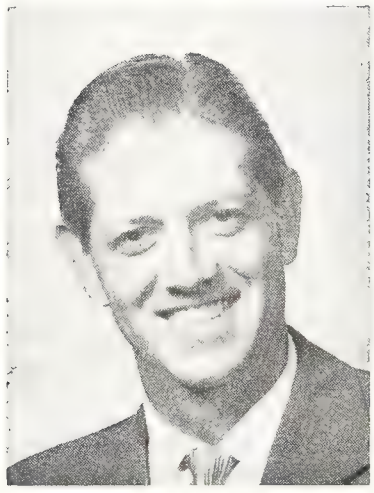
AND A MISSION BOARD WITH CASH

"Giving" is at the heart of the Christian faith. "For God so loved that He GAVE. . . ." "For the wages of sin is death; but the GIFT of God is eternal life. . . ." Jesus' most forthright words dealt with man's sin, salvation, and stewardship. Five times He spoke about giving, to every one time about praying. A real proof of our love of God and our Christian faith is our giving!!

Because "Mission" is placed before "Board" does not give them "Keys to Cities" or free rides in the world. Christ expects Christians to pay their way in the world, just as He did. Thus the Board needs money; cold, hard cash! Without it, they can do nothing.

With it: **THERE CAN BE BRETHREN CHURCHES.**
11/59

ADVANCE IN EVANGELISM



by Rev. W. Clayton Berkshire

EVANGELISM is the heart and soul of home missions and church extension work, which owes its very existence to evangelism. Church extension work, in turn, exists, for the purpose of taking Christ and His Gospel to the people living within the borders of the United States of America.

This situation is not understood by some of our people whose expressions give evidence that they believe the purpose of the church extension program to be simply that of increasing the number of Brethren Churches. On the other hand, some of our people fully realize that evangelism is the church's primary business and that it is both the beginning and the end in home s- sions and church extension work.

It is imperative that we all see the importanc of evangelism and the role which it plays in church x- tension. In a real sense, it is both the parent and e child. The work of evangelism, properly condu d, reaches out into new communities, winning peopl to Christ and establishing them in organized bodies wh h, in turn, become the perpetuators of the Gospel— d thus the cycle continues.

Our United States of America is a field of great e n- gelistic opportunity. The growth of our cities, e emergence of scores of suburbs, the continual deve o- ment of new industries and the expansion of hund s of old ones, the quest for areas where the climat s conductive to better health, the resultant shifts in o- ulation—all of these and other factors ought to challe e our best efforts to evangelize and to extend the chu h that it may minister to the spiritual needs of our c n- trymen wherever they may be.

The seventy-two million unchurched people in e United States need our earnest attention; the 7,000 o- ple who are added to our population daily must e reached. Church authorities have projected a need r 70,000 new churches within the next ten years in or r that they may minister to our expanding populatio

These things should give us reason to make an " l- vance in Evangelism" unequalled in the history of e church. The new frontiers of our nation as well as e old frontiers need to feel the impact of the Gospe f our Lord Jesus Christ. Our faithful witnessing and e establishing of new churches will help to make s possible. 11/59

1972 HOME MISSIONS GOAL

$80,000

LOOKING TOWARD TOMORROW

Why Should The Brethren Church Have Home Missions?

This article, by Dr. E. M. Riddle, is reprinted in memory of his many years of devoted service to Brethren Missions. Dr. Riddle served as General Secretary for a number of years and then while a member of the Missionary Board served as its President.

fter thinking of what home missions did for the rch yesterday, and is doing today—a really magicent achievement—we might very well think of the k of home missions in the days ahead. Of course we nder about "the tomorrows," even whether there will any, but in faith we labor on, not knowing what the shall bring forth. . . .

t is a dangerous thing to do nothing. We cannot pass our responsibilities to home missions. Increased migration, growing cities, with more than sixty lion still unchurched in this country, can we refuse recognize the need for "The Gospel of Jesus" in such hour as this? The Brethren people have a responsility here as well as any other group of believers. . . . Renewed interest in evangelism is a most encouraging n. It is the first mission of the church. Brethren st continue to witness. The greatest story in all the rld must yet be told. Souls must be saved.

"Head over all, at God's right hand,
In heavenly places set;
In Christ not only East and West
But God and men are met."

The world picture is not reassuring. Mankind is in a ry plight. If men had never heard of the Man of zareth and of the Word from God, that He came to e and preach, the overwhelming need in this dark hour in our human history would surely stir up some prophetic soul to envision Him. If Jesus has not help for us, truly we are undone. Looking at the things He said and the things He did, does he not seem to fit into the darkness and the awfulness of this hour in such a way as to mark Him out as Destiny for our race, the Saviour for all who will hear the call to be saved?

Churches are needed to help complete the unfinished task. All agencies or auxiliaries of the church must cooperate. Of course, the most influential of all agencies for Christian instruction is the home. In this age of crisis—national and economic insecurity which threaten to destroy for our children the sense of the reality of God and the sense of being at home in this world—there is urgent need for new emphasis on the Christian family.

How may we realize this new vision for tomorrow? It must first be a new vision, that fresh and vigorous conviction so greatly required. It will come as we rededicate ourselves more wholeheartedly to Christ and the church, and do some of the things that, as members and adherents of it, we should delight in doing. Pray about it. Begin to work toward the goal. Your heart will be warmed and life will have a new meaning.

The sun never sets on the work of the church. "Ye are the light of the world . . . let your light shine."
11/50

YOUR MISSION OFFERING WILL PROVE THE SINCERITY OF YOUR LOVE . . .
To Him — To others —



ECOLOGY AND GOD — PART III

by Thomas A. Schultz

Chaplain, U.S. Navy

It all began soon after God created the heavens and the earth: man began his dastardly deeds. Adam deceived God and thereby enslaved all mankind. Eve took of the forbidden fruit and destroyed the face of the earth. Their children were the reflection of their parents. Cain killed his brother, Abel: thus began the seed of dissent and hatred—brother against brother, neighbor against neighbor, and nation against nation.

In the last two articles I have been discusing the ecology of man and nature. I have predicted, together with our top-leading scientists in America, that within a decade many of the eco-systems of the world will be destroyed and much of mankind will become as fossils. The environment will be turned into an unlivable condition, because we have recklessly, in the history of our nation, corroded the air we breathe; we have contaminated the water we drink; and we have corrupted and eroded our land from which we receive our daily bread.

Today, we look at another aspect of our environm —nation of the United States of America. Beyond rhetoric of the Fourth of July speeches, Americ usually bask in the conviction that their past is exe plary—that their heritage is something that shall alw be. Recently, however, the American people have tak a different look at themselves and their heritage; c future, now, does not seem to be so bright. The light freedom seems to be flickering.

In a recent poll, a research and analytical organi tion collected statistics on large segments of the Am can population. It indicated that large numbers Americans feel that our country has slipped backw in the last five to ten years. The poll indicated that o out of every two Americans believes our National t sions are so great that they may lead to a real bre down of the nation and the people if they are push any further. There is a growing distrust in natio leadership and institutions. This distrust of the Am can way of life is not the product of a few radicals trouble-makers, but it is the root of national unr deep within the heart of the American people. The teresting aspect of the survey indicates that a lar majority of Americans believe our national difficult are rooted in fundamental causes—that our soc political, and spiritual heritage has gone to the wind

As we look at the great fundamentals of our nati we see them in every corner of America in ill repu Our university students are rising up against the s tem of American heritage. Our ghettos are getti larger and larger. The poor people are becoming poo and poorer. Racism is getting worse; it is turning mo militant in its endeavors. Now, it is not the question

quality for all, but a two-system equality: one for the hites and another for the blacks. We are no longer, One Nation Indivisible," but two nations separated by color band. The division in our nation over the war Vietnam is great. People are rising up, saying the ar must end at once, even though they are aware of e risk of a complete Communist take-over in South-ıst Asia as soon as our prisoners of war are released ıd troops withdrawn.

Communism at home and abroad is growing so strong ıat even now, many Americans are willing to adopt the olicy of co-existence. This is a policy that does not re-ard whether Communism is good or bad. Most people e willing to let them alone—let them live their system, ıd we shall live ours. One teacher said, "Lets all agree a mutual acceptance of one another's principles. We ill give up a little freedom, and they will give up a tle tyranny. Then, we shall be able to live together ithout war."

Sometime ago, there appeared in the "Congressional ecord of the United States," an article by W. Cleon KOUSEN. Recently he began his sixteenth term as a gh-level official of the Federal Bureau of Investiga-on on foreign affairs. In his presentation to Congress, ıtitled, "Current Communist Goals," he listed forty-ve goals of the Communistic party as related to the nited States. I have chosen only a few so that you ight understand some of the goals they have to destroy ır American way of life:

1. To get control of the schools and universities. 2. ıfiltrate the press. 3. Breakdown the cultural stand-ds or morality. 4. **Infiltrate the churches and discredit e Bible as a crutch and unfounded guide for a way life.** 5. Discredit the American Constitution by calling inadequate, oldfashioned, out of step with modern eeds, and a hindrance for cooperation between other ations of the world. (Those of us who study Com-unism, know this is their prime objective and goal, and ey make no bones about it.) 6. Discredit the American refathers who founded our nation. 7. Discredit the merican family as an institution of the American way life. 8. Promote violence and insurrection among the eople in order that Communism might thrive as a orld process for the people who are now enslaved by e Imperialism of the United States. A student of ilosophy and history today, would certainly agree ıat many of these objectives have been accomplished are well on their way in the United States.

Another breakdown in the American way of life is presented by the crimes on our streets. The drugs mong our youth.—one hundred and fifty youth in an hio rural high school admitted they are using or have sed marijuana or other forms of narcotics; we are cing a great problem. It is well for us to understand ıat a disease has come upon our young people. Most of e narcotics are not coming from the United States, ıt are being shipped to us by foreign powers. Poverty our nighborhoods become more and more apparent ıd unrest evident in the American way of life is the ania to develop economic security, pleasure and a life ease. These take the votes in our day, and the tragedy these breakdowns is that most Americans could care ss about what is happening to our land. People are ore interested in leisure and comfort, and adopt the, 'll look after myself," attitude and let the rest of the world go by. All of this is occurring while America tumbles and its institutions fall.

The national poll indicates that we must return to our basic fundamentals of democracy if we are to survive in this nation. Let us determine how we may be able to restore our nation. Our solutions shall determine whether our nation can continue to herald freedom to the enslaved people of the world, or whether in this decade, we shall decline to a fifth rated nation without the opportunities of freedom for the people of the world.

In the first place, we must return to love and respect of freedom. Do you realize that one-fifth of the world today does not enjoy this freedom? The satelite nations have lost their most cherished gift—**Freedom!** The other four-fifths of the world does not seem interested in conserving the freedom that has not been taken from them. Freedom is not a license from responsibility so that any man can do what he wants when he wants to do it. Freedom is a force which men must react to themselves. It is something that does not last unless man is willing to do something about it.

Freedom is honesty. It means honesty with our employers. Men and women joke about being paid without having to work the full number of hours. We cannot continue to cheat and lie in a National way if we expect to preserve American democracy. This land was built by the sweat of the brow of frontiersmen who were not ashamed to work from sunup to sundown. Freedom is honesty to the family as well as to God. We cannot commit ourselves to infidelity and immorality which has invaded the homes of America today and expect freedom to last. Each American must examine his own life to see if he is honest in the presence of God. This must be done in order to preserve the quality of American democracy!

In other words, freedom must be transmitted not only by those who claim and cherish it, but also by those who live it. Freedom cannot last because a public speaker says so, nor because our National constitution prescribes it. Freedom can only be an integral part of American life when every American is willing to put his shoulder to the wheel. In the American culture, we must begin to let honesty prevail and provide dignity to every person, regardless of color, race, or creed. This means that every man, woman, and child must have the benefits of freedom. This is the reason we have been in Vietnam for the past seven years. We must demand and promote freedom and equality for everyone, not only in speech, but also in act and deed.

Today, American institutions need our support to sustain freedom. They must be supported by persons like our forefathers, who were willing to invest their lives, fortunes, and sacred honor in order to preserve the cause of freedom. This means, that we must give of our money, talents, etc. to support the great "One nation, indivisible." We still have enough freedom so that we **can** exercise our rights to preserve it. This we must do before the curtains are drawn in the next decade. Life, liberty, and the pursuit of happiness are all products of a great foundation, but there is something wrong with the foundation of America today.

The American fundamentals have been deteriorating. **Our greatest fundamental is our faith in almighty God as the author and creator of life itself!** That, alone, is the principle of American democracy stated so clearly

in our national documents, "All that we have is ordained by almighty God, and as such, we have certain inalienable rights which are life, liberty, and the pursuit of happiness." We are living in a day such as the day of Adam and Eve—a day when men have again decided to take matters into their own hands and turn away from the will and law of God. We are living in a day when men no longer believe they need God to help them perform their daily tasks. We cannot continue to exist as a nation if the American people continue to disregard this fundamental. Our nation cannot expect to escape the consequences that are before us.

Most every historian states we are in a national spiritual crisis. Today, masses are indifferent to the churches and synogagues of our land. They claim it is too old fashioned and are quick to tear it down by their indifference and complacency. Does this not ring a bell to the Communist objective? Many claim that Christianity and Judaism are outdated and no longer needed in order that we can continue to have democracy. Prayer, Bible reading, and spiritual ideas have been taken out of the schools and universities of America. They have been quick to belittle spiritual truths that have been the basis of our heritage since the founding of our nation.

In the American scene, few care about that which is needed to be done. We need men and women who are willing to put their trust in almighty God, i.e. to band together under His holy Name and unite in faith and action in order to restore our National life and unity. In a day when we are so prone to tear down the establishment, universities, churches, and synogagues, it is high time we begin to see what is really wrong with America. It is not the institution itself, nor what it has done, but the people who are in them. We need to change the hearts of men. We need to direct men toward God! We need to be restored to our rightful image—the image in which almighty God created each and every one of us.





To have faith in God is something more than just p service. We must believe that He is the author d creator of every life. We must begin to pledge our li s in order to preserve this gift He has given us. We n d to believe that God is our Father and His laws are bi l- ing upon all men—they are timeless and unchangea e —He has made us to be brothers, and as brothers, e ought to learn to be our brother's keeper. God wa s to insure us that every man has intrinsic rights. Wh ? Because the constitution says so? or because that s what Americans would like to have? No! Men are u- titled to their inalienable rights because God endow d them for all men, regardless of their color, race, r creed. We should worship God in spirit in our hom , but most certainly in assembly. Church attendance i s dropped some thirty-percent in the last five years. I s a barometer of our time! We need to worship God w n our lives each day of the week as well as on Sund y morning, and to praise His Holy Name.

Liberty, freedom, equality, and intrinsic rights e now being challenged as never before in the two hund d years of our nation. Many people of the world have n y lost these rights and many more will lose them wit n five years. A friend was in the Soviet Union, and spo e at the University of Leningrad in Moscow. In the follo - ing discussion on, "What is the American Way of li ," a Soviet youth said, "You Americans belive in the fr - dom of speech, but you don't have anything to say. Y u believe in the freedom from want, but you don't kn y what you want. You believe in freedom from fear, b t you don't know of what you are afraid. You stamp n your coins, "In God we Trust," but you do not pract e what you preach." (He referred to a recent lynching f a negro in Mississippi.)

Upon returning to the United States, He spoke in n auditorium in St. Louis. He told the audience what e had told me about the student. When he had finish d his address and was still standing on the stage w n the curtain drawn, a man asked, "What did you tell e Soviet student when he challenged you?" My frie d replied, "Friend, I did not reply, I remained silent a d walked out; because, before almighty God, I knew e knew more about the weakness of America that e know about ourselves."

POETRY CORNER

PINK ROCK AT MY PORCH RAIL

Token of strength, assurance
(How many eons old?),
I marvel at your endurance,
I who mind heat and cold.
Turning from life's taut pages—
For me so swiftly few—
I'll hold to the Rock of Ages
How stronger, yet, than you . . .
Strength, strength forever new!

Annabelle Merrifield

AS NOW . . . SO THEN

"I've no time to waste," you say,
"On matters of the spirit."
"Then,—you shall waste eternity!"
For Time records.
And God decrees.
And so they both do hear it.

From HOME

WHAT GOD'S FORGIVEN, HE'S FORGOTTEN

Man denies, rejects, forsakes;
But the Lord God forgives.
Man inpugnes, betrays, berates;
But—the Lord God forgives.
Man, his brother's faults exposes,
Sanctimoniously deposes;
While, at home, his conscience dozes.
(Oh God, how little we have learned!)
What God's forgiven, He's forgotten!
You, whose every righteousness is rotten,
Pray for understanding deeper;
For you are your brother's keeper.

From HOME

DEPARTING PRAYER

O God, when our use of this world is over and we make room for others, may we not leave anything ravished by our greed or spoiled by our ignorance, But may we hand on our common heritage fairer and sweeter through our use of it.

From Brethren House Worship Bulletin

WHAT HAPPENED TO THE BELL?

I came back with my little son to visit my old home
vn. We stood on the village square. It was an ex-
rating Sunday morning.

"There," said I, as I pointed to a dilapidated church,
at is where my father used to go to church, when I
s a boy. Twice each Sunday father used to ring that
l, and when the people heard it, they all came to
urch to worship God."

I had scarcely ceased talking when my son looked up
l said, "Daddy, why don't they ring the bell now?"

I stood there looking at the silent bell. The leaning
eple seemed to come a little closer—I was lost in the
mories of the past. There was a tug at my hand, and
r son's voice said again, "Daddy why don't they ring
bell now?" And with that voice I seemed to hear
ces of children from all around the country-side,
r, ragged, sad, wicked children with no place to go
learn of life. All these stretched out their hands
ading, "Why don't they ring the bell now?" Sick
ldren called to me in weak voices. Lonely ones looked at me pitifully. In many voices they all cried, "Why don't they ring the bell now?"

I looked about me that Sunday morning. I saw one man mowing his lawn. Across the street a family was putting a picnic lunch into the car. Farther down, another man sat on the porch yawning. In his driveway another was polishing his new car. Still another was pruning his hedge. On nearby stone steps, three children sat absorbed in the comic section of a big Sunday newspaper.

"Is this America?" I thought. "Was this what our forefathers did to make America great?" Why were people not in church? If our fathers could not live without the church, can we live without it on our day of new and greater sin? With the passing of our fathers, will the church also pass?

I lifted up my voice with the voice of my son, and cried, "Why don't they ring the bell now?"

From Corinth
Brethren Bulletin

CHRISTIAN EDUCATION

BEVERLY SUMMY, RODGER GEASLEN RECEIVE HONORS

Miss Beverly Summy, Ashland, Ohio, and Mr. Rodger Geaslen, Washington, D.C., were honored during the Board of Christian Education Inspirational Service on Wednesday evening of General Conference.



Photo by Bruce Ronk

Miss Beverly Summy receiving award from Dr. Charles Munson.



Photo by Bruce

Mr. Rodger Geaslen

Beverly was honored for 6 years of service in the office of the Board of Christian Education and 9 years with its predecessor, the Youth Board. During those years Bev served in several capacities from office secretary to acting Youth Director to Administrative Assistant of the Board of Christian Education. Serving under several directors, she provided much of the carry-over knowledge and leadership that kept National BYC moving forward.

In March, 1972, Bev moved to the Benevolent Board as office secretary to Mr. Dorman Ronk, In appreciation of her service to the denominational Christian Education and youth ministries, BCE Vice President Dr. Charles Munson presented her with a gold watch on behalf of the Board.

Mr. Rodger Geaslen was named 1972 Christian E cator of the year. His present responsibilities inclu Moderator of his church, a teacher in the Church Sch a home discussion leader, and Moderator of the Sou east District; and he recently served as Church Sch Superintendent. In nominating Rodger for this awa his pastor, Rev. Robert Keplinger wrote: "I know no other layman in the church who is more willing give his time, talent, and treasure for the Lord. Y never hear him complain, and he is always willing go the second mile to help others."

Mr. Fred Burkey, Director of Christian Education, p sented Rodger with an engraved plaque commemorat the occasion.

OCAL BYC GROUPS RECOGNIZED

Each year several local BYC groups stand out among e others as outstanding groups. As part of the last siness session of the 1972 National BYC Convention, n Waters (Junior), Assistant to the Director of Chris- n Education, presented certificates of recognition to presentatives of these groups.

Six local organizations compiled 100 points in com- ting all the 1971-72 National BYC goals. These groups ognized as Honor BYC Groups, were:

Brush Valley, Pa., Combined BYC
Vinco, Pa., Junior BYC
Vinco, Pa., Junior High BYC
Vinco, Pa., Senior BYC
Warsaw, Ind., Combined BYC
Waterloo, Iowa, Senior/Junior High BYC

Ten organizations compiled 85 out of the 100 points of Goals and were recognized as Banner BYC Groups, ese groups were:

College Corner, Ind., Senior BYC
Flora, Ind., Combined BYC
Highland, Pa., Combined BYC
Johnstown, Pa., Second Combined BYC
Johnstown, Pa., Third Combined BYC
Oak Hill, W. Va., Junior High BYC
Oak Hill, W. Va., Senior BYC
Sarasota, Fla., Junior High BYC
Sarasota, Fla., Senior BYC
West Alexandria, Ohio, Combined BYC

Throughout the 1971-72 year local BYC groups were couraged to raise $10 toward the National BYC dget-Project Ingathering for each registered member their group. Nine groups either equaled or surpassed t figure and were recognized as "$10 Club" BYC ganizations:

Bryan, Ohio
County Line, Ind.
Flora, Ind.
Gretna, Ohio
Maurertown, Va.
Pleasant Hill, Ohio
Sarasota, Fla.
Smithville, Ohio
South Bend, Ind.

We congratulate each one of these organizations for ir outstanding work during 1971-72.



1972-73 NATIONAL BYC BUDGET - PROJECTS

On Saturday, August 19, the National BYC Convention adopted the following budget and projects for the 1973 Ingathering:

BCE Administrative Expenses		$3,000.00
National BYC Projects		4,000.00
1) Worship Center at Brethren Care, Inc., the new Brethren Home located in Ashland	$1,400.00	
2) Travel assistance for delegates to 1974 Convention from 6 far western churches (Lathrop, Manteca, and Stockton, Cal.; Papago Park and Tucson, Ariz.; and Cheyenne, Wyo.)	600.00	
3) 1974 Summer Crusader Program	2,000.00	
National BYC Council Travel Exp.		700.00
Special Programs		200.00
Project Promotion		50.00
Total		$7,950.00

You will notice that the new budget is nearly $3,000 less than the 1971-72 budget. The Convention felt that since the recent Ingathering fell short by that amount it would be more reasonable to lower the budget and meet all the areas, rather than just the first two. All money given over the goal of $7,950.00 will go toward project area 3)—the Summer Crusader Program.

During 1971-72, over 1,200 youth registered as members of National BYC. If each local BYC will raise $10 per member (about 20¢ per week), we will easily meet the budget. Why not begin now! Let's go all the way in '73!

NOTICE

October 31, 1972, is the final deadline for contributions to the 1971-72 National BYC Budget-Project. If you still have project money to be submitted, mail it today to: Board of Christian Education, 524 College Avenue, Ashland, OH 44805.

1972-73 NATIONAL BYC GUIDE LINES

STATEMENT OF PURPOSE: Working toward a set of guidelines can promote the spiritual growth of individuals and the spiritual growth and unity of the Brethren Youth Crusaders at the local, district, and national levels.

1. At least one BYC representative to:
 A. National Conference—5 points
 B. All state and district functions (camps, rallies, retreats, conferences, etc.)
2. Each group have a guest speaker, outside of your local group, at least four times a year, excluding the local advisors and pastor—10 points
3. At least one public service per year—10 points
4. Have a substantial number of your group maintain attendance at a regular Bible study, preferably weekly, other than regular youth meeting—10 points
5. Each group participate in the National BYC Project and set a specific amount for the National Goal to be raised by that group—5 points
6. A. A report of your activities sent in to National E C (524 College Avenue, Ashland, Ohio 44805) at least two times a year (include pictures if s- sible—10 points
 B. Send in the Statistical Report by July 15 o Sharon Stoffer, 332 47th Street, NW, Canton, C o 44709)—10 points
7. Make it a practice to daily read the Bible—10 po s
8. Group participation in these projects:
 A. Joint meeting preferably with other BYC gro s —5 points
 B. BYC Visitation program—5 points
 C. Benevolent work within your local church or y —5 points
9. Each group increase its total membership by at le t 25 per cent of the membership as of November 10 points

Banner Society—Meet 85 out of 100 points
Honor Society—Meet all 100 points

(The year, as far as guidelines are concerned, is ef - tive from the beginning of the 1972 Conference to e beginning of the 1973 Conference.)

JOHNNY CARSON PUMPS BILLY GRAHAM ON DOZEN ISSUES

Los Angeles (EP) — Television's Johnny Carson quizzed Evangelist Billy Graham on 12 current topics for 40 minutes in Los Angeles on the entertainer's September 13 show, receiving in return an evangelical's viewpoint on wide-ranging issues.

In his appearance on the late night talk show, Dr. Graham confided that he has been offered the nomination for a U.S. Senatorial position, positions on the staff of two Presidents of the United States, but has turned them all down because "God called me to preach." He said he is considering accepting a TV news flash program offered by network officials and will make his decision January 1.

The evangelist acknowledged the widespread interest in the charismatic movement but personally does not hold the view that the phenomenon is equated with the filling of the Holy Spirit. He said he considers it a gift, but one of the least of the gifts, surfacing in churches which hitherto have had a lack of feeling in their worship.

If there were not Christianity, the evangelist said, in reply to a question, he would be a Jew. "Judaism believes in the Messiah—and in the Kingdom of God on earth, he said. "We believe the Messiah has come in the person of Jesus Christ, and that's our difference—but it's not much."

Are there civilizations on other planets? Yes, the preacher held, "but all of it under the direction of the Supreme Being." He cited the testimony of Helen Keller when the concept of God was introduced. "I knew Hi ' she said, "but I didn't know His name." Dr. Grah h added that atheism is very small" in the Soviet Un n today, and that in China Presidential Adviser He y Kissinger testified that one communicates with C - munist Chinese on a theological basis.

To a question asking his view on pornography Graham replied: "I'm against censorship . . . but I also against the moral sewers running down our stre . We all know what obscenity is, but we can't define . Gambling is wrong mostly, he said, "because of e things that go with it, such as prostitution and ga - sterism. The gambler usually hurts himself the mos '

Racial prejudice, religious wars, and evil natura grow out of an unregenerated heart, he said. The follo - er of Jesus Christ is characterized by love. Once Gr t Britain criticized the U.S. and its racial strife, he poin out, but England today is having demonstrations agai t an influx of Pakistanis and is experiencing like trou e in that area with the U.S.

Dr. Graham said his next crusade will be in Nagala —a country inhabited by former headhunters wh e citizenship today is 70 per cent Christian.

"This may be the largest crusade we've ever ha ' he said.

Other topics discussed were drugs, witchcraft, recr - tion, primitive religions, Madalyn Murray O'Hair, a the return of Jesus Christ.

CHEEP ADVICE



I had a small talent, and it was fun to expand it to its maximum.

BENNETT CERF

Submerging problems in a sea of information is not the same as solving them.

Sometimes the best way to remember something is to stop trying.

Second thought are wisest.

EURIPIDES

All one needs to do to be successful is to follow the advice one gives to others.

Any fool can criticize, condemn, and complain—and most of them do.

Dale Carnegie

It's not the depths of a river that drowns a man. It's the water.

MOM MABLEY

It is easier to suppress the first desire than to satisfy all those that follow.

There are only two lasting bequests we can give our children. One is roots, the other wings.

Hodding Carter

Ability may get you to the top, but only character will keep you there.

You can be positive or negative; hopeful or cynical; joyful or miserable—take your pick.

HOW TO AVOID CRITICISM

Say nothing! . . . Do nothing! . . . Be nothing!

A winner listens; a loser just waits until it's his turn to talk.

EWISH CHRISTIANS PICKET EMPLE ON ROSH HASHANAH

San Francisco (EP)—With placards held high and strong voice, a group of a dozen or more "Jews for esus" conducted a demonstration of worship in front f Temple Emanu-El at Lake St. and Arguello here. he young participants insist on remaining a part of ie Jewish community and found no better a time for aking this statement to their fellow Jews than Rosh ashanah—the Jewish New Year.

Earlier this spring, the Northern California Board of abbis, which was then headed by Rabbi Joseph Asher, enior minister of Temple Emanu-El, issues a scathing enunciation of the Jews for Jesus group, calling them postates and saying they had no part in the Jewish ommunity. Several members of the group have ttempted at one time or another to force the Northern alifornia Board of Rabbis to reconsider this quarantine, ut to no avail.

Barry Ellegant, a Jewish Christian who regularly ttends synagogue as well as the First Baptist Church f Mill Valley, said: "We know that Jesus is the promsed Messiah, that He died for our sins and that He gives s new life. Nevertheless, we recognize the fact that ve are Jews. I was born a Jew and I'll die a Jew. And even though certain Jewish leaders might ostracize us and keep us from feeling welcome in the temple, like the apostles of old, we shall continue to worship as Jews." Ellegant, 25, is a former science teacher in Racine, Wisconsin. He went to California last year where he found, through personal Bible studies, "a moving of the Holy Spirit upon me" that Jesus is indeed the Messiah promised in the Old Testament.

Another Jew for Jesus, Sam Nadler from New York City has this to say: "I didn't feel very Jewish last year at this time. I wasn't even aware of the calendar date of Rosh Hashanah. I was just dealing drugs and getting into Eastern religions. But since I have come to believe in Jesus, my Jewish heritage is really important to me. I believe it will take the kind of experience only Jesus can give to bring many of my young Jewish friends to a real appreciation of Judaism and what it's saying to people."

The group carried on the demonstration across the street from the temple so as not to interrupt the worshipers. Most of them wore black armbands with the Olympic symbol to indicate mourning for those members of Israel's Olympic team killed by Arab terrorists. They sang various Hebrew prayers including one from the Psalms, "Jine Ma Toy," which is translated "behold, how good it is for Brethren to dwell together in unity."

SISTERHOOD

DEVOTIONAL PROGRAM FOR NOVEMBER

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Senior: FAITH
Junior: REACHING OUT INTO OUR OWN FAMILY

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

FAITH

Introduction

It never ceases to amaze me how the Lord so completely guides my life. I can think of some really tough situations that I've been in that I was just sure I could never get out of. Every time God has led me to make the right decisions, and I realize just how weak my faith can be at times. Sometimes it is really hard to have faith and be patient for God's answer. That's something I'm having to cope with right now. There are many examples of men of great faith in the Bible. Let's see if we can relate any of these examples to our situation.

Bible Study

Text: Hebrews 11:1, Ephesians 6:16, Romans 5:1-6, James 1:3-9.

1. Open in prayer
2. Read each passage silently, then have one person in the group read them aloud.

Discuss the following:

1. Discuss the definition of faith in light of your conception of its meaning. Compare your definition to the one given in Hebrews 11:1.
2. Cite several examples of men of great faith in the Bible. Can you relate to any of these examples. You may want to use the story of Job for an example.
3. Each person think of one time, perhaps recently, when your faith was really tested. Share this experience. Could you at the time see any purpose in this problem?
4. Discuss the purpose of conflict in relationship to faith according to Romans 5:1-6 and James 1:3-9. Has this held true for you?
5. Discuss how faith can be used according to Ephesians 6:16.

You may want to use different translations in your discussion and study.

Moments for reflection and meditation

Allow some time at the conclusion of your study and discussion for silent reflection and meditation.

End in conversational prayer.

"All I have seen teaches me to trust
The Creator for all I have not seen."
—Ralph Waldo Emerson

INTRODUCING GLORIA STOUT



Gloria Stout, from Flora, Indiana, is a Junior at Ashland College majoring in Music Education and minoring in Religion. She is serving her second year as National Sisterhood Vice President. She was a member of the Jesus Brethren Experimental Crusader Team and National BYC Treasurer for 1971-1972.

JNIOR BIBLE STUDY

REACHING OUT INTO OUR OWN FAMILY



by Mrs. Gary Taska

Do you wear a mask when you go away from home? h sure," you say, "on Halloween." Are you sure that's e only time you wear a mask?



A mask is something that hides or covers up the real ing. In this case the mask covers up the real **you.** ink about this question for a minute. Do you act the me way at church, at school, or with friends as you t at home? Or, do you act a little bit nicer when you e with other people? Where is it easier to be a Chris- n, at home or away from home? (Give time for re- onse to these questions but don't point a finger at y one person to answer.)

In Acts 1:8 Jesus told His followers that the Holy irit would give them the power and ability to be wit- sses of Him in Jerusalem, in Judea, in Samaria, and e uttermost part of the earth. We can think of these ur areas in our own lives in this way: Jerusalem, our n home; Judea, our community; Samaria, our coun- ; the uttermost part of the earth, our world.

This month let's take a look at our "Jerusalem," our n home. There is probably no other home exactly e yours. People come in different sizes, shapes, colors, d dispositions. I think God made us that way so life uld be interesting. It would be pretty dull if every- e looked and acted just like everyone else, wouldn't ? So the people in our homes are all different too. u may have a sister, a brother, more than one of each, none at all. You each live with someone and you and ey make a home, a family. What do the people you e with think about you? Can they tell you're a Chris- n by the way you act when you are with them? This one way we can let others know about Jesus and s love. We can show them Him living in us by show- g them love.

Now you and I both know that we aren't sweetness and love all of the time. Sometimes we get tired and cranky, or angry, impatient, or selfish. We know Jesus doesn't want us to act this way and we don't **want** to either, but we slip. A great way to show we are a Christian at home is to be brave enough to say "I'm sorry," "Forgive me," "I love you."

Maybe you have a sister or brother who really bugs you. Pray about your problem and ask God to give you a special love for them and give you good times together.

Probably one of the hardest places to be a witness for Christ is in our own home. That's because we're really ourself with all our faults when we're at home. But God can give us the power through His Holy Spirit to be His person wherever we are and you can count on Him to help you.

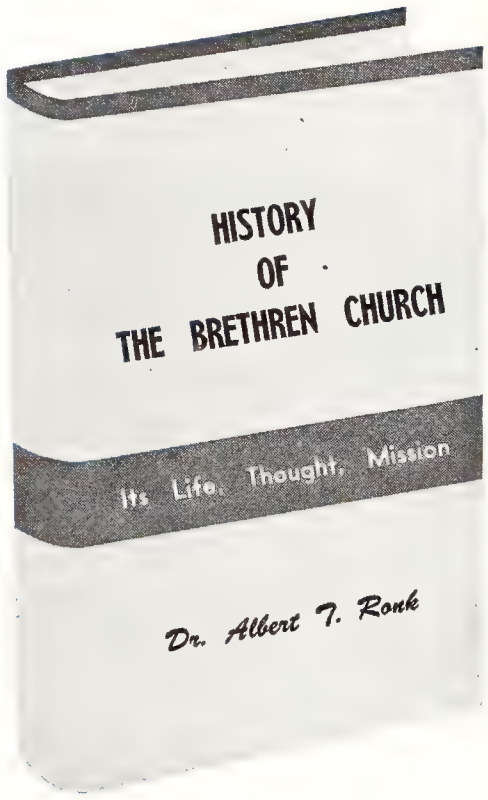
There may be many of you girls who have people in your home who aren't Christains. God has given you your own little mission field. By your actions and through your love and prayers for them they may also find Jesus and claim Him as their Saviour.

There is a man in our Bible named Peter. Peter was an outstanding man and an outstanding Christian. He was one of Jesus' closest friends here on earth and he wrote several books in our Bible. Do you know how Peter met Jesus? Let's read John 1:40-42. Peter met Jesus because his brother Andrew brought him to Jesus. Wouldn't it be wonderful to introduce your sister or brother, mother or father to Jesus? Ask God to help you be a missionary for Him in your own home. Let Jesus shine out of your life so you won't need to wear a mask anymore.

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The Brethren

EVANGELIST

Praise the Lord for 80 Years of Service





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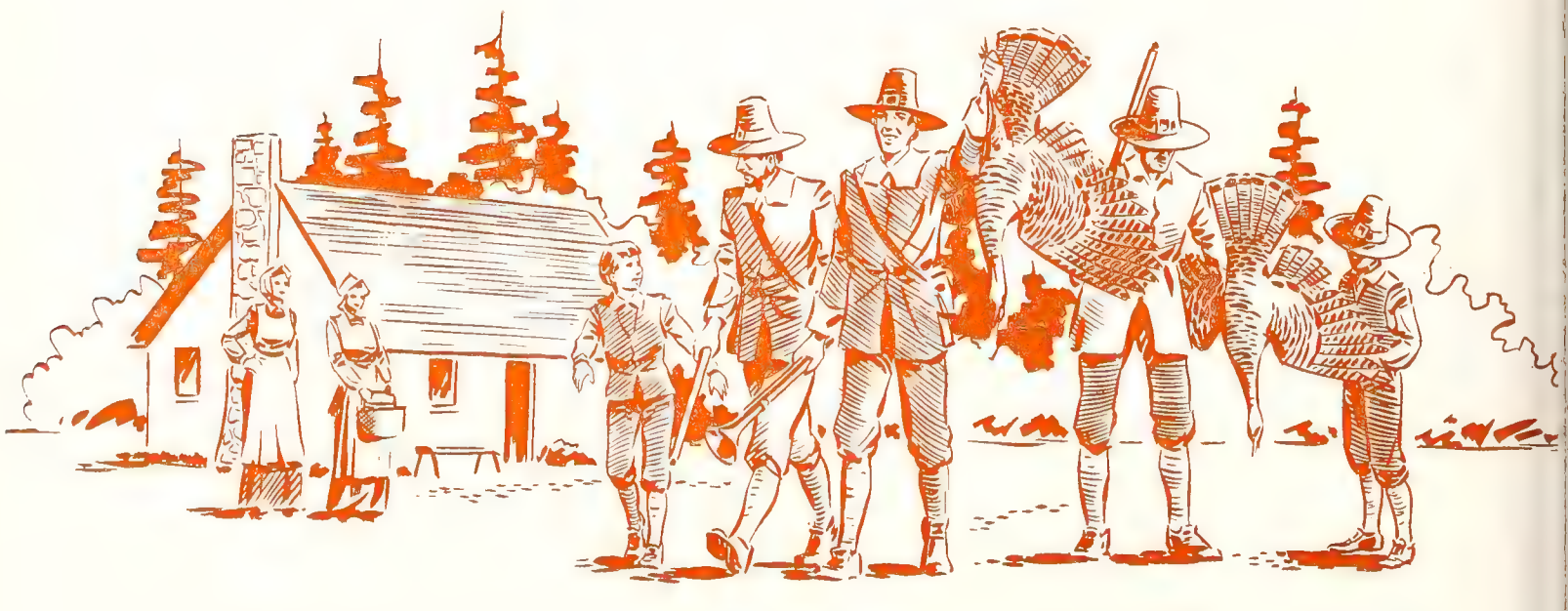
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MEMBER EPA EVANGELICAL PRESS ASSOCIATION



By the Way

JESUS' THANKSGIVING — OURS



I Thessalonians 5:18

he fact that the traditional Thanksgiving holiday is
and and a short period of discussion recently in a
day school class on the Lord's Prayer prompts this
orial.

he basis of this editorial rests primarily on a Sunday
ool lesson that was written for November 23, 1952.
text for the lesson was given as Matthew 11:2-6,
0.

was pointed out in the recent Sunday school lesson
there is no mention of giving thanks per se in the
yer the Lord gave to his disciples which we refer
s the Lord's Prayer. This fact was revealed when
question was asked whether it might not be proper
give thanks or praise occasionally when praying
er than to be continually asking for something.

lthough it is evident that no mention of giving
ks is emphasized in the Lord's Prayer, it is rather
d to conceive that our Lord did not express gratitude
ing His ministry on earth. There are many instances
rded in the New Testament where the phrase, "when
had given thanks," is found

he psalmist must have been most appreciative to
when we consider how many times he expressed
gratefulness. James surely expressed like gratitude
e points out the source of blessings in the 17th verse
the first chapter of his contribution to the Holy
iptures, "Every good gift and perfect gift is from
ve, and cometh down from the Father of lights, with
m is no variablness, neither shadow of turning."
l also admonishes us to be thankful in his epistles.

The question arises though, how thankful are we? Are we prone to just confine our expression of gratitude to God for a few morsels of food or on a special day or occasion observed in the church?

We are once again approaching that traditional season of the year and the day proclaimed as Thanksgiving Day. So far it is still observed on a particular Thursday of November but with the transposing of holidays recently to suit certain individuals this custom of long standing may be headed toward the wayside.

Nevertheless, it is the season of taking time out to give thanks for blessings. Granted, there may be those who may not have anything to be grateful for or feel that they do not, yet our prayers of thanksgiving could include our personal concern for those less fortunate.

Our concern for the hungry and oppressed could be multiplied immensely if the Y were to be left in this originally instituted Holy Day instead of replacing the Y with the well known I. As a classic example we could refer to business putting the I in Holy Day and making it Holiday. A holiday Thanksgiving to herald in the most profitable Holiday in the retail business world. Christmas.

Grace Nowell Crowell wrote a poem entitled:



He whose heart holds nought of gratitude
Indeed is desolate;
Who walks through all the beauty of the days,
Too blind, too swift to wait
To see God's hand back of the sun and rain,
Back of his loaf of bread
Or back of his cup of water, goes with his thirst
Unquenched and his soul unfed.
Surely for eyes to see and ears to hear
Surely for the countless common joys of life
We should be glad;
That we have had.
Thanks should arise as clear as a lark's bright song
Above a field;
Surely there is no year that does not hold
Some golden yield.
Let us be thankful then, let us give praise
To God as we count the gleaning of our days.



CRUSADER APPLICATION NOW AVAILABLE

During the period from November 15 to January 15, 1973 applications for Summer Crusader service will be received by the Board of Christian Education. Though specific activities are not yet spelled out, we expect a reasonable range of service opportunities to be available in Christian education, camping and music.

In order to facilitate planning and preparation for field activities, an early closing date is imperative. Also the January date permits persons whose applications may not be accepted to secure other summer work.

As has been our policy from the outset, applicants for Summer Crusader service must meet certain age and commitment standards and be prepared for a rigorous summer. College students normally receive priority with the lowest age-group considered being persons going into their senior year of high school.

A statement of Crusader policies and procedures will be sent to those requesting application. These should be thoroughly read and understood prior to submitting an application. Interested youth are urged to complete and return the following form to the BCE Office as soon as possible.



CLIP AND RETURN TO:
BOARD OF CHRISTIAN EDUCATION
524 COLLEGE AVENUE
ASHLAND, OHIO 44805

I would like to receive application forms and a statment of Summer Crusader Policies.
GENTLEMEN,

NAME _____

ADDRESS _____ CITY _____ ZIP_____

I hold membership in _____ Brethren Church.
(NOT FIRST BRETHREN!)

AUDIO-VISUAL MATERIALS FOR CHRISTMAS

ith Christmas less than two months away, now is time to order audio-visual aids to supplement your day School lesson, worship service, Laymen's meet- WMS, BYC, or Signal Lights. The Resource Library he Audio-Visual Dept. contains over 50 items under topic "SEASONAL: Christmas." Following are some he better filmstrips:

H101 THE BIRTH OF CHRIST—10 minutes; junior through adult; rental—$1.00.

H107 THE WORLD INTO WHICH JESUS WAS BORN—10 minutes; junior through adult; rental—$1.00.

H108 UNTO US A SAVIOR—10 minutes; primary through adult; rental—$1.00.

H109 IT BEGAN IN BETHLEHEM—15 minutes; primary through adult; rental—$1.00.

H110 THE GLORY OF THE LORD—11 minutes; primary through adult; rental—$1.00.

WHEN JESUS WAS BORN Series (4); rental —$1.00 each or $3.00 for entire series.

H115 I. JESUS IS BORN—4 minutes; primary.

H116 II. THE SHEPHERDS' VISIT—4 minutes; primary.



-117 III. THE WISE MEN BRING GIFTS—4 minutes; primary.

-118 IV. GROWING UP IN NAZARETH—4 minutes; primary.

ADVENT-CHRISTMAS-EPIPHANY Series (6); unior through adult; rental—$1.00 each or 4.50 for entire series.

-122 I. WE HOPE FOR SALVATION (ADVENT I)—7-10 minutes.

-123 II. WE HOPE FOR JUSTICE (ADVENT II)—7-10 minutes.

FS-H124 III. WE HOPE FOR PEACE (ADVENT III) —7-10 minutes.

FS-H125 IV. WE HOPE FOR HIS SPIRIT (ADVENT IV)—7-10 minutes.

FS-H126 V. OUR HOPE FULFILLED (CHRISTMAS)—7-10 minutes.

FS-H127 VI. OUR HOPE IS FOR ALL MEN (EPIPHANY)—7-10 minutes.

CHRISTMAS FOR ALL AGES Series (4); primary through adult; rental—$1.00 each or $3.00 for entire series.

FS-H128 I. CHRISTMASTIDE—15 minutes.

FS-H129 II. THE CHRISTMAS STORY—15 minutes.

FS-H130 III. CHRISTOPHER MOUSE—15 minutes.

FS-H131 IV. WHEN THE LITTLE CAMEL KNELT —15 minutes.



STORIES FOR CHRISTMAS Series (4); primary through adult; rental—$1.00 each or $3.00 for entire series.

FS-H132 I. THE FIRST CHRISTMAS—11 minutes.

FS-H133 II. THE LIGHT OF CHRISTMAS—16 minutes.

FS-H134 III. THE CHRISTMAS DONKEY—12 minutes.

FS-H135 IV. PETER AND THE HERMIT—10 minutes.

Each item includes a filmstrip of color drawings or color photos, a record, and an instruction manual. Further descriptions of these items and others may be found in the "SEASONAL: Christmas" section of the new AUDIO-VISUAL GUIDE.

Orders for Christmas should be placed five to six weeks prior to scheduled use to insure delivery through the busy holiday mails. Orders should include the item number and title, date to be shown, and one or two alternate selections. Send your order today to:

AUDIO-VISUAL DEPT.
Board of Christian Education
524 College Avenue
Ashland, OH 44805

news ... from the Brethren

Twelve Mile, Ind. On October 2 through the 8 there were each evening at 7:30, revival services, with Larry Kuhn as song leader and Rev. Kenneth Howard as the evangelist.

New Arrivals

Congratulations to James and Sharon Fields on their son Daniel Stephen born September 27, 1972. Rev. Fields is the pastor of the First Brethren Church in Oakville, Ind.

Goldenaires

Mr. and Mrs. Hartzell Holmes celebrated their 52nd wedding anniversary on September 6.

Emery and Helen Hudson celebrated their 50th Wedding Anniversary on Sunday, October 15, 1972.

Weddings



SHULTZ-BRINER. Peggy Shultz and Ken Briner were wed in the Methodist Church of LaGrange Sunday afternoon, June 11, and are at home at 912 W. Jackson St., Muncie, Indiana. Ross and Mary Louise Briner are the parents of Kenny.

KREPTS-WARD. Sandra Kay Krepts and Lester Brent Ward were united in marriage on September 9, 1972 in a 7:00 p.m. ceremony in the Crest Manor Church of the Brethren, with Rev. Leonard B. Carlisle performing the ceremony. The couple are residing in Indianapolis where the bride is an R.N. at The Methodist Hospital in the Coronary Care Unit and her husband is a student at Indiana College of Mortuary Science.

Mrs. Evan A. Kreps

* * *

RAGER-MARSHALL. Donna Rager and Ken Marshall were united in marriage on Sunday, June 25 in the church sanctuary in the presence of family and friends. The John Ragers of near Lukens Lake are the parents of the bride.

CHURCH NEWS

WEST ALEXANDRIA, OHIO

he West Alexandria First Brethren Church dedicated ir church bus on July 23, 1972. The ceremony utilized itany prepared for pastor and congregation. The er part of the litany after that which dedicates this to the glory of God and for His service, dedicates people in charge of the bus program, is repeated by tor and congregation: "We also dedicate our lives to l to help claim families for the bus ministry. We will be extra friendly and helpful to strangers, visitors our newcomers as they come here for Sunday ool and Church services. May they see that we truly Jesus, and that Jesus will be able to love them ugh us. May God find joy and pleasure here as we k with the Holy Spirit and each other. This is our yer. AMEN."

he dedication service was at the close of Morning rship. Everyone then gathered around the bus. Youth he bus and those taking part all using the One Way



n, after prayer of dedication. Those standing next to tor Herbert Gilmer are, Robert French, Moderator; n Gilbert, Dom Waymire, Keith Hawkey, Jim Davis Tyler Davis. Trustees and bus drivers.



After a successful OUTDOOR REVIVAL in West Alexandria, we continued Sunday Night services in the local football park, bleacher area. Services continue until August 27. On July 30, we had Tom Shill, a 19 year old blind boy, from Kettering, Ohio, to come sing and give personal testimony of, what Jesus Christ has done for him. Mrs. Wents, his sponsor is accompanist at the piano. The Owens family sang also. This was the local Laymen's Public Service. Jim Davis, is local president. Response was very good in all outdoor services. We plan another outdoor Revival for July 1973 with Jim and Treasure Gilmer as evangelist. Bud Hamel again for 1974, as evangelist.

SMITHVILLE, OHIO

"Exploring the Churches of the Revelation" is a unique series of 16mm color visuals being used by Rev. Dale J. Long, Pastor of Smithville Brethren Church to illustrate Bible messages during the Family Worship Hour at 7:45 p.m. each Sunday evening. This new concept in Christian communication using 5 minute visuals has been developed by Dr. Win Arn, noted religious film producer and religious communicator. The eight week series will begin Sunday, October 8 and will feature the "Isle of Patmos" . . . an introduction to the Book of Revelation. Such themes as God's will in the Christian's life, overcoming problems and difficult situations, and the cost of discipleship will be highlighted in the 16mm color visual compiled with a message from God's word by Rev. Dale J. Long. A cordial invitation is extended to families in the community to share in this unusual and provocative series of messages from the Book of Revelation at the Smithville Brethren Family Worship Hour each Sunday evening from 7:45 p.m. to 8:30 p.m. The Sunday evening Family Worship Hour each week will also feature congregational singing and special music.

SISTERHOOD

THE SAME!

—YESTERDAY

—TODAY

—FOREVER



by Sherry Barnhart

"Jesus Christ the same yesterday, today and forever." (Hebrews 13:8)

This verse is one of the key thoughts in all of Christianity. Do you see? Well, first let's look at people in general. Are humans the same yesterady, today and forever?

I think each one of us without any doubts or hesitations would say **no!** I am never constantly anything. I do not love the same, act the same or even think about being the same.

Each of us react differently to situations. Some days I'm too tired to cope with life whether it be loving my room-mate, being friendly or doing my share in the classroom. I really don't care if I'm grumpy or impatient. All I care about is ME and MY feelings.

Just think about yourself five years ago or one year ago or even one day ago. Weren't you different? I was and I certainly think you were too. Five years ago I was a Junior in high school living in a small town world that revolved around one special guy, my family, my school activities and my church. When I look back one year ago, my life revolved around a different special guy, in different school activities, working steadily away from home, and as active as possible in a different church. Things change. It's a known fact. Even our world changes each day. It changes its physical properties as well as its situations. We change even our physical characteristics too.

Yet Jesus never changes. That's a very deep statement when you think of all the aspects behind it. Really, that's the only way He could be. We could never base our faith, hope and love in someone unpredictable. Think of that! I could never believe as I do if Christ were inconsistant and never changing. It wouldn't be worth it cause sometimes no matter what you'd do it would be wrong. You'd always wonder how to act then or whether you were accepted then. Thank God, that I don't have to live in fear wondering if Christ is in a good mood or if I can do something.



He is the same, God is the same and we as hum s are given teachings, standards, goals . . . that are e same too. If lying was wrong yesterday in Christ's e then lying will be judged the same today by the sa e judge. Jesus Christ is the same. P.T.L.

Sherry

CHEEP ADVICE



If life expectancy keeps increasing, will we reach the age of discretion?

You can't feel down in the mouth with the corners up.

When a winner makes a mistake, he says: "I was wrong." When a loser makes a mistake, he says: "It wasn't my fault."

This will be a better world when the power of love replaces the love of power.

NEVER LET YOURSELF . . .
Worry when you're doing your best.
Hurry when success depends upon accuracy.
Think evil of anyone until you have the facts.
Believe a thing is impossible without trying it.
Waste time on trivial matters.
Imagine that good intentions are a satisfying excuse.
Harbor bitterness toward God or man.

The only exercise some folks get is jumping at conclusions, running down their friends, sidestepping responsibilities, and pushing their luck.

LAFF-A-LITTLE

A honeymoon is the time between "I do" and "you'd better."

A minister was called at the home of one of his parishoners at sundown. When he arrived he found the father of the household busily cleaning up the toys used by his children during the day. "Preacher," he said, "since I've been married I've learned the true meaning of those words in the Bible, 'When I became a man I put away childish things.' "

When a man stops taking out a girl, it doesn't always mean they have broken up. He may have married her.

A motorist became lost while driving in the southern part of the country and found himself driving on a small back road. An old timer sitting on a fence gazing at the scenery was asked by the motorist how to get to a certain large city. The old timer looked down the road, scratched his head, and gave explicit directions.

Half an hour later, after following the directions carefully that were given to him, he found himself right back at the point from which he started. The old-timer was still sitting on the fence, still gazing at the scenery.

"Say, what's the big idea?" the irate motorist demanded. "I followed your directions, and look where I wound up!"

"Wal, young feller," the old timer explained, "I weren't about to waste time giving you directions to the big city till I found out if you could foller some simple directions."

World Religious News in Review

NEW METHODIST BISHOP STRESSES HUMAN NEEDS OVER CHURCH RITUAL

Chicago (EP)—The new bishop of the United Methodist Church here announced he has little patience with "churchly narcissism—with church men just talking with other churchmen instead of addressing themselves to the injustices of society."

The 61-year-old Bishop Paul A. Washburn said the contemporary church will find its unity and its identity by "turning outward toward human need."

NEW MOVIE FOR NAE ON BANGLADESH RELEASED BY WORLD RELIEF COMMISSION

Valley Forge, Pa. (EP)—World Relief Commission of the National Association of Evangelicals has produced a movie titled, "Bangladesh: 75 Million in Transition. The color film depicts the Commission's emergency relief efforts beginning with the tidal wave disaster in East Pakistan which preceeded the devastating war.

The film shows WRC assistance to Bangali refugees in India and ends with recent footage on how evangelicals are aiding the people in building the new nation of Bangladesh.

ONE-FIFTH OF SWEDISH INFANTS BORN OUT OF WEDLOCK

Stockholm (EP)—Nearly one-fifth of all infants born in Sweden arrive out of wedlock, according to Erland Hofsten, head of the country's statistical bureau.

"Nothing like it is happening elsewhere in Europe," Hofsten said.

He said young Swedes are declining to marry without foreclosing their option to start their families. Marriage in Sweden is rapidly going out of style.

WOMEN CHARGE EQUAL RIGHTS AMENDMENT IS PLOT AGAINST CHRISTIAN FAMILY

Seattle (EP)—Homemakers here have organized themselves to protest passage of the Equal Rights Amendment which has already been passed by the U.S. Senate and House of Representatives. It must be ratified by 18 more states to become part of the Constitution.

Women led by Mrs. Robert Young here say that the Amendment is a combination atheist and communist plot to destroy families and feminity. They declare it would take babies away from mothers, and force housewives out of their homes. They see visions of men deserting their wives, and a general increase in alcoholism, drug addiction and perversion growing out of the Amendment.

Mrs. Young indicated she and her friends were gathering support and endorsements against the ERA, although still not well organized. She said opponents were marshalled previously against the Child Development Bill which, she said, had the same supporters as ERA. "They want to get babies away from parents to have access to the babies of this country."

The women stressed Ephesians 5: 22-24 in their fight, proudly giving their husbands leadership roles in the family and wishing to retain the right to exploit their talents in the home.

The aim of the group is to kill the ERA which they believe will erode Judeo-Christian law and tear away foundations of the family unit.

262,807 ABORTIONS PERFORMED IN NEW YORK STATE IN 1971

Albany, N.Y. (EP)—Induced abortions performed in New York state during 1971—the first full year under the liberalized law passed in 1970—reached a total of 262,807, the state health department reported.

Of these, 60.9 per cent were p formed on out-of-state residents 206,673 were carried out in N York City. The latter statistic g the city a ratio of 517 aborti per 1,000 live births.

New York's current liberali abortion law allows virtually un stricted abortions up to 24 we of pregnancy. Prior to July, 1 abortions were legal only if the of the mother was in danger.

A bill calling for a return to former law was passed by the N York legislature this year, but vet by Gov. Nelson Rockefeller.

State Health Commissioner Hollis S. Ingraham, reporting statistics, said 49 live births resul from the abortion operations and maternal deaths were recorded.

COUPLES CLAMOR FOR ADOPTIVE BABIES, 'BIRTHRIGHT' DECLARES

Annandale, Va. (EP)—The mand for babies to adopt is grea than those available, and the gap growing wider, according to M Dorothy Garrett, director of Northern Virginia Chapter of Bir right International.

The latest statistics indicate t some 800,000 couples in the Uni States want to adopt children, only 90,000 infants are availa she said.

This is a "message" which is making much headway during th days of the clamor for liberali abortion, Mrs. Garrett told EP Ne Service.

She and members of the 85 ch ters of this volunteer organizat around the country believe t many American women are confus who argue that a woman has a ri to determine what will happen to own body.

"This (unborn infant) is anot person's body," she re-emphasiz "Three weeks after conception, t baby's heart beats; in eight wee its feet and toes are fully develope

Birthright, with affiliated org izations in other countries, ma appointments for unwed moth with volunteer doctors, lawyers, psychiatrists. Volunteers with organization help people in th situations find jobs when possi and direct them to social agenc which can arrange the adoption their babies.

ANGELICAL LUTHERAN LEGATES CITE POSITION TO ABORTION

amrose, Alta. (EP) — Delegates the third biennial convention of Evangelical Lutheran Church of ada expressed opposition to rtion when it is "merely for con-ience, for socio-economic expedi-y or because of social embar-sment."

he motion, adopted after vigor-debate, called on congregations provide "redemptive alternatives abortion."

he Lutheran stand came against backdrop of continuing contro-sy.

P AT $100 MILLION

Wheaton, Ill. (EP)—An Aug. 22 ment of medicines and supplies the Oasis Hospital in Trucial tes, Arabian Gulf, brought the ear-old Medical Assistance Pro-ms, Inc., to the $100 million estone in goods shipped.

he international relief program ch serves under AID, (Agency International Development) solic-gifts to cover shipping and hand-costs, directing its goods to lical missionaries, mission hos-ls and clinics in 82 developing ons of the world, according to sident J. Raymond Knighton.

URCH SERVICES ON E WATER

ananoque, Ont. (EP) — Church vices on the water are held every day afternoon during July and gust at Half Moon Bay on the Lawrence River near here in the usand Island region.

nterdenominational devotions are ducted from a natural stone pul-before the floating congregation oats of all sorts, from rowboats uxury cruisers.

rayer books and hymnals are ributed by "ushers" paddling ut in canoes.

v books

vangelism Now, edited by Ralph Turnbull, Baker Book House, nd Rapids, published "to give is and guidance" to Key '73 and er upcoming evangelistic thrusts denominations and independent ncies.

vailable at Brethren bookstores.)

PRESS ASSOCIATIONS BACK NELSON BILL GIVING RELIEF ON POSTAL RATES

Washington, D.C. (EP) — Three major religious press associations in the U.S. have endorsed legislation introduced by Sen. Gaylord Nelson (D. - Wis.) aimed at providing substantial relief from scheduled postal rate increases affecting church publications.

Spokesmen for the Association Church Press, the Catholic Press Association and the Evangelical Press Association urged executives of U.S. religious publications to support the Nelson bill which is designed "to encourage . . . the dissemination of news, opinion, scientific, cultural and educational matter through the mails."

One section of the bill would freeze second-class rates for the first 250,000 copies of a publication at levels of June 1, 1972. Another provision prohibits per-piece surcharges on top of pound rates.

The per-piece surcharge has been the primary target of the press groups in their battle against increased rates recently approved by the Board of Governors of the U.S. Postal Service.

In their bulletins to members, Dr. Alfred Klausler, ACP executive secretary, and James A. Doyle, CPA executive director, along with Russell T. Hitt, EPA postal representative, urged letters to key committee chairmen in the U.S. Congress, asking support of Sen. Nelson's bill.

SENATOR CO-SPONSORS POSTAL REORGANIZATION ACT FOR FAIR SECOND-CLASS RATES

Washington, D.C. (EP)—Richard S. Schweiker, U.S. Senator from Pennsylvania, has notified Eternity Editor Russell T. Hitt that he has co-sponsored S. 3578 which amends the Postal Reorganization Act and mandates that the Postal Service "provide services at rates which encourage and support the widest possible dissemination of news, opinion, scientific, cultural and educational matter."

Dr. Hitt represents the Evangelical Press Association in the current fight for fair postal rates.

HOUSE BILL WOULD PREVENT INCREASE IN THE SECOND CLASS POSTAL RATE

Washington, D.C. (EP)—A bill to protect publications using second-class postal rates from large increases scheduled by the U.S. Postal Service was introduced here in the House of Representatives.

Rep. Robert F. Drinan (D. Mass.), the only Roman Catholic priest in Congress, said he was acting "after months of attempting to prevent increased second-class postal rates on newspapers and magazines."

The new rates set by the Postal Service would hurt all publications, but are viewed as a near "death sentence" for smaller newspapers and magazines—including many of a religious nature.

"The Postal Service plans increases in second-class rates which in five years will be 127 per cent above current levels," Father Drinan, a Jesuit, said. "Such increases threaten the survival of hundreds of small and independent publications. This kind of economic blockade must be prevented."

Names in the News

Evangelist Jimmy Snow, who abandoned a country music career for the ministry, has filed for divorce after 14 years of marriage. Snow, 36, son of country music great Hank Snow, founded Evangel Temple in Nashville in 1965.

Singer Johnny Cash denies he received "the baptism of the Holy Spirit" or that he gave an "altar call" during an appearance in Las Vegas. Despite reports (Episcopalian minister Dennis Bennett of the charismatic movement had said when Mr. Cash appeared in Las Vegas there was such a "wave of the Spirit" after he had sung several gospel songs he gave an altar call), Cash said he had undergone no charismatic experience. "We always close our concert with gospel songs and the response to them is a spirit of emotion," Cash said.

REVIVAL AND MIRACLES — WHAT ABOUT INDONESIA

by W. Stanley Mooneyham
President, World Vision Internatic al

Dr. W. Stanley Mooneyham, president of World Vision, was coordinating director of the Asia/South Pacific Congress on Evangelism in 1968. He has lived in Asia and travels extensively throughout that area.

ANYTHING which moves the church toward renewal and contributes to a deeper God-consciousness in this country should, I suppose, be welcomed with rejoicing. Some people tell me that is what a recently-published book is doing.

But if the book, **Like A Mighty Wind,** is having a positive effect in some places, there is no question that elsewhere it is creating serious problems. It is a collection of stories from the Indonesian revival compiled from talks given in the United States by a 24-year-old Indonesian, a one-time member of an evangelistic team on the island of Timor.

The stories he tells are enthralling—resurrections from the dead, water turned into wine, playback of children's voices without benefit of tape recorder, clothes that never got dirty, etc.

These tales of miracles make it the kind of book which would be passed from hand to hand by earnest and honest people who long to see the supernatural power of God demonstrated in their lives and churches.

But my mail—and even telephone calls—indicate that all the results are not happy. Some pastors who can't accept the book hands-down are being rejected by their members. ("They tell I am unspiritual, or I would believe it," one pastor wrote.) Some laymen find their faith shaken because no matter how much they pray, such miracles don't happen to them.

They are writing me because a statement of mine —lifted out of context from a story I wrote in 1967— is quoted in the foreword as an implied endorsement of the contents. They want to know if I do indeed endorse the book.

The simple answer is: I do not. But more needs to be said. Some additional light should be shed. The whole issue needs a broader perspective.

When I wrote my report, I covered mainly the evangelistic and church growth aspects of the Indonesian revival. To be sure, I heard stories of miracles in hours of interviews with Indonesians and missionaries. I chose not to report these, although a few others were telling these stories in the United States even then.

My reasons were three:

First, I had no way of personally verifying these stories, even though I did not doubt that some of them may have been true. An Indonesian pastor explained it to me this way: "These people are very primitive. They've always lived in a spirit world, and they readily understand the conflict between God and evil spirits. With their childlike faith, miracles are no problem r them."

Having met some of these new believers, I underst d what my friend was saying. I didn't question their w d or his.

However, some of the things which I heard taxed y capacity to believe, and since I could not person y authenticate any of the stories, I did not, and do t, want to be identified with their retelling.

The second reason I did not report them was y belief that these mindboggling stories would det t many people from the greater miracle of tens of th s- ands of Animists and Muslims turning to Christ. I s distressingly true that we become much more exc d over miracles in the physical realm than those wh h are spiritual. The extraordinary interest in this boo s evidence of this.

It seems the western mind—both Christian and n- Christian—today is so jaded that it takes supernatu l demonstrations to arouse it. One group is captiva d by miracles and signs; the other turns to witchcraft d the occult. Both seem to need a cosmic breakthro h —divine or demonic—to titillate their sated spirits.

I am not trying to start an argument with any e who has had a charismatic experience. I respect ev y gift received from the Holy Spirit for use in the b y of Christ. My concern, which I know is shared y many, is about our preoccupation with the outw d manifestations over the inner experience. Jesus d something to say about a generation that needs a si n.

Thirdly, I felt the revival movement in Indonesia d not need these physical confirmations of its authentic y. Renewal in the church, new believers by the tens f thousands, church growth so rapid it could hardly e charted—these things were proof enough to me t t God was wonderfully visiting the country. This was e substance, the cake. Anything else was just frosting.

But what about the frosting? Did some mirac s occur? Undoubtedly. No one who is acquainted with e situation disputes this. A missionary in Indonesia sa : "We know that God has done miracles, although repo s from responsible church people question some of e 'miracles purportedly done by God."

There is no clash of faith and unbelief in that sta- ment. It reflects a healthy attitude. Faith to believe miracles doesn't preclude an inquiring mind. The Bi e advises us to test the spirits. Whatever is truly of G will stand the test. On the other hand, why should e

agger when God—who, if He is anything, is omni-tent and sovereign—sends miracles when and where chooses to confirm His Word? In his book, **iracles,** C. S. Lewis says, "The mind which asks for non-miraculous Christianity is a mind in process of lapsing from Christianity into mere 'religion.' "

Perhaps it will help our understanding if we know mething of the time, the place and the people.

The time was 1964-1966. The place? Indonesia—fifth ost populous nation in the world. Strategically located f the tip of Southeast Asia, in imminent danger of ing Communist. In a dramatic reversal which many donesians believe was God's intervention, the nation as spared. The demigod, Sukarno, was over-thrown. olitically and economically, the nation was on the pes.

The people? Animists (worshipers of spirits) for the ost part, although claimed in the Islamic fold. Al-ough the church in the main was theologically ortho-x, it was sadly deficient in spiritual life. Many church embers continued idolatrous practices.

Into this setting the Spirit of God wonderfully moved. is hard to pinpoint the beginning of the revival because one was looking for it. It may have started on the and of Java in 1964 with a Bible. A boy who had been ending a Christian school in Salatiga returned home central Java for the holidays that year with a New stament in his pocket, a gift from the school. Religion emed to have died out in this Communist village, but ery evening the boy would read the stories about sus to his brothers and sisters. Soon some adults ned the group. Then friends and neighbors dropped All agreed they never had heard such beautiful ories.

Anxious to have the gospel explained, they sent a essage to Salatiga asking for a preacher. When Pastor esilo came a group of 150 gathered to hear him, all whom were baptized six months later. These told ers and before long 12 adjacent villages had request-a preacher and another 160 were baptized.

Although there were several unrelated movings of e Spirit almost simultaneously, that story is as good any to mark the beginning.

But it should be noted that the revival has never ached the whole country. Neither has it touched the ire church. Miracles occured almost exclusively in e more animistic areas, and even there current reports dicate that these begin to drop away when the new nverts get into the scriptures. A missionary who has st returned from many years of Timor says that pres-ly physical miracles are almost as scarce there as y are in America, but the work of evangelism and newal may now be more solid than in the earlier days.

Another missionary writes: "It has long been a con-n to many of us that the gracious work of God here s been commercialized. The deeper spiritual work church renewal has been neglected in favor of the arismatic manifestations."

The big question everybody asks is, "Were people sed from the dead?" If you can believe it, you uldn't be troubled since there is not one medically nfirmed case. Nothing is going to come unglued if ur faith doesn't stretch that far. But if your faith esn't stagger at the prospect, you can join the com-ny of some Timorese—and at least one missionary—o believe it happened. However, no one I have talked with endorses the book's claim that one man had been dead four days.

The two or three cases to which they would give some credence involved the persons having been "dead" only a few hours. One man who knows the situation well from years of residence on Timor made this trenchant comment: "The people who comprised the witness teams around whose ministry the miracles occured were wonderful people possessed, for the most part, with an innocent simplicity. If trained doctors are unable to agree on when a person is clinically dead, how should these people be expected to make that critical judgment?"

This same man feels that a great deal of charity must be exercised in evaluating the reports of the witness teams. All of those on the teams were spiritual infants. Almost all were young people. None were trained. Most were illiterate. At one time more than 100 of these teams—numbering in personnel from five to 20—were scattered throughout the island.

That these teams were greatly used of God no one will deny. Thousands found Christ. Some signs accompanied their witness. Significantly, these usually occurred in connection with fetish-burning. Around these fetishes in earlier days the witch doctors had done their own miracles. How appropriate that God would demonstrate His power as the fetishes were being burned!

But recognizing the faithful witness of these teams should not blind us to their human failures. There were excesses, including date-setting for the second coming of Christ. There were exaggerations in the reports as successive teams tried to "keep up" with earlier ones. There was some immorality. There was irrationality as for a while the "revelation" of specific sins in individuals preoccupied them and created serious tensions.

There is no need to overplay or underplay these things. They are there as part of the record, and that should shake no one's faith. Honesty contributes to credibility. In the biblical record the Holy Spirit never glosses over the frailities of even the holiest of saints.

As one Indonesian missionary says: "We certainly don't want to throw out the baby with the bath water, but people should not be misled by unbalanced reporting.

So in the interest of a balanced report, a few things are worth pointing out:

(1) With few exceptions, the spectacular things reported in the book are certainly not happening in Indonesia today. The miracles which did occur happened mostly on the island of Timor and principally in the period of 1965-66. From reading the book, people are apt to get the impression that miracles are daily occurences even now all over Indonesia. They are not. This does not mean, of course, that the revival is over. The work of regeneration and renewal goes on. If the "signs" are missing today, it only means that God sovereignly sent them for a particular purpose to a particular people at a particular time.

Again, C. S. Lewis has a helpful word here: "God does not shake miracles into Nature at random as if from a pepper-caster. They come on great occasions: they are found at the great ganglions of history—not of political or social history, but of that spiritual history which cannot be fully known by men."

The revival in Indonesia was such a moment. Past experience teaches us that as the moment passes, so do

the miracles. To try to reproduce them in another time and another context (or even in the same context) is an effort doomed to failure. And the failure, in addition to giving the enemies of God an occasion to scoff, could prove disastrous to the weak faith of some.

(2) This book raises for many people the question: "Are charismatic spectaculars the norm for every revival?" Unfortunately the book implies an affirmative answer. My correspondence shows the kinds of spiritual problems that result from such an assumption.

Miracles are not served up on order. By their very definition they are the exception rather than the rule. It is very important to know that miracles, tongues and other charismatic expressions have not been the rule in the Indonesian revival. Of the tens of thousands touched by the Spirit of God on Timor, only a handful have claimed the gift of tongues. Thousands of believers in those churches have never experienced a miracle beyond the new birth.

To portray miracles as the revival norm is to encourage honest and sincere Christians to try to work up in the flesh what the Holy Spirit has not produced. In some cases, as with the seven sons of Sceva (Acts 19), the results are ludicrous. In others, they are faith-shattering.

A miracle is not authenticated by repetition. Nor is one's spiritual life enhanced by building a tabernacle alongside the memory of a miracle and staying there, trying to recreate the glow. The real test is not what happened then, but what happens afterwards. The fruit of the Spirit, according to Galatians 6, is considerably more than a continuing series of charismatic manifestations.

(3) When asked if we can duplicate the Indonesian revival in America, the author of **Like A Mighty Wind** says we can if we will "take out that small computer which is your brain and put it in a little box and shoot it to the moon. Then let God use your heart."

Even allowing that he is speaking hyperbolically, that still is a dangerous statement. Emotion unrestrained by reason is a risky guide. God has never asked a man to murder his intellect in order to be an instrument of the Holy Spirit.

Instead, Paul counsels us to have renewed minds (Romans 12:1-2). The intellect, renewed and controlled by the Holy Spirit, can be a tremendous instrument for good. A person with a "blown mind," whether through drugs, alcohol or a counterfeit religious experience, throws himself wide-open to all kinds of demonic influences.

Deplore with me, if you will, the sterile intellectualism of contemporary western religion, but renewal is not to be found in dispatching your brain to the moon.

(4) I am concerned that this book may do more to stop the revival in Indonesia than it will to start one in America. Let me explain.

First of all, the astounding humility of the Trinity precludes any exaltation of the Holy Spirit over Christ. Jesus said the "Spirit of truth . . . shall testify of me" (John 15:26). The Godhead is agreed that it is the Son who shall be exalted. The Son magnifies the Father (John 17:4) while the Father honors the Son (Philippians 2:9-11) and the Holy Spirit reveals and glorifies Him (John 16:14-15).

Even the gifts of the Spirit are meant to bring about, not the fulness of the Spirit, but the "fulness of Christ" (Ephesians 4:11-13) in the believer. St. Paul's admo tion to "be filled with the Spirit" is an imperative p for the appropriation of the Spirit's presence, not reference to His gifts.

In some mysterious way, any exaltation of the gi and manifestations of the Holy Spirit quenches l power. His purpose is to magnify the Son and He deeply grieved when the Spirit's work itself is glorifi How strange is our intoxication with the gifts over Giver! It is Christ and His redeeming work, not Holy Spirit and His ministry of gifting the body, wh is to be lifted up.

The blessed Holy Spirit will not be exalted over Son, and this book comes perilously close to doing th

But there is a second thing. Sensitivity to other c tures is not a quality for which we Americans are not We crash ahead with our programs and schemes, of —but not always—with the highest motivation, but f quently oblivious to the cultural shambles we lea behind. Not a few on reading this book will want rush into Indonesia in an attempt to sample this movi of God, a reaction which may reveal more about t poverty of our faith than it does the richness of thei I have already seen enough of this to be appalled at t prospect of more.

Sometime ago when reports of miracles began come out of Timor, two Americans heard about c woman who had been greatly used of God. They det mined she must come to America. So these two wom traveled to Indonesia, took a boat to Timor, sought c this little Timorese woman and begged her to acco pany them back to the United States.

She couldn't and didn't, but the very fact that she a simple peasant woman—was sought out by visito from abroad produced in her such pride that friends s her spiritual recovery has been a slow process.

I hope it is not too late to spare Timor an invasi of curiosity-seeking Christians. That could kill the vival. God will be no man's magician and Jesus will r be coaxed into performing tricks for Herod or anyo else.

Today God is giving Asia an unprecedented opp tunity to believe. Thrilling movings of the Holy Spi are reported in several places—Korea, Cambodia, Nor Thailand, Philippines, Vietnam as well as Indones Since these areas represent different peoples wi diverse cultures and religious backgrounds, we m expect the Holy Spirit to work in a variety of ways bring about faith.

In evangelism and revival the Holy Spirit is st sovereign. He will choose the place, the people and t methods. As the wind, the Spirit still "bloweth whe it listeth." At times He may appear as a mighty wir Again His presence may be more like a gentle bree Let us not try to lock Him into a static and stifli mold.

But we can depend on one thing. His work will alwa bear the divine markings.

The greatest evidence that a work has been done God's Spirit is found in redeemed lives, not restructur molecules. The Bible teaches that Satan has power reorder physical elements and thus produce "miracle Only God can change lives redemptively. This, the becomes the acid test of God's presence in a movemen

And for people with a mature faith who don't have seek after a sign, this ought to be enough.

NEWS FROM ASHLAND COLLEGE





SHLAND, Ohio, Oct. 20—The Ashland College Choir ned its concert season for the 1972-73 school year ursday (Oct. 26) at 8:15 p.m. in Memorial Chapel. s concert marked the first appearance of the choir full concert since its very successful European tour spring.

shland's "Ambassadors of Song," the College Choir recent years has performed concerts in major centers America and Europe. These have included Washing-, New York, Rochester, Cleveland, Pittsburg, Akron, yton, Chicago, Vienna, Bonn, Munich, Rome, Florence, ice, Paris and Geneva. Add to this an informal con-t in St. Vitus Cathedral in Prague, a group of 16th tury motets in St. Peters Cathedral in Rome, music the period performed in the Baroque splendor of many's Ettal Monastery and Innsbruck's St. Stephens rch.



shland residents will have several opportunities to r the Ashland College Choir this year. Choir director, vin Rogers, and student president, Scott Barkhurst North Olmsted, have announced a schedule which udes three major home appearances. The first is on rsday (Oct. 26). For this concert Rogers has an-nced a program blending the classic and the new.

he theme of the concert "From Bach to Rock" im-s vividly the breadth of materials to be programmed.

In December the College Choir will present its annual Christmas Concert on December 7, 8 and 9, which will include a fully staged performance of the Gian Carlo Menotti opera "Amahl and the Night Visitors." The opera will be directed by Murray Hudson, AC's director of theatre and conducted by Jack Johnston, director of music for the AC theatre.

In April the Choir will present its annual Home Concert following its spring tour which this year will include Dayton, Atlanta, Georgia, St. Petersburg, Tampa and Sarasota in Florida, Virginia and Washington, D.C.

Soloists for Thursday's program included everything from harpsichord to electric bass and guitar. Nancy Talbott from Woodsfield, Barbara Stentz, from Nova and Joyce Wendel from Cleveland, all seniors, are soprano soloists. Julie Meyer, junior and Lu Ann Picking, freshman, both from Ashland the alto soloists. Ronald Blake, junior from North Olmsted and Dennis Uhlig, sophomore from Mountainside, N.J., tenor soloists and Eric Schussler, senior from Ashland and George Winters, junior from Loudonville baritone soloists.

Joyce Wendel, senior music major from Cleveland was the featured soloist. Miss Wendel presented a group of songs by Brahms and American composers as a major section of the program. These songs were presented recently as a part of Miss Wendel's senior recital.

Instrumental soloists include Richard DeLong, harpsichord, Joyce Wendel and Phyllis Fox, flutists and Larry Spoon, bassoon in accompaniment to Baroque works and DeLong, piano, David Gatts, electric guitar, William Peters, electric bass and David Herron, drums in a "rock" ensemble.

This program covered a wide spectrum in choral music according to Rogers. "For years we have wanted to program the Bach motet "Der Geist hilft unser Schwachheit" (The Spirit also Helpeth). It is one of the monuments of Choral Literature. The contemporary Luboff arrangements, on the other hand, should be enjoyable and relaxing listening for all," he said.

MISSIONARY NEWS

PRAISE THE LORD FOR 80 YEARS OF SERVICE

The Missionary Board of the Brethren Church was incorporated on November 17, 1892 and so this November during Home Mission month celebrates its 80th birthday. Since the division, when the only mission work still under the Missionary Board was Lost Creek, Kentucky, the work has grown and in this issue of the BRETHREN EVANGELIST some of the Home Mission Ministries are outlined. Through your local church, you will receive a brochure entitled "Praise the Lord for 80 years of Service" in which are listed the many churches which have been helped by the Missionary Board since 1940. (If you don't receive a copy of this, write us and we'll be very happy to send one to you.)

The Church Extension Commission of the Missionary Board works with younger churches still receiving guidance and support from the Board. This area of concern of Home Missions, is the national arm of the church for establishing churches in new areas as well as strengthening others. The following churches are presently being assisted through the Church Extension program:

Cedar Falls Brethren Church—Cedar Falls, Ia
Chandon Brethren Church—Herndon, Va.
Crestwood Brethren Church—Fort Wayne, In
Derby Brethren Church—Derby, Kans.
Fairless Hills Brethren Church—Levittown, P
Drushal Memorial Brethren Church—
Lost Creek, Ky.
Massillon Brethren Church—Massillon, Ohio
Muncie Brethren Church—Muncie, Ind.
Newark Brethren Church—Newark, Ohio
Pittsburgh Brethren Church—Pittsburgh, Pa.
Stockton Brethren Church—Stockton, Calif.

The Home Missions Commission of the Mission Board works with special ministries which at the present time include Riverside Christian Training School at Lost Creek, Kentucky; Krypton Bible Center at Krypton, Kentucky; and Brethren House at St. Petersburg, Florida. The New Spanish Speaking ministry in Tucson, Arizona will become a part of these special ministries when it begins next year.

ADD YOUR THANKSGIVING TO OURS, FOR 80 YEARS OF HOME MISSIONS, THROUGH YOUR THANKSGIVING OFFERING — 1972 GOAL $80,000

WHY I BELIEVE IN HOME MISSIONS



Rev. Ingraham is the General Secretary of the ssionary Board of the Brethren Church which strates his obvious interest in missions. How-r, the article below is reprinted from the vember 7, 1959 issue of the Brethren Evan-ist at which time Rev. Ingraham was a pastor l also serving as President of the Missionary ard. The article is as current today as it was that time.

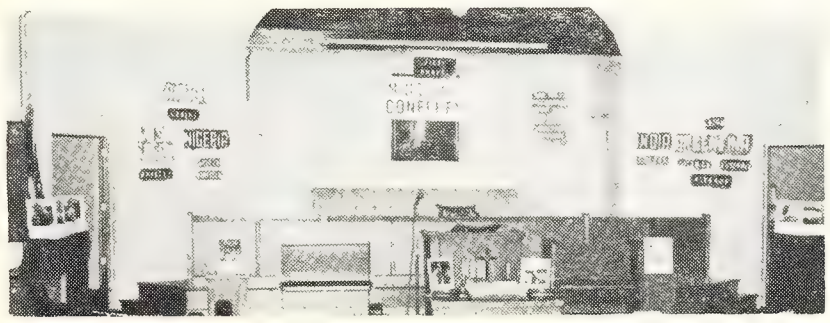
A striking phrase in the Epistle of John challenges r attention. "He (Christ) is the propitiation for our s; and NOT FOR OURS ONLY, but also for the s of the whole world" (I John 2:2). Think of it! rist died for OUR sins. But not for ours only! manity, both far and near, needs to hear this all im-rtant message of hope, this is the reason why I be-ve in home missions.

by Rev. M. Virgil Ingraham

To have a strong missionary work abroad requires strong work at home. The home base must be active and growing if it is to supply the finances, provide the prayer support, and furnish the young men and women who will be our missionaries in places where Christ is not known. If the work of missions will go forward, it must be working at home as well as abroad. Concern must be in the hearts of God's peop'e for souls of the lost, coupled with a corresponding willingness to do all within their power to bring them to Christ.

When missions come to mind, we usually think of the multitudes in uncivilized lands who have never heard the Gospel. We view the fields with a certain amount of detachment, considering how little we can do personally in bringing about their salvation. But, what about the multitudes in the field we have right here at home? New communities are springing up all over our land, providing a fertile field "ripe unto harvest." New churches are needed to reach the children and their parents in these areas; workers are needed to give them the Gospel. Again, there are scattered areas where communities are unable to support a full-time minister. Help is needed in providing workers and funds for ministering to their needs. In our home mission field, all have opportunity to be missionaries, for all are called to witness to Christ's saving, satisfying power. True, it is not as exciting as going to a strange land with the Good News, but it is equally important and effective. God has a work for everyone; He needs everyone for doing His work. This is the work we can do best; reaching people who speak our language, who share our common heritage.

In a word, I believe in home missions because this is the way I can share Christ and His salvation. I cannot go to the regions beyond, but I can work, give and witness right here at home. Christ died for our sins, but NOT FOR OURS ONLY.



Many missionary conferences are including a time on Home Missions which include the Home Mission points in Kentucky and Florida as well as the Church Extension locations. YOUR HELP IS NEEDED to reach our Thanksgiving Offering Goal of $80,000 for 1972.

NEW THRUST FOR GROWTH IN CHURCH EXTENSION

We praise God for the extension of the church into new areas and especially for the emphasis on new beginnings given to the Church Extension program in the 1950's. Although a number of churches were started during this period we recognize the need for greater growth in many of these younger churches. The Missionary Board as a part of their assistance to these smaller churches has begun the preparation for a lay-evangelism and church growth program for these churches.



Home Mission pastors meeting informally with Mission Board members.

The first step in this new thrust has been to strengthen the relationship between those serving in Church Extension outreaches by developing a fellowship of these pastors. During General Conference 1972, most of these pastors and members of the Missionary Board met together one evening to share problems and joys and the meeting ended with a time of praise! Several ideas are being planned to enable these men to share more often.

THE SECOND STEP has to do with the calling of qualified men to vacant pastorates within this group of new churches and the upgrading of salaries as they are evaluated against the denominational guidelines. Three of these churches have recently called pastors with Rev. Paul Tinkel going to Fort Wayne, Indiana; Rev. Norman Long to Pittsburgh, Pennsylvania; and Rev. Ron Waters (Sr.) to Massillon, Ohio.

THE THIRD STEP relates to training for Evangelism, not only pastoral training but also lay members for more effective person-to-person evangelism. To implement this training program a call has been extended to Rev. Arden Gilmer and the Pleasant View Brethren Church of which he is the pastor, to join with the Missionary Board in developing such a program.

The Pleasant View Brethren Church of Vandergrift has agreed to give Rev. Gilmer a six-month leave of absence covering the first half of 1973 in order that he might be trained with the staff of Campus Crusade for Christ at Arrowhead Springs, California. He will be trained in aspects of teaching lay evangelism and Christian discipleship as a part of their Cooperative Plan for denominations. Upon his return to Vandergrift, the church will join with him in developing a layman-oriented productive evangelism and nurturing program which will be shared with the Church Extension pastors and the churches where they are serv Rev. Gilmer will also be available to lead Lay Institu within the Brethren denomination from time to t as the program is expanded and also to work with Seminary for sharing this training with the student



Rev. Arden Gilmer

The Cooperative Plan of Campus Crusade for Chr includes training in the following essential strateg for building growing churches:

A. **The Basic Course of the Lay Institutes for Ev gelism:** How to train laymen to experience and sh the abundant Christian life.
B. **Informal Evangelistic Home Bible Studies:** H to train laymen to effectively use proven materi consisting of topical Bible study booklets for members of the Bible study, and a leader's manua
C. **Informal Evangelistic Speaking:** How to train l men to be effective, informal evangelistic speak —this is for men, women and couples, and is ba on an effective combination of sharing one's p sonal testimony, and sharing the gospel, using Four Spiritual Laws.
D. **Visitation Evangelism:** How to lead an effect visitation evangelism program through the lo church.
E. **The Neighborhood Plan:** How to train laymen implement a systematic plan for evangelizing ea neighborhood (approximately 100 families) in community through the local church.
F. **The Way of LIFE Plan for the Local Church:** H to develop a growing church through Lay Invol ment for Evangelism.

All of these strategies for evangelism are designed train laymen according to their respective abilities, a to be implemented through the local church.

We pray that these churches will grow and beco strong components of The Brethren Church in t United States as the Holy Spirit guides the members each congregation, the pastors responsible at each lo tion, and through these new programs.

A THANKSGIVING THANK YOU



Over the years the faithful members of the TEN DOLLAR CLUB have assisted in establishing new churches and relocating others by contributing to not more than two calls for this purpose each year. We salute these club members with a big THANK YOU from all of those who have received a call and list below the number of members in each of our churches. If you are not a member of this group and would like to become a member of the elite TEN DOLLAR CLUB, send your check for $10.00 to the: Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio 44805 designating it for the current TEN DOLLAR CLUB call for Newark, Ohio and asking to become a member of these church extension supporters.

outheastern District
- Bethlehem 8
- Cumberland 3
- Gatewood 0
- Hagerstown 29
- Herndon 5
- Kimsey Run 0
- Liberty 0
- Linwood 7
- Lost Creek 5
- Mathias 1
- Maurertown 22
- Mt. Olive 13
- Oak Hill 4
- St. James 21
- St. Luke 2
- Washington 39

nnsylvania District
- Berlin 41
- Brush Valley 4
- Calvary 2
- Cameron 4
- Conemaugh 8
- Highland 2
- Johnstown I 6
- Johnstown II 22
- Johnstown III 27
- Levittown 12
- Masontown 14
- Meyersdale 9
- Mt. Olivet 4
- Mt. Pleasant 0
- Pittsburgh 15
- Quiet Dell 1
- Raystown 0
- Sergeantsville 2
- Valley (Jones Mills) 3
- Vandergrift 5
- Vinco 69
- Waynesboro 21
- White Dale (Terra Alta) 4

hio District
- Akron 12
- Ashland (Park Street) 57
- Canton 23
- Columbus 1
- Dayton 41
- Fremont 15
- Garber (Ashland) 6
- Glenford 1
- Gratis 9
- Gretna 10
- Louisville 22
- Mansfield (Walcrest) 11
- Massillon 8
- Newark 14
- New Lebanon 26
- North Georgetown 6
- Pleasant Hill 37
- Smithville 30
- West Alexandria 5
- Williamstown 7

Indiana District
- Ardmore 11
- Brighton 5
- Bryan 27
- Burlington 11
- Center Chapel 2
- College Corner 12
- Corinth 5
- County Line 8
- Denver 12
- Dutchtown 5
- Elkhart 37
- Elkhart-Winding Waters 3
- Flora 21
- Fort Wayne 2
- Goshen 61
- Huntington 7
- Jefferson 2
- Kokomo 14
- Loree 20
- Marion 1
- Matteson 0
- Mexico 6
- Milford 12
- Mishawaka 6
- Muncie 22
- Nappanee 45
- New Paris 17
- North Liberty 11
- North Manchester 29
- Oakville 18
- Peru 9
- Roann 25
- Roanoke 3
- South Bend 28
- Teegarden 5
- Tiosa 17
- Wabash 10
- Warsaw 20

Central District
- Cedar Falls 1
- Cerro Gordo 5
- Lanark 17
- Milledgeville 38
- Udell 10
- Waterloo 40

Midwest District
- Carleton 7
- Cheyenne 5
- Derby 14
- Falls City 8
- Fort Scott 13
- Morrill 3
- Mulvane 3

Northern California District
- Lathrop 8
- Manteca 15
- Stockton 5

Southwestern District
- Papago Park (Tempe) 18
- Tucson 21

Florida
- St. Petersburg 3
- Sarasota 18

Miscellaneous Membership 44

Total number of memberships 1,621

BRETHREN HOUSE BEAT



A Home Mission Ministry in St. Petersburg, Florida



Reporters:
Phil & Jean Lersch
Bonnie Munson





AN EXPLANATION

Occasionally "happenings" occur at BRETHREN HOUSE in St. Petersburg, Florida, which should be shared with the Brethren in other places. You will remember that BRETHREN HOUSE used to be a private dwelling but it has been converted into the headquarters for the Brethren Church in St. Petersburg. There the entire Brethren denomination is in mission to the community through workers supported by the denomination through the Missionary Board. Since all Brethren participate in this mission through their support in funds, prayer, and encouragement, we think all Brethren will be interested in what is happening there. Therefore, starting in this HOME MISSIONS issue of the BRETHREN EVANGELIST and in the mission newsletter INSIGHT, we will be publishing interesting and helpful news reported by Phil, Jean, and Bonnie under the heading "BRETHREN HOUSE BEAT."

WORKING VACATIONS

In the Spring of 1972, Dr. L. E. Lindower spent a week of "vacation" at Brethren House. During his stay he built 30 new mail boxes (which are used for the children to store the things they make), several new shelves in a hall closet (which house all the supplies for the girls' sewing group), and some shelves around and above a window (which provide space for the many items we make and save for future use). These shelves have been in constant use since their construction and we are indeed grateful for his time and efforts.

Later, Dr. and Mrs. Charles Munson and Deborah spent a couple weeks of "vacations" at Brethren House. The Munsons came during the summer when the activities at Brethren House were in full swing and they became involved in various endeavors. Several hours when we were open they provided additional adult staff for games, reading stories, sewing on a quilt, talking to the group during the chapel time, sitting at a craft table to provide instruction to the youngsters, etc. Deborah stayed on an additional week and spent many hours in preparation of supplies for the General Conference Children's Learning Center working with our staff and the two Summer Crusaders, Ruth Deardurff and Wendy Kring.

It is obvious to those who know us that these are family members of the staff at Brethren House who have donated this time. There are others, however, who have done the same. The Elton Whitted family (also from Ashland) recently spent ten days in Florida and again gave some valuable hours for brainstorming new ideas and sharing old ones. Margery spent all one day during the week helping in both the afternoon op house hours and in the evening with the sewing. A Lillian Bates (from Waynesboro, Pennsylvania) sp two days with us last Spring while visiting her gra parents and helped with the crafts and sewing.

We would encourage others who have trips Florida in mind to come and visit us during our op hours on weekdays (as well as Sundays) and perha become involved in some of the activities. If you us know ahead of your visit, we would welcome opportunity to make use of your gifts in the service our Lord here.

Bonnie

ANOTHER HELPER

Mark Holsinger, son of Rev. and Mrs. Rob Holsinger, recently came to St. Pete to take up reside here. He is working at St. Anthony's Hospital, as 1-W, and gives some of his time at Brethren Hou One afternoon a week he helps with the kids' progra usually in the painting room or recreation area.

The congregation recently agreed to relieve me some of the duties of preparing the House for worsh on Sunday and hired Mark to clean and do some regul yard work each Saturday. This is time-consuming a dirty work, and we appreciate Mark's willingness dig in and help.

PURPLE PUZZLE TREE

There is on the market a set of records and boo called the "Purple Puzzle Tree." This series outlin the plan God had for this world and how he put t the pieces together to work it out for us. We have e panded this idea and are doing a current study of Goc plan for us. A brown paper tree on the wall is turnir purple as we add various puzzle pieces from God's Wo —written on puzzle pieces of construction paper. Suc things as the items of creation, the fall of Adam a Eve, and God's care for Cain, etc. We will lead t children to understand that God's most important pie was Jesus.

Jean

ACKNOWLEDGEMENT

Thousands of Brethren are supporting the Brethre House ministry every month financially, through the Home Mission offerings. For although our St. Peter burg congregation cares for all regular operational e penses and supplies, the national Missionary Board The Brethren Church provides the payments on t properties and workers' salaries. This is how many you help and we appreciate it.

In addition, since June, five individuals and tv Vacation Bible Schools have made special donations either cash or equipment totalling nearly $500. The contributions make possible some of the special equi ment we need and use regularly. Lest we overloc someone, we'll not list names but you all are muc appreciated—because you keep us going.

Phil

A BIG "THANK YOU"

from Phil Lersch

From our perspective, and according to all the feed-back we've received, the Children's Learning Center at General Conference was a huge success. For this we are thankful to God Himself, who made it all possible, and to the many Brethren who gave of themselves and their resources as well. Including those who helped set up, teach, assist and tear down on the last day—over 60 adults were involved—plus the many others who loaned supplies and equipment and books, etc. To all of you, we at Brethren House say "Thanks." Your willingness to share and give enriched the lives of about 90 kids—and many adult visitors and workers.

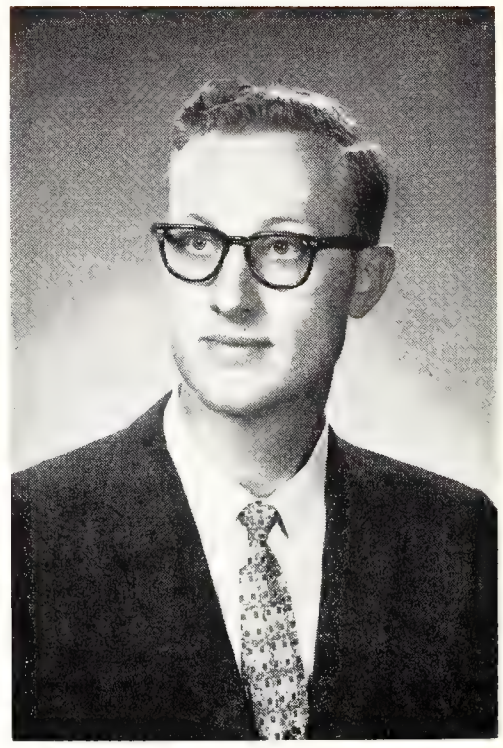


A 14 minute super 8 film with a recorded narration on cassette by Phil Lersch, of the activities of the Children's Learning Center at General Conference is available free of charge (except for return postage) from the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio 44805. This is a good way to see some of the types of activities carried on at Brethren House (see article elsewhere in this magazine). Activities at the Children's Learning Center during General Conference.

HELP MAKE POSSIBLE NEW PROGRAMS IN HOME MISSIONS THROUGH YOUR THANKSGIVING OFFERING — 1972 GOAL $80,000

YEAR END THANKSGIVING FROM LOST CREEK, KENTUCKY

by Dr. Harold Barnett



Greetings in the Lord. Time moves on and Riverside has completed her 67th year of service to God and man here on the banks of Troublesome Creek in "Bloody Breathitt" County! We had eleven graduates of our high school and six eighth grade graduates last year. Our ministry reaches out to some 250 to 300 persons in some weeks through the staff ministries at Lost Creek, Haddix, Rowdy, and Fugate's Fork as well as the school.

We praise God that Mother Drushal, co-founder of the school is still with us at age 90. She is doing well now and teaches her class of juniors each Sunday as well as speaking in chapel often during the school year.

We have had the best academic program than ever before. We offer good programs in Home Economics, Chemistry, Language, Art, and Music, as well as the other courses in an accredited Bible-centered program with daily chapel services and a regular Bible class with Bible memorization work. Our athletic program is outstanding. We offer the best all-around program in the county. We are the only school with programs in track, cross-country, and baseball as well as the usual basketball. Our various teams reap their share of honors.

Over twenty students made open decisions for Christ during the school year last year, through the programs of the church and school. The Word is sown daily in the Bible classes and in chapel as well as by the lives of Christian teachers in every class and activity. What else can you do in Christian work anywhere? For the first time Riverside now has adequate buildings and facilities for her program. Last year for the first time we had adequate help on the staff to carry on our programs. The need for Riverside is greater now than ever before. We need your prayerful support now in order to carry on this work.

May God bless and reward you as we all share in is work here! I thank God for the many faithful Breth n who share in this ministry, I wish I could name e h one here and express personally to each the heart lt gratitude for your concern for this ministry. Come d see us if and when you can. Always pray for us reg l- less. May God bless and reward you for your suppor f Riverside in her time of great need!

A PROGRAM OF PROGRESS



THE BRETHREN HOME MISSION REVOLVING FUND is a fund that has been set up by the Missionary Board to make money available as loans to needy church congregations and groups in the establishment of new churches. Money placed in the Fund is loaned to qualifying churches and groups to aid them in their progress. They, in turn, pay the money back to the Fund and it is loaned out to another church and the process begins all over again. Thus we call it the Revolving Fund. All who contribute to this Fund can be assured that their money is continually being put to work in the building of w churches and aiding in the expansion of others.

The Fund is made up of gifts and loans. Investm ts in the Revolving Fund are made in amounts less t n $1,000 with interest paid up to 4% per annum o n amounts of $1,000 or more for one year or more, or r an indefinite time, expected to be more than one y r, with interest paid up to 5% per annum. Some inves s make loans at no interest, considering the principa o be adequate security for unexpected emergencies. Otl s depend on the interest as income for their support d therefore receive regular payments on their investm t.

You are invited to contact the Missionary Board r specific information regarding your investment or ft to assist in building needed church facilities. M y churches invest their own building funds with the Br - ren Home Mission Revolving Fund during the pe d from the start of such a fund until such a time as t r own building program begins. In this way their bu l- ing fund is helping others at the same time that s earning interest and is still available when needed r the local building program.

HOME MISSIONS IN THE LOCAL CHURCH

reprinted from the November 7, 1953
BRETHREN EVANGELIST issue

by Miss Margaret Lowery

XT: II Corinthians 9:6-15

Here we find that Paul had led the Corinthian Church
a great experience of faith. It was such an experi-
e because the Corinthians were able to acquire the
spective to see that the question was not what they
e being asked to do, but rather what God had done
Christ and was now doing through them. We should
e that Paul points out that giving is more than meet-
the needs of fellow Christians; it results in an
rflowing tide of thanksgiving to God.

f our religion is what it should be, we will be gen-
us; we shall be eager to share what we have with
ers. When we catch the spirit of Christ, we live for
ers, not ourselves. Our money as well as our time
talents will be used to extend the work of God's
gdom.

ome mission work is not eccentric, marginal or an
onal activity; it is the main business of every local
rch. The local church is Protestantism's most power-
weapon with which to fight materialism, secularism
all other isms with which we are concerned today.
s the channel through which each individual member
contribute his full share to the building of the
gdom of God—**Is God interested in people only when
are praying, singing hymns and listening to
nons?**



Every member must provide the church with hands, voices and hearts to put positive values in the local church. God's answer to any situation is a person. Open yourself to the creative energy of the Lord whose power flows through human beings. Let go and let God. Let Him do the work through you and through those who are spiritually attuned with Him.

SPANISH OUTREACH IN THE UNITED STATES



The Home Missions program of The Brethren Church is reaching out to a new ministry among the Spanish-speaking population of the Southwestern portion of the United States. Bill and Fran Curtis will provide the leadership for this venture upon their return from Argentina where they have been serving as Brethren missionaries. This outreach will be a cooperative effort with the Brethren Church in Tucson, Arizona through which services classes and counseling can be offered in both English and Spanish.

Our purpose in a Spanish-speaking ministry is not to preserve the old culture or language nor is it to "Americanize" but to bring to the Spanish-speaking people the message which has been entrusted to us by Christ and of making Him a reality in the lives of our Spanish-American neighbors.

We are asking especially that you join us in praying for the Holy Spirit's leading as plans are made, and we expand the Special Ministries of our Home Missions.

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962

SHARE IN THANKSGIVING

THROUGH

HOME MISSION OFFERING

This Thanksgiving you have an opportunity to express your gratitude to God for His blessings by your offering toward building churches through the Home Missions Program. Give generously, even as He has blessed.

THROUGH

LOCAL CHURCH GIVING

Support your local church and its giving to the Brethren Home Mission Outreach by your regular offerings for this purpose.

THROUGH

TEN DOLLAR CLUB

Join and encourage others to join this club which supports church extension. Only two calls per year of $10.00 each, to establish new Brethren Churches.

THROUGH

LIVING MEMORIALS

A gift to Brethren Missions in memory of your loved ones called to be with the Lord will continue to live on and build in their memory.

THROUGH

REVOLVING LOAN FUND

Your gift or investment in the Brethren Home Missions Revolving Fund will be put to work in the building of Brethren Churches. Write to the Missionary Board for details.

THROUGH

ANNUITIES AND GIFTS

Make an investment in Missions that will give an income for life. Your gift is an investment with eternal benefits.

THROUGH

BEQUESTS

Your Will can allow you to continue to share in building churches and become an expression of your faithful stewardship and deep concern for lost souls.

THANKSGIVING OFFERING GOAL FOR 1972

$80,000

The Brethren

Funderburg Library
Manchester College
North Manchester, IN 46962

EVANGELIST



1972
White Gift Issue

Vol. XCIV November 18, 1972 No. 22

The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

RAGS ARE NEEDED

The Print Shop Superintendent again wishes to make a request for rags for the print shop. These rags should be cotton and must be clean. If you have such rags that can be used, please send them to us; or if you are coming to Ashland within the near future, please bring them along with you.

ANNOUNCEMENT

Anyone contemplating a trip to Lost Creek o Krypton, Kentucky and passing through the vic ty of Muncie, Indiana is kindly asked to stop at the l s Brethren Church, 101 S. Morrison Rd., Muncie, Ind na to pick up clothing for these Mission stations.

Rosalie Green, Secretar
Day Group WMS

ANNOUNCEMENT

In the October 21, 1972 issue of THE BRETHREN EVANGELIST featuring the Hagerstown Brethren Church in "Know Your Brethren Churches" article, the information supplied inadvertedly omitted the members of the Finance Committee under the listing of the Church Officers.

The following are members of that committee:
Treasurer and Chairman, Owen E. Wolford
Assistant Treasurer, Julia Humelsine
Financial Secretary, Gregory Harne
Assistant Financial Sec'y, Rachel Ramsey
Mission Secretary, Harold Johnson
Church School Treasurer, Gerald Cooper
Appointed member, Ruth Stoddard

NOTICE TO INDIANA DISTRICT

Beginning Jan. 1, 1973:

District apportionment for the Indiana s trict Board of Christian Education shoul o sent to the Treasurer,

Rev. Clarence Kindley
Twelve Mile, Indiana 46988

Apportionment is:

$1.00 per Sunday School member

Cover and White Gift feature art by Mrs. L ry (Candi) Baker.

By the Way

PROGRESS REPORT

The EP news service has provided us with a bit of information that possibly overshadows much of the news that seems to prevail in the way of bad news.

Since there are a few programs projected in the near future, among them the 'KEY 73' emphasis, this bit of news can be most encouraging in that the Christian world may be likened unto an athletic team of some kind that has gained a bit of momentum and is scoring more points in the win column than in the losses.

As we in the Brethren Church embark on the 'Key 73' program in harmony with our Conference Theme for 1973 let us use this bit of news as an incentive to put forth our most diligent efforts in cooperation with and in the program. (Editor's note.)

ES CHRISTIAN POPULATION RATE
TSTRIPPING GLOBAL INCREASE

PASADENA, Calif. (EP)—The rate of growth Christianity around the world now exceeds rate of world population growth, according C. Peter Wagner, former missionary to Latin erica and now professor at the Fuller Semin- School of World Mission here.

Vagner, who also serves as executive director the Fuller Evangelistic Association in Pasa- a, cited the opinions of Ralph Winter, Stephen ll and Warren Webster in his report to asso- es of the School of World Mission. He said that the World Christian Handbook, cur- tly being edited by David Barrett for release 973, would probably confirm the growth rate. areful not to confuse the rate of growth of n and women who are willing to commit their s to Christ and become responsible members His Church with those nominally Christian, said that the growth of those who would indi- e "Christianity" as their religion in a census indeed gaining on the world-wide rate of ulation growth.

Nevertheless, he said, "it is a significant piece data to those of us involved in fulfilling the at Commission."

He added that Christianity is calculated rough- o include one billion persons in the world to- . "If the Church were increasing at only the of the population, you take two per cent (world population growth rate according to 1972 Population Reference Bureau statistics) of that and discover that annually Christianity is growing by 20 million persons. Divide this by 365 days in a year and you have this amazing (and encouraging) figure: Christianity is growing by 55,000 persons per day.

Professor Wagner's report showed that the world today has 3,700,000,000 people. Every year 74,000,000 people are added, but only 20,000,000 are becoming Christians—therefore 54,000,000 people annually are being added to the "fourth world." Divide that by 365 and the result is: the fourth world (meaning all those who have not yet become Christians) is growing by 148,000 persons per day.

"Much is being done, but much more is needed," Wagner says. "This is not the time to cut back on evangelistic and missionary efforts. We need more, not fewer, missionaries. We need more efficient strategy. We need more effective evangelism. We need more Holy Spirit power. We need to win the world in our generation—or die trying!"

The School of World Mission currently has an enrollment of 74 career missionaries and leaders from Third World churches working in research programs leading toward masters degrees and doctorates in missiology. Thirty-five countries are represented this year, according to Professor Wagner.

news... from the Brethren

Kokomo, Ind. An installation service for Rev. David Cooksey was held October 1, 1972 at the Kokomo First Brethren Church. Rev. Tom Hurley had devotions. Clifford Shriek, pastor of the St. John's Lutheran Church of Kokomo welcomed Rev. Cooksey into the Howard County Ministerial Association. The speaker was professor J. Ray Klingensmith. He administered the charge to serve as pastor, to Rev. Cooksey. Max Schelbert, Moderator, led the congregation in a response to the charge. Other visiting ministers were Rev. Thomas, Loree, Rev. Barr, Mexico and Rev. Seibert. Rev. and Mrs. Cooksey live at 1026 South Purdum in Kokomo. Rev. Cooksey is our first full time pastor, and we have great expectations from our church.

Elizabeth Surbey, Sec.

Goldenaires

Mr. and Mrs. Leo Inbody celebrated their 50th Wedding Anniversary on October 29, 1972. They attend the First Brethren Church of Goshen, Indiana.

Mr. and Mrs. Emery B. Heatwole, Sr., celebrated their 50th Wedding Anniversary Sunday, October 8, 1972. They attend the Sarasota First Brethren Church of Sarasota, Florida.

Mr. and Mrs. George Giltner observed their 54th Wedding Anniversary on October 17, 1972. They attend the Sarasota First Brethren Church of Sarasota, Florida.

MEMBERSHIP GROWTH

Vandergrift, Penna.—
4 received membership
Twelve Mile, Ind.—4 by Baptism
Stockton, Calif.—3 by Baptism

Memorials



ZIMMERMAN

Mr. Robert L. Zimmerman, 57, prominent local funeral director, Moderator of the Gratis Brethren Church and Secretary of the Miami Valley Laymen's Association died unexpectedly from a heart attack on Sunday, October 15, 1972. He was a life long faithful member of the church and in addition to being the Moderator, he was a member of the Choir and had served in many capacities. Services were conducted on October 18, at the church, with interment in Fairview Cemetery. Services were conducted by Pastor William Walk.

* * *

BIRD

Miss Miriam M. Bird departed from this life on August 9, 1972. She was a faithful member of the Main Street Brethren Church, Meyersdale, Penna., where she served as president of the W.M.S., assistant Sunday School superintendent, Sunday School teacher, and deaconess in the church. Burial was in the Union Cemetery. Funeral services were conducted by her pastor, Rev. Robert L. Hoffman.

WERTZ

Walter C. Wertz, 64, of Conema Pennsylvania, died September 1972 at Lee Hospital. Brother W was a teacher in the Conema Valley School District for 40 y having taught social studies history at the Conemaugh H School.

He had served for 21 consecu terms as president of the Cam County Brethren Christian End our Union and for 20 consecu terms as president of the Boar Christian Education of Conema High School. He was also ath director of the Conemaugh Sch for 20 years.

He was a member of the C maugh Brethren Church with a service as a teacher of the M Bible Class and Sunday Sc superintendent. His record of pe Sunday School attendance exte to 44 years. His church activities included serving as a deacon of church, He was a past presider the National Sunday School B of The Brethren Church and tr ed extensively as a represent for Brethren Camps.

He is survived by his widow, former Wadena Stormer; bro Melvin Russell, Kentucky; and ters, Violet, wife of Clyde Tho Mineral Point, Pa.; Edna Mae, of Chester Myers, Lois Jean, wi Karl Kenney, both of Johnstown

Funeral service was conducte the Conemaugh Brethren Churc Rev. Don Rager. Interment wa Headrick's Cemetery.

Weddings

BROWN-FREEMAN

Kathryn Brown and Allan F man were united in marriage double ring, candlelite ceremon The First Brethren Church of more on October 22, 1972, by former pastor, Rev. C. Wm. We pray God's blessing on ther they both go through life toget

Joy L. Blake
Cor. Sec'y.

BRYAN, OHIO

r. J. D. (Bud) Hamel, pastor of the Sarasota, rida First Brethren Church held a six day revival vice in the Bryan, Ohio Brethren Church October 1-6, 2.

he spiritual results of the meeting were eleven first e confessions, seventy rededications; and two young n gave their lives in full time service toward the istry. Over 41 young people attended a "Sharing" "Rap" session in the basement of the church. The ngelist was also guest speaker at the Christian owship of young people at Bryan High School with in attendance in the class-room of one of the out- ding teachers in the state, Mr. Dan Sander, a mem- and a youth sponsor of the Bryan Brethren Church. enteen years ago Evangelist Hamel had previously l a meeting at Bryan when Rev. Alvin Grumbling pastor.

Villiams County has a population of 33,669; and an, which is the county seat, has a population of 0. The city was named after John A. Bryan, the litor of the State in 1839. Located 772 feet above level, Bryan has a mean temperature of 49 degrees ch went down to 38° while the evangelist was there r leaving Florida with the temperature in the 80°s. vever the reception of the people and their beautiful church was very heart warming with the pastor . M. W. Dodds and people organizing a "join the phone Corps" which invited people to the services a "Fisherman's Club" which was engaged in com- nity census, witness, and visitation.

uring the meeting each night was designated as a ial night for attendance. "Fill a pew" night was day with the best attendance of all the services. A captain who was responsible for filling the pew n members, visitors, and friends, was appointed for n pew. There was also Women's Night, Men's Night, th Night, and "Bring a guest" night with the faith- receiving a prize for their efforts as well as a com- dation by the pastor for their labor of love.

unday night was Sunday School night with special gnition to the teacher having the highest percentage nrollment present. Special music included the Connin , a men's chorus led by Mr. Devon (Happy) Hossler n Nappanee, Ind. and a Cherub and Jr. Choir musical entation. One of the highlights was a "Mystery per" for the Jr. High and Sr. High B.Y.C. with the nsors as host and hostess.

aturday, September 30th, a day of prayer for God's sing upon the evangelist and the meetings, was held he Bryan people with Marilyn Chrisman preparing hedule for those who were to pray during designated s. Special messages were prepared by the pastor delivered September 24th, the Sunday before the ting entitled, "When Revival Comes" and for the ing message, "Your Debt" taken from Romans 7. Sunday, October 8th, the Sunday following the ting Rev. C. A. Stewart supplied the Bryan pulpit e Rev. M. W. Dodds began a revival meeting in tington, Indiana.

uests during the meeting in Bryan were members friends of Danny Jinkins of the "Attic Chapel"; Joan el, Ashland College Student and daughter of the gelist and friend "Chad," and Rev. and Mrs. Steve art of Ashland, Ohio; Rev. and Mrs. Clarence Stewart and Mr. and Mrs. Hap Hossler from Nappanee, Ind.; Rev. Jack McDaniel and Rev. Jerry Carlson from the Assembly of God in Bryan; and Mr. and Mrs. Wayne Moneyheffer from New Paris, Ind.

The total attendance for the six days was 1,092 with an average of 156 for the seven services. During the meeting there was a large number of young people in attendance even though they had many community and outside activities. Such loyalty is to be commended. Splendid attendance, excellent interest, enthusiastic spiritual singing, and prayerful support by the pastor and people were outstanding in every service.

During the meeting the evangelist lived in the spacious home of Mr. and Mrs. Russell Miller while they were on vacation. A car was provided by Mr. and Mrs. Robert Freese. They will always be remembered for this special ministry of love toward the evangelist. During the meeting the evangelist used a trumpet which was loaned to him by Mike Chappins and he also presented gospel magic lessons for the children. Scores of telephone calls were made by pastor and people, personal door to door invitations were extended, and hundreds of cards advertising the meetings were given out and placed in store windows.

What a time for Revival! Truly we are living in the last days!

In the words of Chas. G. Finney, "A revival is neither a miracle nor an accident. It is the inevitable result of God's people meeting God's conditions." These are great days for Revival and every Brethren Church is urged to make these days of "agressive evangelist" for Christ. People today are willing to listen! Thank God for Revival!

GOSHEN, INDIANA

This is the fourth Halloween season that the Junior Choir of the First Brethren Church of Goshen has gone "Pumpkin Caroling." On Wednesday evening, October 25th, members of the Junior Choir dressed in Halloween costumes sang Pumpkin Carols to shut-ins of our church and at a number of the nursing homes in the city.

Saturday, October 28th, the Choir dressed in their costumes went to the Flora Brethren Home in our new church van. After presenting their Pumpkin Carol numbers, they enjoyed a short Hymn sing with the patients. The children presented a small gift to each resident of the Flora Home and visited the patients in their rooms.

Before returning home, the group went through a "Haunted House" that Gene Geaslen had fixed up in the basement of the old home. This was one of the highlights of the day and the topic of conversation on our trip back.

We believe that both the children and Flora Home residents benefited from this time of fellowship and the Junior Choir is looking forward to another trip to Flora.

The Choir members raised their own funds to pay expenses of the various trips they take annually.

The sponsors for the Junior Choir are Beverly Baer and Mrs. Onnie Puro. They were assisted by Mrs. Norman Simmons on the trip to Flora.

Submitted by
Mrs. Onnie Puro

Missionary Conference at MEXICO, INDIANA

"They'll Know We Are Christians by Our Love" was the theme of the Missionary Conference held at the Mexico First Brethren Church on October 20-22. We were honored to have with us Rev. and Mrs. James Sluss of the Nappanee Church, formerly of Krypton, and Dr. Harold Barnett of Lost Creek.

The opening Scripture, presented by Rev. Barr, was from Matthew 28:16-20: Christ's command to go into all the world with His Word and His Love.

The program was then turned over to Rev. Sluss who presented a medley of favorite hymns of the people of Krypton, which included "The Beautiful Life," "I'll Fly Away," "Amazing Grace," "Farther Along" and "I'd Rather Have Jesus." Brother Jim then presented "Six Pictures" of Krypton: the fuzzy picture of the way people suppose life to be in Appalachia; the picture of progress of the new parks, highways, etc., that is now going on there; the picture of the program carried on by the Krypton Bible Center; the picture of the person of Jim Sluss and the work he carried on as pastor-teacher at Krypton and the picture of Margaret Lowery and her everfaithful work there; the picture of the person of Jesus Christ, Who is the reason for all of the work; and, finally, the composite picture of the first five.

Then Harold Barnett sang "Ten Thousand Angels." His presentation centered around the Mission Board slides of Lost Creek. These pictures were quite interesting to us as many of our members have never had the opportunity to visit Riverside. Along with the slides, Rev. Barnett also presented a brief story of some of the history of Riverside and of the work of the Brethren Church there.

Rev. Barnett was in charge of the entire program on Saturday. He favored us with special music and preached about "The Pilgrimage"—the journey that we all make on this earth, the shortness of our life, and our responsibility to tell the world of Christ. A women's ch from the church presented "Living with the Maste

Although the skies were cloudy and rain po from above, there was a good turnout for Sunday vices. Our missionary hymns which we had been u for the entire conference seemed even more special day, for this was the day when we would be recei our Faith Promise. Rev. Barnett sang one final "The Ninety and Nine" before we received the offe and Faith Promise. Our prayer for the offering the first verse of "My Faith Looks up to Thee." church choir then fittingly presented the anthem ' Will Answer Prayer." Dr. Barnett's sermon was on " pel Imperatives" which dealt with the way in w Christ calls us to forgiveness and repentance and mands us to pass on the Good News to everyone, d all things in love. He closed by giving an invitatio receive the Lord to any who had not already done so by urging anyone who felt the Lord calling him t dedicate his life or to dedicate his life to full-time C tian service to proclaim this by coming to the altar. closing hymn for the conference was "I'll Go W You Want Me to Go."

A Basket Dinner, sponsored by the two W.M.S. gr of the church, was held in Dr. Barnett's honor. W.M.S. II group decorated the tables with green, ye and orange streamers with small trees with aut leaves on them for center pieces. Each table also leaves spread the entire length of the table, som which contained Bible Verses dealing with faith.

At the dinner, the amount of the Faith Promise announced. When everything was added in, the came to $2,132.00! We praise the Lord for this velous response. Now we wait with anticipation to how the Lord will provide in the year to come. know the Lord can and does work miracles. Praise Wonderful Name!

GLEN ELLYN, Ill. (EP)—Forty-seven new committees were formed by the Christian Business Men's Committee at its Oct. 18-22 convention in Portland, Ore., marking an increase in membership and scope of services for the first time in several years.

Growth is mandatory, 1972 Chairman Albert J. Page declared in his keynote address. "We need an organization to which men come knocking on the door to enter."

Admitting that this wasn't true for many of the organization's 650 groups around the world, he challenged the 1,500 people present to make such changes in local groups that will attract men to Jesus Christ.

A leadership development committee unveiled at the convention a new program called CTL—"Certi Trained Leaders." Delegates enthusiastically rece the three-year program of Bible study, reading of tinent books, and practical training in CBMC activ and concepts. The course is designed for present future leaders at all levels of CBMC operation. CB future aim is to pick men who have taken the training and urge them to guide other men into one-to-one evangelism techniques that have been primary purpose of the organization since its foun 40 years ago.

A special long-range study committee prese recommendations to delegates of the 36th internati convention in Cleveland, Oct. 10-14, 1973.

NEWS FROM ASHLAND COLLEGE

ASHLAND, Ohio—Dr. Glenn L. Clayton, president of hland College, has announced that the gymnasium the Physical Education Center has been named The arles Kates Gymnasium.

n announcing the dedication of its gymnasium as The arles Kates Gymnasium, President Clayton said, shland College is pleased to recognize the consistent erest and substantial support of Mr. Kates and Brand Corporation to the development of Ashland llege."

e continued, "Our program of Health, Physical Edu- on and Athletics is an integral part of a balanced gram of higher education. I believe in athletics not a side show to the big tent of education but as an gral part of it. Our athletic program is strong, que and effective.

We appreciate the interest Mr. Kates has shown in total program and we are happy to designate our nnasium The Charles Kates Gymnasium."

ates has been president of U-Brand Corporation e May 1953, and under his direction the Corporation rmerly Union Malleable Manufacturing Company) grown to be one of the leading manufacturers of n, steel and plastic pipe fittings in the world.

ates started with the company as purchasing agent 1945 after his discharge from the U.S. Air Corps ing World War II. He was promoted to executive president and sales manager in April, 1952 and ved in this capacity until his election to the presi- cy in 1953.

Chic" as he is known to most people, was born in milton, Ontario and was educated at Canadian ools, including the University of Toronto. He moved Cleveland in 1941 and presently resides in Shaker ghts. He married Phyllis Jacobson in 1945 and they e two children, Kenneth and Mrs. Patti Gaines, both ng in the Los Angeles area.

-Brand Corporation was founded by Jack Jacobson er the name of Union Malleable Mfg. Co. in 1925 in land and now has manufacturing facilities and ware- ses in nine cities across the country as well as Puerto o. Kates is active in the Chamber of Commerce and ustrial associations and serves as a member of the sident's Council for Development at Ashland College, well as various boards of banks and other companies.

It takes more than Mother Love



Birth Defects are forever ...unless you help.

March of Dimes

THIS SPACE CONTRIBUTED BY THE PUBLISHER

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

PROGRAM FOR DECEMBER



THE MOST VALUABLE GIFT

AT THIS TIME OF YEAR our thoughts turn to the subject of gifts. How do we measure their value?

A few years ago, newspapers were carrying the story of the Cartier Diamond, valued at way over a million dollars, which had been purchased by a movie actor for his wife. But before it could be presented, it was on display at the Fifth Avenue Jeweler's in New York. It is 69.42 carat, a pearl-shaped diamond. A common comment: "Some gift!"

At the marriage of Aga Khan IV, ledaer of the world's Ismaili Moslems, the Oriental ceremony included not only garlands of flowers around the neck, but also a shower of **pearls** at their feet! What a display!

Some men have been known to give millions of dollars in cash, or in stocks and bonds. Others have given immense pieces of real estate. Some have given master pieces of art worth many thousands of dollars. Surely such great gifts are worthy of deep appreciation. But should the value of all gifts be measured in dollars?

At this season of the year we are reminded of a gift that excels all others—the gift of which we sing:

"Blessed be God, our God
Who gave for us His well beloved Son,
The Gift of gifts—all other gifts in one!
Blessed be God, our God!"

May we take time during the festive holidays to meditate on what the Scriptures say about this Gift, also all the blessings that come through Him. May e pause to thank Him. "Thanks be unto God for His n- speakable gift" (II Cor. 9:15).

Eternal life is His Gift

"For God so loved the world, that he gave his c y begotten Son, that whosoever believeth in him sh d not perish, but have everlasting life" (John 3:16).

". . . The gift of God is eternal life through Je s Christ our Lord" (Rom. 6:23).

"My sheep hear my voice . . . and I give unto th n eternal life; and they shall never perish . . ." (J n 10:27, 28).

Salvation is His Gift

"For by grace are ye saved through faith; and t t not of yourselves: it is the gift of God: Not of wo s, lest any man should boast" (Eph. 2:8, 9).

All blessings are gifts from Him

"He that spared not his own Son, but delivered h n up for us all, how shall he not with him also fre y give us all things" (Rom. 8:32)?

". . . He giveth to all life, and breath, and all thin " (Acts 17:25b).

". . . the living God, who giveth us richly all thi s to enjoy" (I Tim. 6:17).

Have you accepted these priceless gifts and than l the Giver?

WORLD VISION BANQUET

LOS ANGELES, Calif.—A Hollywood star and an angelical minister were honored this week as outnding persons by World Vision International. Both en were present at the Christian humanitarian ency's 22nd annual banquet, attended by 1,600 people.

Hollywood star Art Linkletter was honored for his ep concern for children the world over, and for the rt he playel in a coming television documentary, hildren of Zero." The "Friend of Children" award ntained a mounted shoeshine box with special recogion and love from the "street boys" of Saigon. Nearly lf of the hour-long special was filmed in Vietnam.

The Rev. Paul S. Rees, vice president-at-large and rector of Pastors' Conferences for World Vision, was cognized for his 52 years of service to the Christian urch throughout the world. He received a gift certicate and a leather-bound "collection of laurels" comed by World Vision; the book contained nearly 100 ters of tribute from Christian church leaders throughthe world. The presentation was made by World sion board chairman Dr. Richard C. Halverson, pastor Fourth Presbyterian Church, Washington, D.C.

Dr. Rees is a past-president of the National Association of Evangelicals. He has held several pastorates and served, during the 1950's, as minister to ministers for Billy Graham Crusades in London, Scotland and Australia. He joined World Vision as vice president-at-large in 1958 and was named director of Pastors' Conferences in 1964.

A frequent speaker at Bible conferences, rallies, youth conventions and college commencements, Dr. Rees has written 14 books and contributed to numerous journals and periodicals. He was also a radio preacher for 18 years and has spoken in more than 60 countries of the world.

A graduate of the University of Southern California (Phi Beta Kappa), Dr. Rees has honorary doctoral degrees in Divinity and Literature from several colleges, including USC. He and his wife, Edith, make their home in Minneapolis.

World Vision's "Children of Zero" TV special is scheduled for November release in selected U.S. markets. The film depicts the lives of Saigon "street boys" and other children in Hong Kong and Korea being sponsored by U.S. families through World Vision. The film features Art Linkletter and Dr. W. Stanley Mooneyham, president of World Vision.

BILLY GRAHAM MAY TAKE CRUSADE ABROAD

ATLANTA, Georgia—Billy Graham's last 1972 Crule will be far off the beaten track for Westerners—if is held at all.

f the Indian government and his doctors permit him do so, he will preach in Kohima, capital of the Indian te of Nagaland, during an evangelistic campaign heduled November 17-23.

Nagaland, an isolated, mountainous state in Northst India sharing a border with Burma, is considered urbulent and troublesome area. The central governnt at New Delhi controls the entrance of all reigners and has not yet assured the Graham Team t it will be admitted. The small state was created in 63.

Graham also disclosed today that his physicians have vised him to reconsider plans for the trip. They want n to take a lengthy series of tests at the Mayo Clinic. The world-famous evangelist is scheduled to preach last three nights of the Crusade. His Indian Assote, Akbar Hagg, will speak the first four days.

Nagaland, near India's border with China, has more ptists per capita than any other territory in the world. e Crusade is being held during the centennial year the church in Nagaland.

"The Nagas are among the most remarkable people the world," Graham said in commenting on plans for meeting. All were animists or involved in some other d of nature worship until 100 years ago. Many of tribes were headhunters.

Early missionary efforts by American Baptists and ristians from nearby Assam bore fruit in the formaon of the first Naga church in 1872. Since then, the Christian community has grown rapidly. In the decade of the Fifties, the church nearly doubled in size. All of its pastors and other leaders now are natives of the area.

It is estimated that 70 per cent of the over 500,000 Nagas are professing Christians, with some 60 per cent of the population affiliated with Baptist churches. In some villages nearly every adult is a baptized Christian.

While headhunting was once an integral part of the pagan culture, the practice has almost disappeared. The last case recorded by government authorities was in 1969.

More than 90 per cent of the Nagas live outside the cities and towns, making their living in the fields and forests. There is no scheduled air service into Kohima, Nagaland's capital, and members of the Graham Team will travel overland from airports in neighboring states.

Special Crusade preparations include clearing of a natural amphitheatre seating over 25,000, repainting of houses, provision of housing and food for thousands who are expected to come to Kohima from across the state and planning for auxiliary supplies of water and electricity.

Hagg, who divides his time between his native India and the United States, conducted a Crusade in Kohima in 1967. He pointed out that Kohima is an important Christian center.

"The Crusade hopefully will spur the evangelistic zeal of the church to win other Nagas for Christ and be a spiritual blessing to "the rest of India, which is so open to the message of Jesus Christ," Hagg said.

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April, 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the FIRST in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

OFF WE GO



Phil and John Lersch pose on 747 Jet with Takeski Matsunami, following discussion about Japanese "firecrackers."

APRIL 13, 1972, was departure date for us from the ultra-modern airport in Tampa, Florida. But preparations began much earlier, of course—such as obtaining permission for John to be released from the rigors of Jr. High School for three weeks, and both of us being shot full of the appropriate serums to ward off such "nasties" as cholera, smallpox, typhoid, and malaria.

Thus, well equipped with luggage, cameras, t e recorder, film, blank tapes, and appropriate excitem , we boarded the airport limousine for the 30-minute t k across the bridge from St. Petersburg to Tampa on t t Thursday evening.

The flight, via Atlanta, to San Francisco was e first of 18 we would enjoy in the next 21 days—for l went well throughout the 30,000 mile trip. Arrived t our San Francisco motel at 3:00 a.m., slept six hou , and joined the other 10 denominational representati s composing our tour group.

Let no one fool you. A 747 jet is a "big bird!" R v after row, nine seats across, provide ample space for 0 passengers—although the plane was less than half l for the first leg of our journey. Plenty of room to ro n around.

Flight time from S. F. to Honolulu was 4 hours, 0 minutes and from Honolulu to Tokyo, about 8 hou . Although hours are frequently gained by turning y r watch back, one whole day is lost by crossing the In - national Date Line. However, the Japan Airlines c - pensates for the loss by issuing an official "Cross g the International Date Line Certificate" to every p - enger.

Conversation enroute with a friendly young Japan e man taught us that the Japanese word for firecrac r means "fire-flower" or "fire-bloom"—which ma s sense. He was returning from a 3-week tour of ci s in the U.S. to study water control and ecology. We h e since exchanged letters and photographs. Questi : Guess who inquired about the firecrackers? (Not Da .

Tokyo, Japan

Sunday, our first full day in Japan, began with w - ship at the Tokyo Baptist Church. At the second serv , the English-speaking service, Dr. Roy Edgemon (r - sionary-pastor, formerly from Texas) spoke ab t "death and life after death." This post-Easter mess e was in response to inquiries by several Japanese w - shipers, wanting to learn more about the future h e believers in Christ have. Seventeen nationalities e represented in the membership of that cosmopoli n congregation in the largest city in the world.

One member of our tour group was Rev. Wade ggins, Associate Secretary of the Evangelical Foreign ssionary Society, headquartered in Washington, D.C. ggins, formerly a missionary in Colombia, South nerica, with the Christian and Missionary Alliance urch, has been with EFMA since 1958. We soon rned of our mutual close friendship with Rev. Virgil graham (General Secretary of the Missionary Board The Brethren Church); for Virgil is the newly-elected asurer of EFMA.

Because we rode to meetings, interviews, and sights to with leaders of Christian work in Japan, several ts were collected about their work and the country lf. These facts can be listed here without lengthy planation. For example,

—Sunday isn't a sacred day in Japan, although most government offices and banks are closed then.

—The "Navigators" organization is active at a few locations in Japan and Korea.

—There are several evangelical Christians living a strong witness in the Japanese military ranks.

—Communism is a legal party there, with representation in Parliament. Although not numerous, they are vocal.

—Tokyo has one of the finest subway systems in the world, (although we didn't have occasion to try it out).

—Cars burn butane for fuel and get one-third more mileage per gallon.

"Tourist-type" visits to two attractions accentuated some of the differences between our countries' cultures and traditions. At the War Memorial, a national shrine for war dead, a prayer shelter along the walk-way caught our attention. Those praying for the dead paid an amount of money, wrote their message on a thin tissue paper, and attached the paper to a wire just under the low roof of the shelter. The wind would blow past the fluttering paper and supposedly carry the message to the gods.

Rissho Kosei-Kai is a Buddhist movement composed of laymen. In the past 34 years it has grown from a group of 30 to a membership of 3 million in and outside of Japan, including branch churches in Hawaii and Los Angeles. We visited their multi-million dollar temple and adjacent modern auditorium, hearing the chanting and bell-ringing as we went. They also have high schools, a kindergarten, library, hospital, nursery school, aged people's home, cemetery, and youth training hall. Happiness and peace are central teachings. But, on another occasion, Dr. Graffam (our tour director) quizzed their leader about what Rissho Kosei-Kai could offer that faith in Jesus Christ doesn't. And there was no satisfactory response.

(Next time—samples of Christian work in Tokyo.)

St. Petersburg, Florida



My God

Today I kneel to say
"I thank You."

For once my prayer holds no request,
No names of friends for You to bless.

Because I think even You,
Might like to hear a prayer that's new.

Might like to hear somebody pray,
Who has no words but Thanks to say.

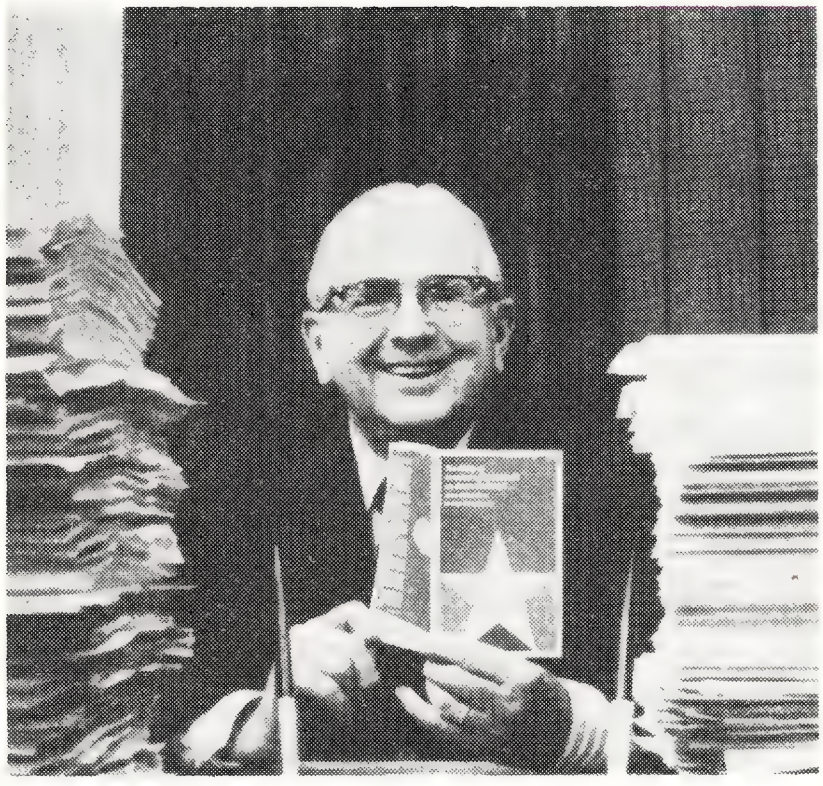
Somebody satisfied and glad
For all the joys that he has had,

And so I say again,
"I THANK YOU, LORD."

From the Derby Mirror

ONE NATION UNDER GOD

Knowledge Gap About Religion and History Narrowed With New Booklet by Dr. Norman Vincent Peale.



Dr. Norman Vincent Peale, the noted clergyman, author and lecturer, confronted by stacks of requests for copies of his booklet, ONE NATION UNDER GOD, "the story of America's dependence on God's Guidance from Columbus to the Astronauts." Orders for free copies of the booklet for use in schools are pouring into the Foundation for Christian Living in Pawling, N.Y. 12564, which publishes the booklet.

PAWLING, N.Y.—An effort to narrow the "knowledge gap" about the role of religion in American history is being made with the distribution of a booklet entitled ONE NATION UNDER GOD to every public, private and parochial school in the country.

Written by Dr. Norman Vincent Peale, the booklet is being provided without charge to educators by the nonprofit, nonsectarian Foundation for Christian Living. The first copies sent from the Foundation have received the enthusiastic endorsement of educators and religious leaders alike and orders have poured into the organization requesting bulk shipments for classroom use.

In the first week of response, more than 6,000 orders came in for over 1,000,000 copies of the booklet for use in schools. The Foundation immediately began mailing about 80,000 a day and anticipates that several million copies will be in the hands of school children by Thanksgiving.

Dr. Peale prepared ONE NATION UNDER GOD an introduction to the study of religious currents American history with the cooperation of editorial sultants representing Protestant, Roman Catholic Jewish traditions. Some of the experts had been urg the preparation of appropriate materials for use schools.

In a word to educators at the end of the booklet, Foundation, which regularly disseminates Dr. Pea sermons and other writings to nearly 600,000 pe around the world, pointed out that the United St Supreme Court has encouraged teaching young pe **about** religion in their daily classes.

"This booklet was written to help stimulate such st and also to help fill the need for objective informa about the dynamic role of religion in American histo the Foundation told educators.

An estimated 134,000 copies of a first printing 600,000 copies of the booklet were sent to every sch superintendent and the principals of every element junior high and high school in the country. Some 35 teachers in North and South Carolina, Virginia Georgia also received copies.

The superintendent of schools in Taylor Cou W. Va., ordered 3,500 copies. Nearly 2,700 were sen Elliottsburg, W. Va., and 1,500 were requested b junior high school in Lakeland, Fla. Others ord averaging 180 copies each, have come from every p of the country.

Covering religious elements of history from Colum crediting the Almighty with his discovery of Americ Astronauts reading from Genesis as they made m first voyage around the moon, the booklet touches the Pilgrims, the Roman Catholics seeking haven Maryland, the Jews finding refuge from persecut and the birth of the Morman and Christian Scie faiths on American soil.

The deism of George Washington, Thomas Jeffer Benjamin Franklin and other Founding Fathers is c along with accounts of the religious overtones of Mayflower Compact, the Declaration of Independe the first Thanksgiving proclamation and docume such as Theodore Roosevelt's Creed.

Some of the religious landmarks of early America pictured in the booklet, which explains the religi message printed on dollar bills and quotes the F Freedoms of Franklin D. Roosevelt and the worshi challenges laid forth by Presidents Dwight D. Ei hower, John F. Kennedy and Richard M. Nixon.

One of the first educators to react to ONE NATI UNDER GOD was Robert E. Jenkins, former supe tendent of schools in San Francisco and Pasadena, Ca and Ridgewood, N.J. He commended it as "a furt means of strengthening our appreciation of the vita of our religious freedom and the importance of a so moral and spiritual foundation."

A classroom teacher in Denver, Colo., requested ough booklets for seven classes of sixth and seventh aders. Dr. Robert A. Spivey, head of the department religion at Florida State University, viewed the book- as of potential use by history teachers in junior high ools and as a resource document in schools with ning exercises offering "a thought for the day."

ames V. Panoch of the Religious Instruction Asso- tion of Fort Wayne, Ind., indicated a belief that the klet should serve as a "good introduction to any rse or unit or emphasis that any teacher might want place on religion in our history."

The Rev. William J. Tobin, assistant director of the tional Center of Religious Education of the U.S. tholic Conference, said the booklet came at "a most propriate time as we search for a renewal of purpose these troubled, explosive and questioning times."

Speaking as a military spiritual leader, Rear Adm. ancis L. Garrett, Navy chief of chaplains, told Dr. ale that the booklet contained "a wealth of informa- n and inspiration."

In light of the opportunities afforded to educators to vide instruction about religion, I think the book can a real help to teachers and students," he added.

Garrett commended the effort that was made to glean m American history "the highlights and personalities t symbolize the ideals that all Americans love and rish, not only for themselves, but for all men."

Also among those who responded was the Rev. Dr. Edward L. R. Elson, minister of the National Presbyterian Church in Washington, D.C., and chaplain to the U.S. Senate, who wrote that he had read the booklet several times.

"I thing it is a splendid piece of writing," Elson said. "The language is simple, the statements are historically accurate, the illustrations are vivid and the movement of the ideas inspiring."

Copies of the booklet are available free of charge to those writing to Box X-4, Foundation for Christian Living, Pawling, N.Y. 12564.

The Foundation was established more than 30 years ago by Dr. Peale's wife, Ruth Stafford Peale, in response to requests for copies of his Sunday sermons. It has grown into an organization employing nearly 100 men and women in processing orders for sermons and booklets and assisting Dr. Peale in his ministry by mail to people in 110 countries.

Among the Foundation's activities are an annual Good Friday 24-hour Payer Partnership and the daily filling of prayer requests in the Foundation chapel. It provides recordings and tapes for shut-ins and has an extensive program serving institutions and the armed forces. A monthly publication, Creative Help for Daily Living, features the inspirational messages of prominent lay men and women and members of the clergy.

HAPPY SHADOWS OVER BANGLADESH

N ROUTE DACCA: As our four-place amphibian ne drones its steady way along, I look around me h a heart almost too full for words.

itting here barefooted and caked with mud, after ding out to the plane just before take-off from a ddy river, I look at Pilot Russell P. O'Quinn, presi- t of FAR (Foundation for Airborne Relief). He's only a top-rated pilot, holding every available fixed- g and helicopter license, but also a dedicated Chris- n. He's the man who founded FAR after leading the 7 aircraft into Biafra several years ago—convinced re should be an immediate heavy-lift air-relief re- nse when disasters come, with a unique "flying pital" conducting medical seminars and refresher rses for missionaries and nationals in between the es.

Now FAR is here in Bangladesh, with its helicopters this amphibian providing support to two "big birds" uge C-130 "Hercules" aircraft which thunder through skies with 40,000 pounds of rice each flight for the ngry in this the 8th most populous nation in the rld.

I looked down on the colorful crazy-quilt pattern ich is Bangladesh from the air. It is almost hard to lize that here some three million people were killed year in one of the darkest chapters in all the tragic history of man's inhumanity to man. Today an estimated 30 million here are homeless; countless millions more are hungry.

I look down at the vast areas of water, now and again sparkling for a moment as the sun breaks through the heavy clouds. There have been heavy rains up in India; the rivers here are rising; and still the monsoon rains have not yet swept into Bangladesh in all their usual fury.

What will happen when the monsoons come? I see the swift shadow of our plane as it darts along, and I thank God again for the answer love provided.

Already FAR is airlifting more than **seven million pounds of rice per month;** we are ready to airdrop anywhere in Bangladesh when the monsoons come.

Bangladesh: yesterday the dark shadows of war. But today the FAR planes cast their happy shadows . . . flashing a message of hope to the hungry millions down below.

Dr. Larry Ward, president of Food for the Hungry, has spent a major part of the past seven months in Bangladesh. Currently he serves as Liaison Officer for the FAR airlift-airdrop program which his agency is assisting along with its other emergency relief and long-range ministries.



REACHOUT . . .

THROUGH CHRISTIAN EDUCATION

Certainly the theme of the 1973 General Conference (and Key 73)) sets forth one of the loftier and most ambitious objectives laid before the church in recent years. It is an objective worthy of our finest efforts in discipling.

And, while the Brethren Church has no delusions of grandeur about discipling the whole North American continent, we do have the privilege and responsibility of reaching out into our communities to call people to Christ. We can be effectively used to meet this kind of challenge . . . if certain things are understood and put into practice.

During the next year, great emphasis will be placed on this matter of effective lay witness. Training programs and visitation efforts will be common events. But if we are to make a positive impact on our non-Christian neighbors, there can be only one source of our testimony —a personal, dynamic (growing) encounter with Jesus Christ. "The New Testament has very little to say about Christian involvement in politics or substandard housing or civil rights or labor—capital squabbles. It is not that Christians should be unconcerned in these areas. Obviously you cannot have a heart filled with love for fellow human beings and not be concerned about these things. But the New Testament says relatively little about these things because God knows that the only way to help in these problems is to introduce a new dynamic into human life, the dynamic of the life of Jesus Christ. This is what men need."[1] And we can introduce them to this kind of life.

Many of us who attended EXPLO '72, were gre y inspired and in the process learned to use "The F r Spiritual Laws" but this hardly equips Christians r the forthcoming encounters if they lack spiritual de h. The "Four Laws" are most helpful when the wit s can speak from a background similar to that descri d by the Apostle John:

> *"What was from the beginning, what w have heard, what we have seen with our eyes what we beheld and our hand handled, con cerning the Word of life—what we have see and heard we proclaim to you also, that yo also may have fellowship with us; and indee our fellowship is with the Father, and wit His Son Jesus Christ."*
>
> I JOHN 1:1, 3 NASB

To be effective, the witness must speak out beca e he is compelled to. Compelled by his personal relat n- ship with Christ. Given this growing relationship, e can improve his effectiveness by use of the "F r Laws," or the "Coral Ridge" program or other syste s. Without it, all the gimmicks, pamphlets, and E y Graham movies ever filmed will not produce an ef - tive evangelist.

One aspect of this matter of witnessing that deserves ır consideration is the significant difference between ing a witness (one who tells what he knows) and ex- cising the gift of evangelism. While it is true that very Christian should be a witness, many are guilt dden because even after they have completed a course ke "Soul Winning Made Easy" they have failed to win nyone to Christ—and they are regularly reprimanded r this failure from the pulpit and in church school asses. I wonder if such a practice is legitimate?

In Ephesians 4:11-13 (NASB) we see several basic piritual Gifts noted:

"And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ."

ll (not just evangelism) are for the equipping of God's ople to build up the body of Christ. We are not all ike. We have some similarities but we are different. ach has a contribution to make through the exercise his gift—in and for the Body.

All this to say that as we prepare ourselves for the mpaign ahead, we must take care that the **whole** Body ready for action. Our concept of the church—its pur- ses and each individual's role in it—must be reviewed d clarified and, if necessary revised as the Spirit ads.

Whatever else can be said about the church and its treach efforts, we know that success is possible to the tent that: (1) our efforts are grounded securely in blical teaching and (2) all members of the Body riously undertake the task of **discovering** and **exercis-** g their gifts as described in Ephesians 4.

Genuine Christian education is vital to the church that would grow and reach out. Christian nurture must enable believers to see and hear God at work in the midst of the Body as together they mature toward the fulness of Christ and venture out as emissaries of His Gospel. Christian education does not exist as a mechanism to get people under the church's roof in the hope that they will remain a second hour and hear the pastor's sermon. Vast "bussing ministries" have been built upon this erroneous concept, using incentives ranging from hamburgers and french fries for kids who ride the bus to an electric golf cart for the "bus captain" whose route yields the largest increase in attendance. We question such practices.

In our view, Christian educations' purpose is to instruct the "core of believers" in the Word and Biblical (not necessarily traditional) practice of the faith. When the core is energized, there is a basis for outreach and effective witness/evangelism. When the core sits idly in the pew, the Body begins to die.

We urge each congregation to stir up its gifts of teaching, admonition, and proclamation. We must be satisfied with no less than a dynamic nurture which both motivates Christians for outreach and cultivates a warm community of faith into which people may be drawn.

We have received the gift of faith. As we approach the Christmas season we are reminded that God gave the supreme gift—His Son. Our gifts are but a remembrance of the birthday of the King whose Great Commission urged his followers to go, and as they were going to be teaching and discipling. We urge you to help share the gift by supporting the December White Gift Offering for the Board of Christian Education whose ministry is dedicated to improving the instructional and outreach ministries of the Brethren Church. Let us move forward together "Calling our Continent to Christ!"

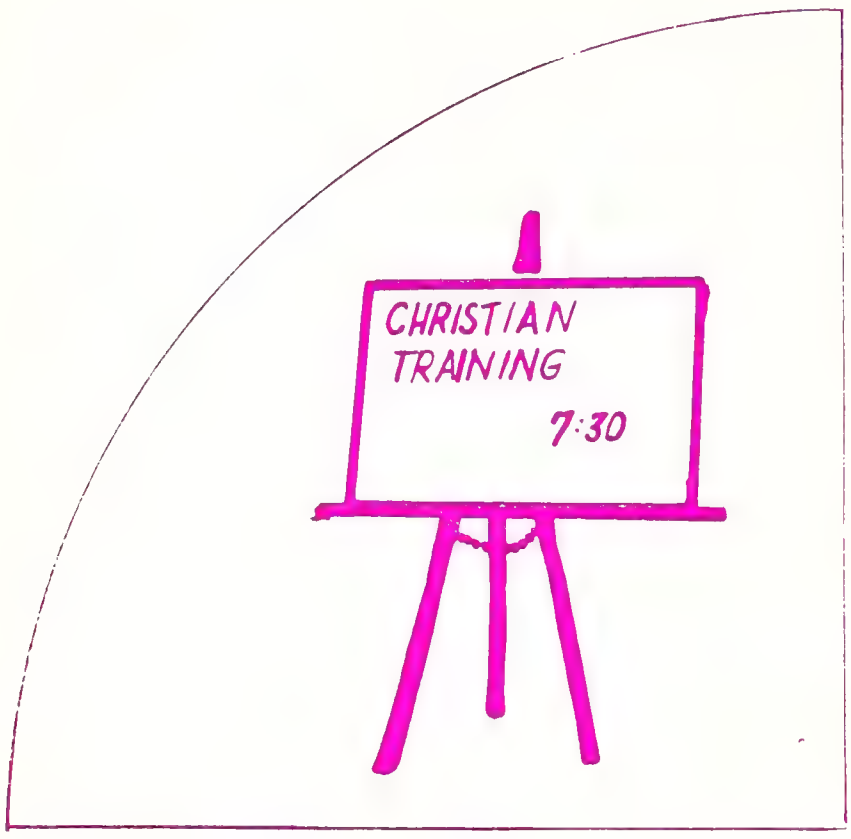
1 Ray Stedman, **Body Life**, p. 19.

CALLING OUR CONTINENT

Key 73

TO CHRIST

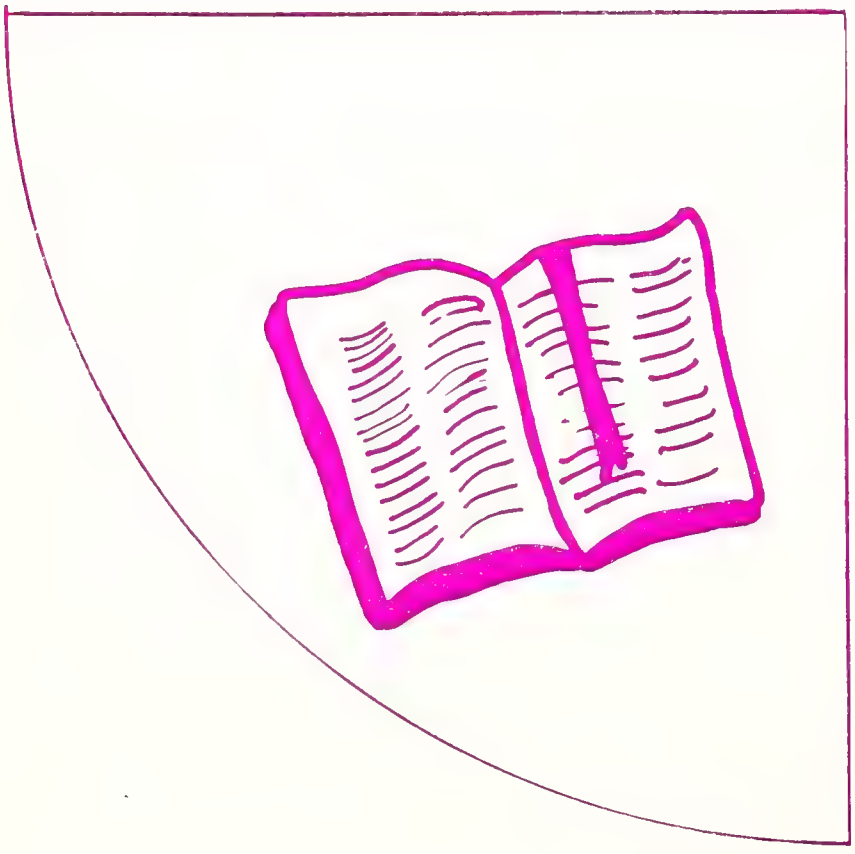
PREPARATION FOR OUTREACH...



. . . is Biblical. Paul wrote these word Timothy:

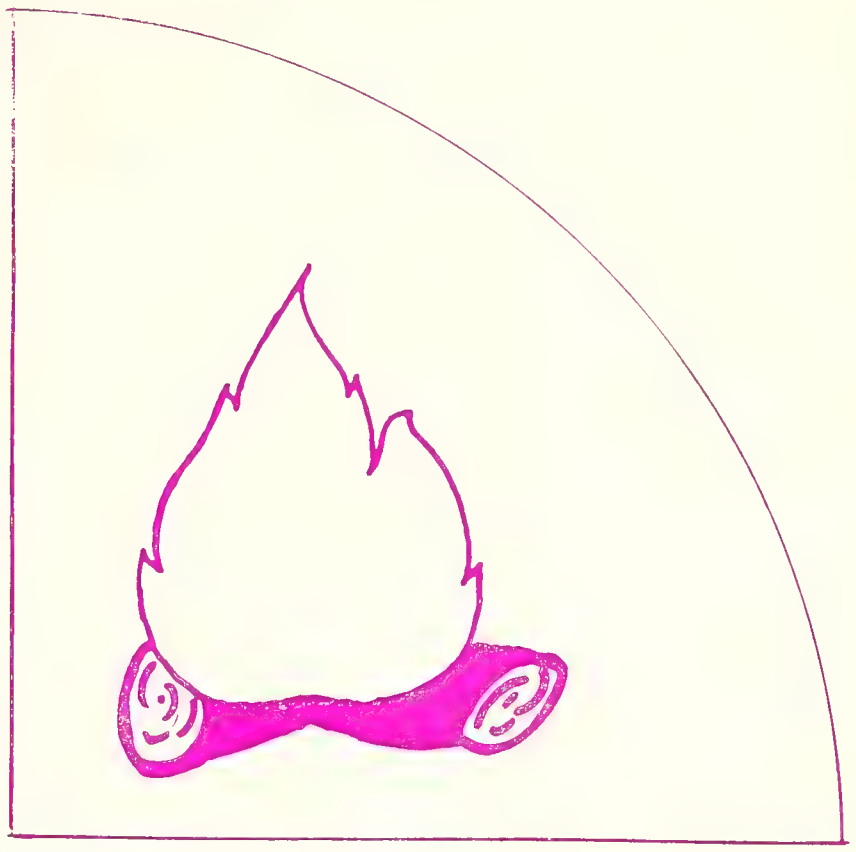
> *"You heard my teaching in the prese of many witnesses; put that teaching i the charge of men you can trust, such m as will be competent to teach others."*
>
> II TIMOTHY 2:2 NEE

Recognizing the importance of sound trainin leaders, the Board of Christian Education's T ing Commission expects to release a new Tea Leader Training Program early in 1973. Elen of this program include teacher participati Leadership Training Classes, class evalua Reading projects, Observation of other cla and attendance at a yearly conference or C tian Education workshop or Convention. Desi with great flexibility, the program permit teacher/leader to select those options which be most assistance to him in his church re sibility. Details and instructions will be f coming in the near future.

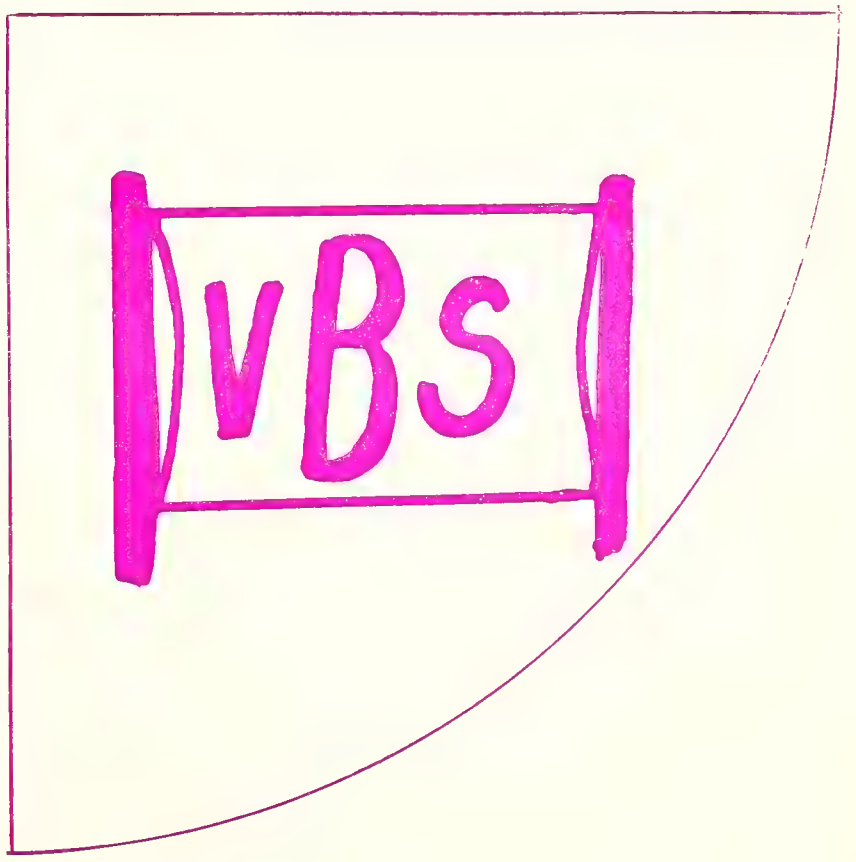


. . . includes the Word of God is always the point of Christian Education in the Bret Church. The church whose members are su ently grounded in God's Word is a vibrant fe ship which evidences the fruit of the Spirit. V out a growing depth in understanding and a cation the congregation is powerless to reac . . . it has no valid base from which to wor these days of renewed interest in the Bible the need of people for a community of faith, is increasing opportunity for the Brethren Ch and her evangelical sister churches. Incre emphasis must be placed on EFFECT CHRISTIAN COMMUNICATION! This req improved materials and proper use of teac time. Persons of all ages have needs which be met by a knowledge of Biblical truth w is applied in Christian community. The Boa Christian Education endorses the Gospel I Church School curriculum (k-12) and the Su With Youth material for BYC groups bec they are Biblically sound, educationally exce and appropriate for contemporary study.

REACHOUT THROUGH SPECIAL MINISTRIES...

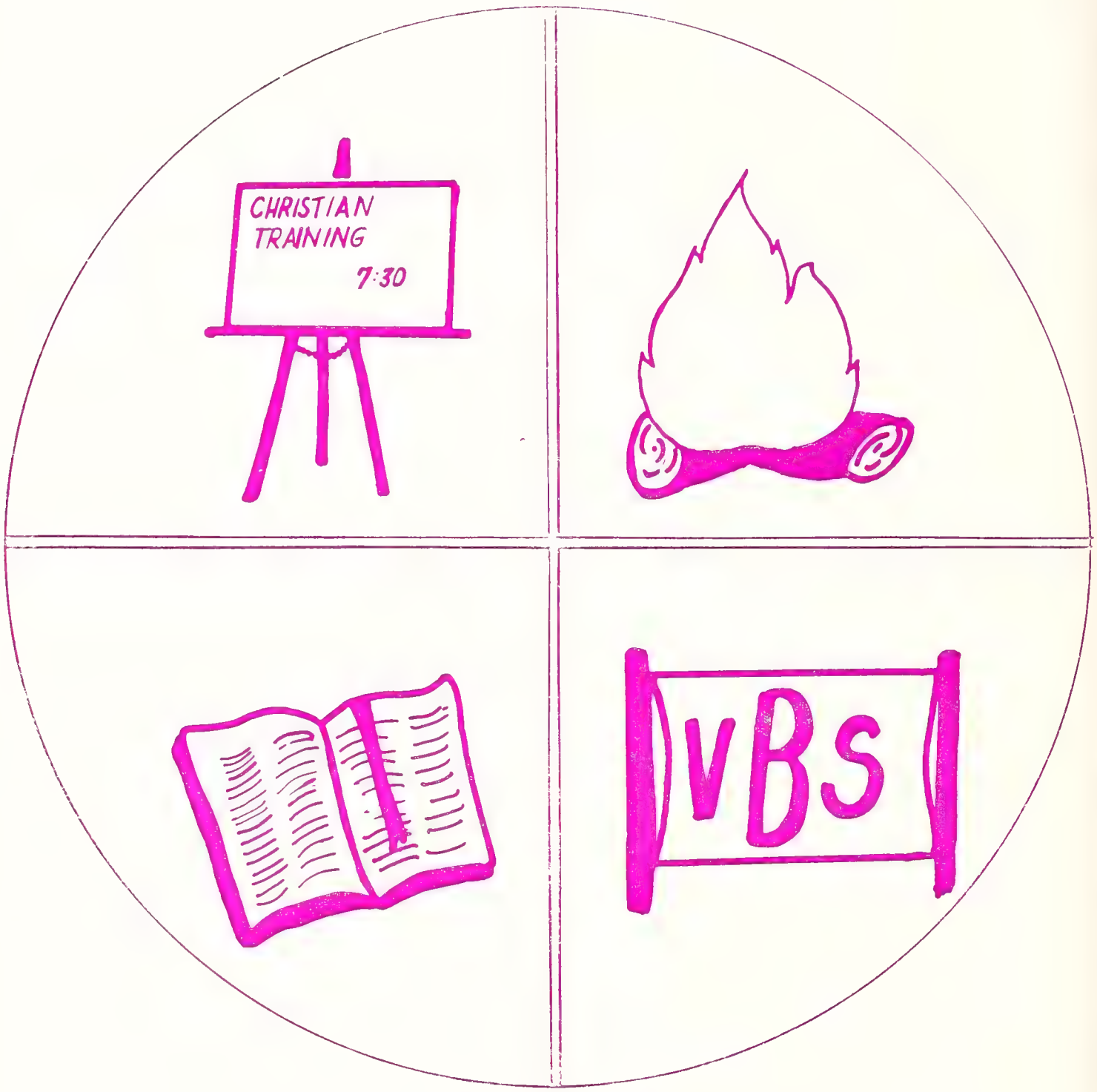


because they meet special needs for Chris- and provide important opportunities for gelism. Perhaps no special ministry of the ch possesses more latent potential than camp- The Camp Commission is engaged in the ess of rethinking our camp philosophy and ested program. A special pilot-program using mer Crusaders will be initiated in the Ohio rict in 1973 in the hope that some innovations be introduced and evaluated. Worthwhile and findings will be made available to all rict Camp committies and boards.



also include the Vacation Bible Schools. In cases more concentraled Bible study is ble in VBS than anywhere else in the ch's program. The opportunities for out- in the community are limited only by the ination of the local church. Each year Sum- Crusaders have worked with VBS programs 1973 will be no exception. We are planning rve in several mission churches in an attempt rengthen these important outreach minis- A special summer-long educational/youth ach is being planned for Fort Wayne, na as a unique part of our summer work ram.

GET IT ALTOGETHER IN 1973!



The Board of Christian Education is your servant. As such, we stand ready to do all in our power to assist you in "getting it all together" educationally in your church.

Your faithful support of the WHITE GIFT OFFERING makes the continuation of this work possible and it is greatly appreciated!

A TRIBUTE TO DR. ALBERT T. RONK

Our loss is great. God has taken to rest a valiant ldier of the cross. A giant has fallen in the land. He s laid down his sword to receive his heavenly reward. o words of tribute can express my personal feelings r Dr. Ronk. He was unique in his spirituality, his ble-teaching and preaching, his labors, and his leader-ip. I learned to love him for his marvelous, keen tellect, his great heart of love and compassion for all en, and for his burning desire for the salvation of eir souls. His chair in the Seminary is empty. A va-ncy has taken place across the land throughout the ethren Denomination. The young ministers of the nomination, as well as myself, lost a friend and a ther in the ministry. Dr. Ronk was chosen of God r a great work, and God signally equipped him for is monumental task.

God gave him rare executive and administrative ility; gave him great gifts of writing, so that one uld hardly finish one paragraph, in anticipation of nat the next would reveal; gave him great gifts as expositor and preacher; gave him great reserves of ith and strength to withstand the Satan inspired tacks that were levelled at him through the early ars of the church; gave him great powers of discern-ent in the study of the Scriptures, enabling him to answer multitudes of those seeking light; gave him a phenomenal memory; a quick mind; ability to reach immediate decision with exceptional inerrancy; and so I could go on and on before reaching the bottom of the well of God's reserves.

He was a veritable Martin Luther, John Calvin, John Knox all rolled into one. He wielded a facile and powerful pen and said again and again the things that needed to be said. He has left behind him a record of service unparalleled in the ministry of the Brethren Church.

It is impossible to tell how many tears he has wiped away; how many burdens he has lifted, or how many souls he has been instrumental in saving because of his life and ministry in the Brethren Church. His influence for Christ will never cease.

Dr. Ronk's workmanship may not be as visible as it would be if he had labored on bronze or marble, but it is more enduring. He has impressed his ideals and faith in Jesus Christ on young lives and through these he has helped to mold institutions. A large company of men and women in various walks of life can look today in his direction with tender affection and sacred memories.

Dr. Albert Ronk was truly one of God's Saints!

—Dr. J. D. Hamel
Sarasota, Florida

"I WANT TO HEAR OF YOUR JESUS"

by Helen Barnhart

"From me?" I said.
"O Jesus, my Savior I must be led."
This man has come to only me
To tell him how to follow Thee.
"Use me then, God.
As Thou think best.
To pass this test.
I'll tell him of Your virgin birth
And how God put You here on earth.
Your few short years some souls to win.
Your death upon the cross for sin.
How You arose—
Once more to be
Alive again—
Some day to see.
That to believe is all You ask,
That You have planned his every task.
And when You take him by the hand,
You take him to a better land.
Walk after the Spirit more each day.
And morn and night you'll hear him pray.
If you have sinned you must confess,
Your Lord forgives and gives you rest.
That's all, my friend,
My story ends,
For you—
A new life just begins.

II Corinthians 5:17—"Therefore if any man be in Christ, he is a new creature: old things are passed away."

From collection "Thou Art My God"
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THE CHURCH'S MISSING LINK

by Dr. Roy B. Zuck

Devotional Address given at Devotional Day,
Scripture Press Publications, September 8, 1972

Dr. Roy B. Zuck earned his B.A. degree from Biola Bible College in 1953; Master of Theology from Dallas Theological Seminary, 1957; Doctor of Theology from Dallas Theological Seminary, 1961.

He held the office of Editor of Youth Programs from 1959-1965 at Scripture Press Publications, Inc. and presently is serving as Executive Vice-President of Scripture Press Ministries, a position he has held since 1965.

He is the author of "Scriptural Power In Your Teaching," the co-author of "How To Be A Youth Sponsor," "Christian Youth: An In-Depth Study," co-editor of "Youth and the Church," "Adult Education in the Church." He is also the author of numerous articles in Christian magazines and theological journals, and several Sunday School lessons for Scripture Press.

He is a member of TEAM (The Evangelical Alliance Mission) Board of Directors, a member of the Evangelical Theological Society and the National Sunday School Association, Phi Alpha Chi, a theological honor society.

He was ordained to the ministry in 1956 and has traveled in approximately 30 countries in the interest of Christian Education in missions.

WHAT is lacking among Christians today? If you were asked to write an answer to that question, what would you include?

I suppose many people would suggest that dedication to the Lord is a definite lack. Others would say more interest in spiritual things is needed. Still others would suggest the need for a deeper prayer life, or for a greater knowledge of the Bible, or for more power in witnessing.

No doubt all of us would agree that every one of these items is a definite need among many evangelicals. But there is one thing I've seldom seen on such a list. I'm referring to an element among Christians that is deeply lacking. It is a factor whose absence is very conspicuous. A lack that has a more profound effect on our lives than we realize. I am referring to the lack of a lofty concept of God!

J. B. Phillips captured this concern in the title of his book **Your God Is Too Small.** I believe that one of the greatest needs among Christians today is for a new appreciation and awareness and acknowledgement of the greatness and majesty of God.

A. W. Tozer, in his excellent book **The Knowledge the Holy,** says that a "low view of God is (held) alm universally among Christians." He also writes, "W our loss of the sense of majesty has come the . . . l of religious awe and consciousness of the div Presence. We have lost our spirit of worship and ability to withdraw inwardly to meet God in adori silence." He adds, "If we would bring back spirit power to our lives, we must begin to think of God m nearly as He is."

The importance of how we think about God is und scored by Tozer in these words: "What comes into mind when we think about God is the most importa thing about us." And in this sentence: "Without dou the mightiest thought the mind can entertain is thought of God."

In Job 22:21, Eliphaz, one of Job's unfriendly frien suggested to Job, "Acquaint now thyself with (God), a be at peace." Daniel 11:32 reads, "The people that know their God shall be strong and do exploits." I convinced that one of the reasons we are anemic spi ually and are not doing exploits for God is that we not know Him. We do not comprehend His charact we fail to contemplate His attributes; we overlook c sidering His majesty; and we do not adore Him as Person.

People have such inadequate concepts of God. So think of Him as an austere policeman driving behi them to detect every false move. Others consider Hi harsh judge ready to clobber them with fines. So have sacrilegiously and blasphemously referred to G as "the Man upstairs" or as "a living Doll." Some thi of God as their buddy, a nice guy to know. Still oth look on Him as a sentimental grandfather in the s who is ready to dole out gifts at the slightest reques

Because of this low view of God, there is anot tremendous lack in our churches—the lack of worsh

It is through the Word of God that we understa what God is like. And then by understanding what is like, we can respond to Him in worship. In ot words, the revelation of God leads to response to G Therefore the reason we fail to worship is that we a not in the Book to see what He is like.

These two things—awareness of what God is like a the call to worship Him—are both given in Psalms This is a psalm of worship. Verse 9 states, "Oh, worsh the Lord in the beauty of holiness." But how ma Christians are really doing this?

Arthur Pink wrote, "One of the most flagrant si of our age is irreverence, failure to ascribe the gl which is due the august majesty of God."

We have a lot of churchgoers, but few worshippers. ney are attending but not necessarily worshipping. ney are getting high religiously but may not be low iritually before a high and holy God. In many church- worship is missing from the worship services.

Attending church becomes, for many people, per- nctory. It is a duty, not a delight. It is a weekly udgery; something to put up with, rather than some- ing to look forward to. It becomes a matter of habit t of the heart. Many people are no different when they out of a church service than they were when they nt in.

Someone has suggested that "Some come to church to e the clothes, but others come to close the eyes." Many ristians attend church not to worship a Person but to tness a program. They are therefore like spectators tending a play. So they go home criticizing the per- rmers. Today we need Christians who are worshiping e Potentate, rather than watching performers.

But what is worship anyway? This is the first of three ings about worship discussed in Psalms 96. First, we e what worship is. Second, we see Whom we are to rship. And third, we see what is involved in worship. other words, Psalms 96 suggests a definition of wor- ip, the object of worship, and some elements of wor- ip.

What is worship?

When the psalmist tells us in verse 9 to worship the rd in the beauty of holiness, what is he telling us to ? What is worship? A highway sign near Beaumont, xas, had the words, "Go to worship God in the church your choice." A boy, reading the sign, said to his dad, What is worship?" His dad, a non-Christian, replied, "It eans to go to church and listen to the preacher preach."

Is **that** worship? Is worship merely listening? Is it nply going into a nice building dressed in your best thes? It is nothing more than following a ritual of ging and listening to others sing and listening to ers pray and preach? Is worship being quiet? Is it e feeling you get when you are surrounded with ined-glass windows?

I would like to suggest this definition: Worship is knowledging the greatness of God; or to say it another y, it is adoring the character of God.

Singing, listening, praying, giving, are acts of wor- ip. They can be actions by which we are saying to d, "Lord, You are great!"

We are to be God-centered, not man-centered. How- er, we are frequently more concerned about what we t out of worship services than what God gets out of em. We pray for a blessing for ourselves. And yet the alms frequently command us to bless **God.**

So often our thoughts are inward, not upward. They e on ourselves, not our Sovereign. A pastor once sug- sted to his congregation in the morning worship ser- e that they have a few minutes of silent prayer. This s the first time this had been done in the church for ny years. After a minute or two, a little girl asked r mother, in a loud whisper which others around ard, "Mother, is this doing anybody any good?" That's w many people feel about worship services today, d yet it is high time we ask ourselves, "Is this doing d any good?"

In the Hebrew, the word for worship means to bow wn. This word is used of persons bowing down before gnitaries. In the King James we read that Joseph's brothers "worshipped" Joseph in Egypt, Saul "worshipped" Samuel, David "worshipped" Saul, and Ruth "worshipped" Boaz. That is, they bowed down before them. God is not saying to us that in order to worship we have to bow down on our knees. But He is suggesting that worship includes the prostration of the soul before the Sovereign.

In the Greek, one of the most frequently used words for worship means to kiss the hand toward. In other words, it means respect or honor. If you bow down before someone or kiss the hand of someone, you are showing that he is superior to you. Therefore worship is an act of submission. It is acknowledging God's greatness. It is giving expression to the fact that He is above us, that He is our Sovereign, and that therefore He is to be honored.

Abraham, in Genesis 22:5, explained to his servants that he and Isaac would go up on Mount Moriah and worship there. In other words, Abraham's act of ebedience was an act of worshipful submission. The same is true of Job. After losing all his possessions including his seven sons and three daughters, he bowed before God and worshipped Him. He was submitting to God's sovereignty and recognizing His greatness (Job 1:20). The English word "worship" comes from the Anglo-Saxon word "worth." "Worship" is a shortened form of "worthship." So, someone you worship is someone who you think is worthy of your honor and respect, someone who has supreme worth and to whom you submit.

II. **Whom should we worship?**

Who is this whom we are to honor and submit to and acknowledge as our Sovereign? This is the second question answered by the psalmist: "Whom do we worship?"

Note the characteristics of our Lord suggested in several verses in Psalms 96: His salvation and His grace in verse 2; His power (wonders) in verse 3; His sovereignty in verses 4b and 5a; His omnipotence in 5b; His majesty and beauty in verse 6; His righteousness and truth in verse 13.

Other Scriptures speak of additional attributes of God: His omniscience, His omnipresence, eternity, self-existence, immutability, faithfulness, goodness, mercy, love, holiness. Because of all these attributes, He obviously is **the One** of most supreme worth.

In the first part of verse 5 we read that man has made idols. The Hebrew word for idols literally means "nothings." This is an interesting Hebrew pun, suggesting that even though man has made idols they are actually nothing. And yet the verse indicates that in contrast to what man has made, God has made the heavens. This psalm, like the first commandments, removes all competition. "Thou shalt have no other gods before Me." God actually has a monopoly on our worship. He **alone** is to receive praise, because He alone is the only Creator. No wonder, then, that the psalmist states what he does in verses 4 and 10. He is sovereign.

A sovereign is a person who rules with authority, freedom, and glory. God is the Sovereign of all sovereigns, the King of all kings, the Lord of all lords. He is the One who rules the universe with august authority, absolute freedom, and amazing glory. Let's think of each of these three.

A. First, consider God's authority. Can you imagine God having to get permission from anyone? Can you

(*continued on next page*)

think of God having to consult anyone about anything? As Isaiah rhetorically asked, "Who has been His counselor?" A. W. Tozer put it this way: "Who is higher than the Highest? Who is mightier than the Almighty? Whose position antedates that of the Eternal? At whose throne must God kneel?" Jesus stated in Matthew 28 that "all authority (not power) is given unto Me."

B. Second, consider God's absolute freedom. Psalms 115:3 tells us, "He has done whatsoever He hath pleased."

God can do whatever He wants to do, anytime, and in any way. No one can hinder Him or stop Him or force Him or compel Him. He has full, complete freedom. Therefore He deserves our full worship.

C. Third, consider His glory. We frequently use the word glory but are we aware of what it means? In the Hebrew the word for glory comes from a word that means weight. Therefore one who has glory is one who is weighty. This suggests that glory is something that gives someone importance or that points to his impressive qualities. For example, Abraham's glory was his cattle, silver, and gold. That is, he was weighty in wealth and therefore had importance and was impressive. Joseph's brothers told their father about Joseph's glory in Egypt. That is, they spoke of his importance and his impressive reputation. Isaiah spoke of the glory of Moab, meaning that Moab made an impression on other nations.

When the word glory is used of God, it means that which makes Him impressive, that which gives Him His honorable reputation. "We beheld His glory" (John 1:14); that is, we saw Christ who revealed God's impressive qualities.

When Paul states in I Corinthians 10:31 that we are to do all to the glory of God, he is indicating that we are to live to manifest His impressive qualities.

The word glory is sometimes used as a synonym for heaven. For example, Christ was received up into glory (I Tim. 3:16), and Christ is our hope of glory (Col. 1: 27). The reason for this is that heaven is the place where all His splendor and impressive qualities are evident.

This is the God whom we are to worship. The sovereign Ruler, who possesses august authority, absolute freedom, and amazing glory.

III. **How are we to worship?**

What are some elements included in worship? Several are suggested in Psalms 96.

A. Sing. Three times in the first two verses the command is given to sing to the Lord. And then in ve 11-13 the words rejoice, be glad, and be joyful oc several times.

B. Declare. The last part of verse 2 and all of ve 3 state that we are to declare certain attributes of Lord. That is, we are to talk about Him, Preaching testimonies are a form of worship. They are a way telling how great God is.

C. Praise. This is suggested in verse 4. Praise telling God in prayer how great He is.

D. Give. This word is used three times in verses 7 8, and then we are commanded in verse 8 to bring offering to the Lord. Earthly subjects in biblical ti took gifts to a sovereign to show their allegiance submission and respect to him.

You will notice that the Bible does not simply say sing, to declare, to praise, and to give. But instead e of these four acts is related to the character of God. are to sing because of His great salvation. We are praise Him because of His greatness. We are to decl Him because of His amazing acts. We are to give Him because of His glory and strength. In other wo these acts of worship stem from our awareness of God is!

How long has it been since you have really w shipped? May I suggest that as you read the Bible, notice who God is, how He is described, and then t you respond in worship to Him.

It is easy, however, for us to pervert our priorit It is easier for us to plan programs than to take t to worship. It is more sensational to stress, say, vis tion than it is to emphasize adoration. It is more sp tacular to discuss outreach than it is to encourage reach. And yet we must not neglect either.

I believe that increased interest in visitation, outrea and service on the part of evangelicals in our churc will come to the extent that they fall in love with Saviour and come to worship Him. God wants us to worshippers of Him before we seek to be workers Him.

The higher your concept of God, the deeper will your worship of God. Napoleon once stated, "If S rates came into the room, we would rise and do h honor. If Jesus Christ came into the room, we wo fall down on our knees and worship Him."

Oh, worship the Lord in beauty of holiness. W Because the Lord is great and greatly to be praised!

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NO DISHWASHER'S LAMENT

Thank God for dirty dishes,
They have a tale to tell:
While others may go hungry,
We still are eating well;
With home and health and happiness
We have no right to fuss;
The stack is ample evidence
That God's been good to us.

From the Derby Mirror

ETHEL WATERS HONORED

LOS ANGELES—How does one of the world's great gers respond when some 1,000 fellow entertainers d other friends give her a dinner commemorating her h year in show business?

She sings, of course, But Ethel Waters also mixes in little preaching between songs.

"You don't go to heaven in groups," she declared to celebrants at the gala party in the Century Plaza tel here. "You've got to go through that straight and rrow gate."

The aging actress and singer made this direct plea the roomful of personalities from radio, television, ge and screen on the eve of her 76th birthday: "Put ur entire trust in my blessed Lord forever."

At her request, members of the band who played roughout the four-hour program put away their struments during the last song. She asked the sicians just to hum along as the audience joined her singing "His Eye Is On The Sparrow." Accompanied ly by pianist Tedd Smith of the Billy Graham Team, e sang the verses, again demonstrating the wide range which she has become famous.

There were few dry eyes in the big room.

Earlier in the program there were many laughs. median Bob Hope came on with a rapid-fire delivery one-liners. He was applauded when he suggested t Ethel Waters "should be designated a national asure."

n a brown evening gown at the black tie event, Miss aters drew laughs when she admitted that she did not e "to be all gussied up" at her age and size.

Master of ceremonies Hugh Downs said, "I don't nk I've seen such a gathering of top names in a long e." Those who came to pay tribute to the noted singer presented a wide spectrum of the entertainment and igious fields. Hosts were Evangelist Billy Graham d his wife and the Graham film organization, World de Pictures of Burbank.

Tricia Nixon Cox was there to represent her family. e President's blonde daughter recalled that three gen- tions of the Nixon family had known the honoree. here's no generation gap in sight," Mrs. Cox said, ding that Miss Waters had "kept your eye on Him." Mrs. Cox's father had recorded a message of appreciation which was played for the audience. He called Miss Waters "practically a member of our family."

Ralph Carmichael's orchestra played a musical tribute, featuring tunes with which the public has identified Miss Waters over sixty years. World Wide Pictures showed a film featuring high points of her life.

Cliff Barrows, song leader for the Graham Crusades, recalled her singing in the choir for 99 nights at the 1957 New York Crusade and presented her with a silver tray expressing the Team's appreciation for the 15 years of service with them.

Singer Billy Daniels, who said Miss Waters gave him advice that helped him become a success, spoke and sang.

Actress Julie Harris recalled that it was Ethel Waters who assured the cast of Broadway's long-running play, "Member of the Wedding," that it would work out all right despite many difficulties. After that, said Miss Harris, she got to sit on Miss Water's lap every night for over a year while "His Eye Is On The Sparrow" was being sung. She added, "She is my son's godmother and my second mother."

Peter Lind Hayes, who had been on many showbills with Miss Waters, paid his tribute and mimed one of her songs.

Billy Graham spoke of her humility, determination and compassion. He recalled that he was encouraged when he heard her tell a 1957 television interviewer asking about the possible failure of the Madison Square Garden Crusade that "God don't sponsor no flops."

The evangelist said "some of the greatest theology and philosophy I've ever heard came from the lips of Ethel Waters." She responded that she had recognized some of her thoughts in his sermons but appreciated the fact that "he says it much more beautifully."

He gave her books of tributes from friends throughout the country and told her he looked forward to fellowship many more years here on earth and "eternity with you in heaven."

The top official of Los Angeles County, Supervisor Kenneth Hahn, presented a proclamation declaring October 31 (her birthday) "Ethel Waters Day" in the sprawling metropolis "for she is the Spirit of 76 on her 76th birthday."

PRAYER

Lord, might I be but as a saw,
A plane, a chisel in thy hand.
No, Lord, I take it back in awe;
Such prayer for me is far too grand.
I pray thee, rather let me lie
As on thy bench the favored wood;
Thy saw, thy plane, thy chisel ply
And work me into something good.

SISTERHOOD

DEVOTIONAL PROGRAM FOR DECEMB

Senior: OUR SISTERHOOD

Junior: REACHING OUT INTO OUR CHURCH



Norma Grumbling

Norma is a senior this year at Ashland Colle Her home is in Johnstown, Pa., where she is member of the Third Brethren Church. She is active member of National B.Y.C., served as 1972 Summer Crusader, and has served National Sisterhood Treasurer for three years

OUR SISTERHOOD

The Sisterhood of Mary and Martha is an organization that was begun before any of us can remember. It was made for us, the girls of the Brethren Church. But can any of us, no matter how long we have been members of S.M.M., tell what the purpose of the organization is? Perhaps in the discussion of the background of S.M.M. we will discover what the purpose of the society should be.

The Basis of Sisterhood . . .

Sisterhood was named after Mary and Martha, two sisters who lived in Bethany. The most well-known passage of scripture about them is found in Luke 10:38-42. Read this passage, as well as John 11:1-7, 19-32, and 12:1-3. What qualities are revealed in these two women? Which qualities are especially applicable to members of Sisterhood? Do you think that your society still holds the values of Mary and Martha?

The Sisterhood In The Church . . .

The goal of Christ's church is partly fellowship for its members and partly evangelism. Reaching the lost is of utmost importance. However, some of our churches and their organizations have lost sight of this part of the church's work and are stressing more fellowship than anything else. Does this sound like some of our Sisterhood societies, too? Shouldn't the mission of S.M.M. be the same as that of the church, namely evangelism? How could Sisterhood be an effective instrument in your church for reaching the outside world?

Your Sisterhood Society . . .

Spend five or ten minutes remembering the general format of your monthly meetings and all your special meetings of the past twelve months. Try to analyze each meeting and determine what its function was. Do you see a trend? Were most of your meetings social or recreational in purpose? Were all of your activities for making money? If your society had an even balance of fun, service to others and evangelism, then you are certainly to be congratulated. Keep up the good work. Meanwhile, the rest of us may have some work to . If one aspect of your function outweighs all the othe , then that aspect could be the most important thing n your Sisterhood group. Is it what it should be? Is y r local society centered on the most important purpos ?

In a troubling and demanding world, your S.M . could be doing something really worthwhile. Is it? I - cuss a possible change in emphasis, if your answer v s "no." How could your monthly meetings be made m e purposeful and relevant? Remember, **you** are the seni s of S.M.M. No one but you can make the changes t t may need to be made in your Sisterhood group. T e values of Mary and Martha can still be the pattern r Christian girls of today. And remember our purpose s Christ's redeemed, to evangelize our community a l world. After sharing your ideas, pray to God for gu - ance in the coming months, for He is the only one t t can keep you on the right track.

REACHING OUT INTO OUR CHURCH





by Mrs. Gary Taska

ast month our study was about being a Christian ness in our own homes. One of the closest "mission ds" next to home is our church. I hope that your rch has people coming to it that are not yet Chris- s. Here is your "ready made" mission. Show these ple, and especially girls that are your age, that you happy they are there. Be friendly and kind to them as Jesus would be if He were there in person. nember always that He **is** there as He lives within by His Spirit.

ave you ever gone someplace where you didn't know one else who was there? It's kind of a scary feeling t it? So you know how it feels to the girl who is new your Sunday School class or in Sisterhood. Go out your way to make her feel welcome. Girls have a it of getting into their own little groups and shutting others who also need friends. Jesus never shut any- out and He doesn't want you to either. You can w Christ's love for others by the way you welcome m and make them a part of your group.

here is a second way we can serve Jesus in our own rches. Let's read about it in Romans 15:1-7 (read m Good News for Modern Man if possible). Here l writes that we should help one another in the rch. If someone doesn't know or understand some- g we should not make fun of them but instead help m if we can. We should have patience with one another. We should ask God to help us get along with each other so we can learn more about Him and serve Him better.

Look at verse 7 again. It says, "Accept one another, for the glory of God, as Christ has accepted you." Christ loves and accepts you just as you are and you aren't always good, are you? So let's accept and love one another. This brings glory to God.

Finally, we can reach out in our own church by doing things to help our pastor, our teachers, and even our janitor. Ask them how you can help make your church a better one. Perhaps you could take part in a service by singing, playing a musical instrument or reading Scripture. You might help your teacher by telephoning classmates who were absent and letting them know you missed them. Ask these people how you can help them. Of course it will always be a help to the janitor if you keep things neat and not leave a mess for him or someone else to clean up. When you use Church or Sunday School materials put them away when you're finished.

Remember this—we are talking about reaching others for Christ in your church. The church is made up of people. **You** are one of those people. Be helpful, be loving and patient, and let others see that Jesus really lives in you.

World Religious News in Review

END OF WAR NEAR— BILLY GRAHAM

Oklahoma City (EP)—The war in Vietnam will be ended soon, regardless of who is elected president, Evangelist Billy Graham said here at a news conference.

"I think the president is doing all he can," the evangelist stated.

Here to address the Oct. 18 anniversary celebration marking the 75th year of the First Baptist Church, the evangelist continued: "I don't think Sen. McGovern could do any more. It's easy to be the challenger. The President found himself with a tiger by the tail, and he's having a hard time getting that tiger to let go."

Responding to questions, the preacher said he regards himself "as no more a personal friend of President Nixon than Cardinal Cushing was with President Kennedy."

"My friendship with the President began with his family back in California. I have admired him, and I still do. As president, he has exceeded my expectations and my expectations were very high to begin with."

The Vietnam war, he said, "is a sideshow compared with the Middle East. The problem there seems insoluble, and keeps breaking out daily. That's where the battle of Armageddon will be fought, if you believe the Bible."

36 MILLION ALCOHOLICS BY 1988 SEEN

Miami Beach (EP)—If the present rate of consumption of alcoholic beverages continues, more than 36,000,000 Americans will suffer from alcoholism and related diseases by 1988.

Mrs. Herman Stanley, promotion secretary of the National Woman's Christian Temperance Union, made the prediction yesterday at the organization's 98th annual convention in the Deauville Hotel here.

The U.S. Treasury Department says 381,000,000 gallons of liquor were consumed in 1971, an increase of 11 million gallons over 1970.

CRIME RATE DECLINES

Washington, D.C. (EP)—The U.S. crime rate rose only by one per cent during the first quarter of this year—the lowest rate in 11 years, according to Attorney General Richard Kleindienst.

The crime rate in 1971 rose by six per cent and in 1970 the gain was 13 per cent. While the national rate rose, crime in the six cities with more than a million population decreased six per cent from the 1971 rate.

"These statistics are very heartening to us and should be to all law-abiding citizens," Kleindienst said.

DRUNKEN DRIVING BY YOUTHS INCREASED 158% IN 10 YEARS

Miami Beach (EP)—Arrests of young people for offenses related to alcohol and drug use rose at an "alarming" rate during the 1960's, an official of the Women's Christian Temperance Union said here.

Arrests of young people for drunken driving increased 158 per cent, and for drunkenness 118 per cent, according to Miss Rosalita Leonard, general secretary of the WCTU Youth Temperance Council.

"Most alarming, however, was the increase in arrests for narcotic drug violations for under 18-year-olds, which was 3,197 per cent," she said.

Miss Leonard spoke to the Youth Temperance Council convention held here in connection with the annual convention of the WCTU.

She predicted that greatly increased numbers of young people would become alcoholics unless they rejected promotional efforts designed to encourage drinking during high school and college years.

"Numerous studies of younger populations, mostly in high school, reveal that a substantial proportion of teenagers are drinkers," she said.

She also said studies indicated that "the need for treatment of alcohol disorders and acute brain syndrome as a result of alcoholism already appears as early at ten years of age."

SEES BIBLE AS EMPHASIZING DIFFERENCES BETWEEN SEXES

San Diego (EP)—The key to t current controversy in Christi circles concerning the length of h on men is that the New Testam simply calls for some distinguishi characteristics in appearance tween the sexes.

Peter Steveson, principal of S Diego Christian High School, clai that this means long hair females, short hair for males. can't be reversed," he says, "Becau once God established the norm have to assume he wants to keep that way."

The Rev. David Slamp, A Na rene pastor in Claremont, Cal agrees but argues that the mo important issue is why people we their hair long and how others rea to it.

"I've seen people kicked out other people's homes because th hair was too long, which to me worse and more unChristian th anybody wearing his hair long," sa Rev. Slamp.

"On the other hand, if the point wearing long hair is simply out rebellion against parents, for e ample, then it's wrong."

CATHOLIC URGES PRIESTS TO 'PREACH THE GOSPEL'

Huntington, Ind. (EP) — "It practically overwhelming to think the conversion and renewal th would occur if all our (Catholi priests . . . would commit themselv unswervingly to preach the Gosp faithfull," a Catholic editor declar here.

Calling for a renewal of Gosp preaching by priests, Father Jord Aumann, O.P., editor of The Pri magazine, made his editorial pl against the background of the for coming National Congress of t Word of God (Sept. 5-7) at t National Shrine of the Immacula Conception, Washington, D.C.

The July-August issue of T Priest, focuses on the return "Gospel preaching" in the Catho Church and includes an invitati by Cardinal Patrick O'Boyle Washington to the Word of G congress.

CHEEP ADVICE



Most people justify the way they live; that is to say, instead of fitting their lives to a philosophy, they invent a philosophy to fit their lives.

The greatest laborsaving device for some people is tomorrow.

The man who does only what is required of him is a slave. The moment he does more he's a free man.

To be trusted is a greater compliment than to be loved.

A fellow, who called himself an "Enlightened Atheist" was on a tour of a Mission Station. After a few moments of silence he remarked smugly to his missionary guide. "Just think, now if God doesn't exist—and I think that's the case —then you will have wasted your whole life." The man of God replied, "If I am wrong—and I know I'm not—I shall have wasted only 50 or 60 years. But if you are wrong, you will waste an eternity."

Prayer helps prevent moral hibernation and spiritual anesthesia.

Close your eyes to the faults of others and watch the doors of friendship swing wide.

LAFF-A-LITTLE

The telephone rang in the real-estate office, and a soft female voice inquired gently: "Do you sell maternity clothes?"

"No Madam," the salesman replied, "but could we interest you in a larger house.

The janitor reported 10 minutes late for work and the manager asked: "What did they do in the army when you were 10 minutes late in the morning?"

"Every time I came in late," the janitor said, "They all stood up, saluted, and said, 'Good morning, Colonel!"

A rather oldish caretaker was being scolded by one of the tenants of the apartment building. An observer watching him stand there and take this kind of abuse for about five minutes asked him, "How have you been able to stand all the guff you have been taking all these years without yelling back?" "Well," said the oldtimer, "I just put my mind in neutral and let them push me around."

When asked what his town was noted for, a native replied, "Why it's the center of everything. You can start here and go anywhere in the world."

Did you hear about the fellow who improved on the old electric automobile so that you could drive almost across the USA on three dollars worth of power? The trouble was he did not figure on a place to store all the electric wire.

A restaurant owner hired a new cook, but could not let the cook operate without looking over his shoulder and giving continual supervision.

Once, after going into great detail on telling the cook how to prepare a certain dish, the manager said, "In the time it takes me to tell you how to do everything, I could do it myself."

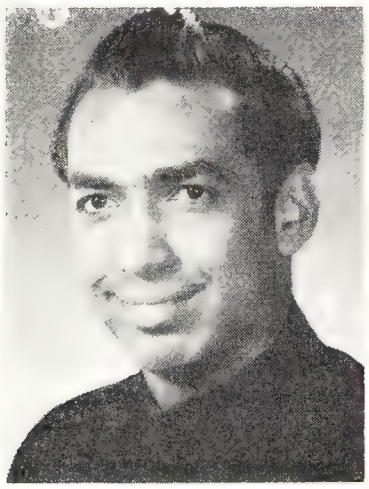
"Yes Sir," the cook replied, "and in all the time I had to stand and listen, I could too."

MISSIONARY NEWS



BRETHREN HEALTH CENTER IN RAJAHMUNDRY

ON 16th of September, 1972 the Brethren Health Center was inaugurated at Weaver's Colony in Rajahmundry, Andhra Pradesh, India. The function was started with prayer song by the boys of the Brethren Home for Children. Mr. A. Prasada Rao, Pastor of Palacherla congregation of the Brethren Mission read the Scripture and Mr. T. Raja Rao, Pastor of the Rajahmundry congregation of the Brethren Mission led the gathering in Prayer.



Reverend K. Prasantha Kumar, the missionary, welcomed the guests and explained the aims of the Health Center. In his speech he informed that the Brethren Church in the United States is responsible for starting a free hospital in Rajahmundry. He said Reverend M. Virgil Ingraham, the General Secretary of the Missionary Board of The Brethren Church visited India in October, 1971 and found the need for a Christian charity hospital in Rajahmundry. Rev. Kumar took the liberty to go ahead with his attempts to do the spade work. The members of The Brethren Church in the States gave good encouragement.

Reverend Kumar informed that he contacted many leading medical practitioners in town to seek their advice on how he could give the best medical assistance to sick people. Dr. G. Gopala Krishna, leading physician in town, rendered his full assistance and accepted to the Honorary Medical Superintendent. Dr. K. Ra Krishna accepted to work part time as a paid medi officer.

Reverend Kumar said Jesus Christ came into world to save the sinners and to serve humanity. had compassion for many sick people and healed th sicknesses. To express the love of God the Brethr Mission is trying to serve humanity in many differ ways. As there is a great need for medical assistance Rajahmundry the Brethren Mission has started Health Center to serve the poor and needy people, ir spective of caste or religion. Jesus Christ died on t cross for everyone, so are the services of the Brethr Mission for every one. He said that the mission has sta ed the Health Center as a part time outpatient clinic the beginning but it is the hope and prayer of Revere Kumar that it will soon develop into a full time hospi to treat inpatients.

Dr. Ch. Devananda Rao, Minister for touris Government of Andhra Pradesh, participated in inaugural function. He is also a Christian preacher a the former President of the Indian Christian Crusa who served many years as a Christian teacher a preacher. He prayerfully cut the string of flowers a declared the Health Center open. In his speech he s that the foreign missionaries have done remarka work in India. He complimented the Brethren Missi

d its sponsors for providing free medical help in jahmundry. He appealed to the public to recognize services of Christian missionaries in the field of ıcation, medicine and social service.

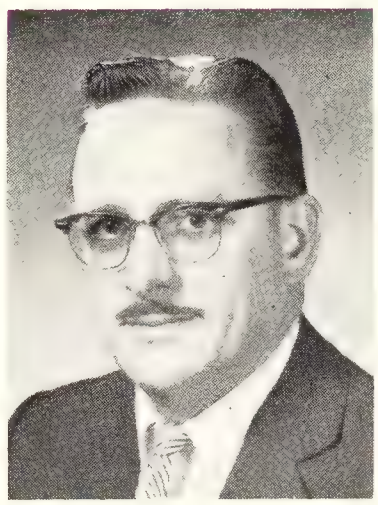
Mr. L. Lakshman das, Minister for Housing, Governnt of Andhra Pradesh, also participated in the funcn. He distributed rice and nutritious drink (Horlicks tles) to the poor, malnutritious children and pregnt mothers. He praised the services rendered by the ristian missions and advised Rev. Kumar to set up alth centers to give relief to the hill tribes in Srikalam district. He promised to give his full cooperation this aspect.

To symbolize the inauguration a treatment of injecn was given by the medical officer to a city leader . K. Naganna, Secretary, Town Congress of Rajahndry.

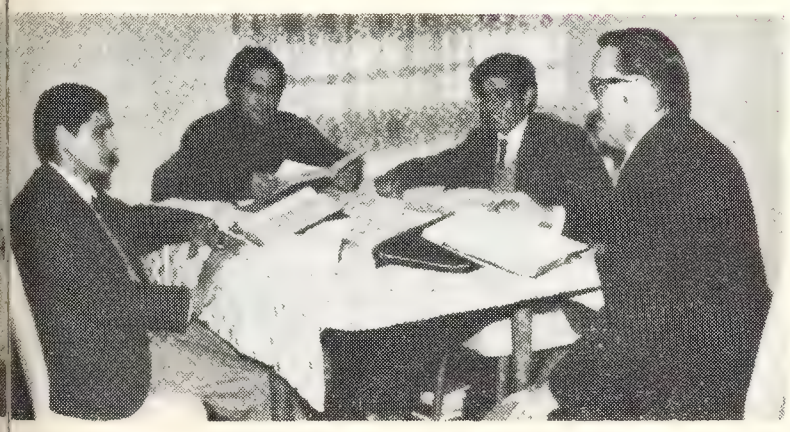
Mr. Bathula Mallikarjuna Rao, Member Legislative Assembly presided over the function. Mr. P. Veerabhadra Rao, Municipal Chairman (Mayor of the town) said that he had the honor of presiding at the inauguration of the Brethren Mission in the year 1970 and was amazed to see the quick progress the mission has made in a short span of time. He said "Service to man is service to God," which Rev. Kumar is truly practicing in serving his fellow men. Five other elders of the town spoke and wished great success to the Brethren Health Center. The meeting came to an end with the closing prayer of Mr. B. Moses, Pastor of Rajavolu congregation of the Brethren Mission.

The meeting was well attended by doctors and the elite of the town both Christian and non-Christian. There were about five hundred people who attended the inauguration of the Brethren Health Center.

A PERSONAL QUESTION



Rev. Kenneth Solomon, experienced missionary to Argentina, was asked to share some of his feelings as he had prayerfully considered the call which the Missionary Board extended to him to leave Argentina and become the pioneer Brethren missionary to Colombia.



The Introduction to Christian Theology class Eden Bible Institute with Professor Kenneth lomon.

WHAT does it feel like to unexpectedly receive a call from God, through the Missionary Board, to leave a field of service to which one previously felt a "life-time" call? How does a missionary re-act to being called to begin a new work in a completely "new" and "unknown" country while loving and being totally involved in a most challenging and needy ministry in the one in which he has worked for fourteen years? What are some of the problems he faces and the emotional struggles he experiences when faced with the need to pack up and move once again, and to leave behind another wonderful group of friends, brothers and sisters in the Lord, with whom one has fellowshiped, labored, suffered, and struggled in the work of the Lord for the past fourteen years?

(continued on next page)

Why, Lord? Why me? Is it possible that I have flunked out—that I have not passed the test—and so I am being removed and another is to take my place, live in my house, work with the people I love and in the work to which You called me? What's happened Lord? Did I get too involved in lesser things and thus have not had time for the better part? Have I been disobedient to Your orders, failed to live up to Your expectations, lost my missionary zeal and vision, become "weary in well doing?" These and others, YES AND MANY OTHERS, are the tormenting re-actions of one whose ministry of love is suddenly and unexpectedly interrupted by a call to prepare himself to pack up and move on.

Then a ray of hope flashes into the mind as a more positive response—could it possibly be that the Lord is pleased with my ministry? That this is an indication of His approval rather than displeasure? And . . . if so, why me? I don't deserve it! There are others who could do a much better job of beginning a new work for the Brethren Church in Colombia. Besides, I love my work here in Argentina—and it's not finished yet . . . there are so many more pueblos like Soldini and Alvarez that are as yet without a "witness" to the saving Gospel of the Lord Jesus. Maybe the new man will not be interested in working in small towns with their dusty or muddy streets and country folk . . . Lord, I just don't understand . . . why me . . . why now?

And, Lord, what about my family? Is it really fair to ask my wife, not in the best of health, to pack up AGAIN—to move on to yet another place where she will know no one and have to make new friends? (Forgive me Lord for being so bold and frank in this matter.) And also Lord, there is the matter of our four children. There are no longer just two, as when you first brought us to this country. They all four have been reared here and have cultivated some very deep friendships. Do I have the right to up-root them from this country, and people they love, to take them to an unknown country, where they know no one, and to yet another change of schools?

And Lord, what about the re-action of the Argentine Brethren? Are they going to understand? Or will it be a bad testimony on my part to abandon the work at a time when there is a shortage of workers and so much to do? Will they become discouraged and think the Brethren in the United States are no longer interested in co-operating with them in this work?

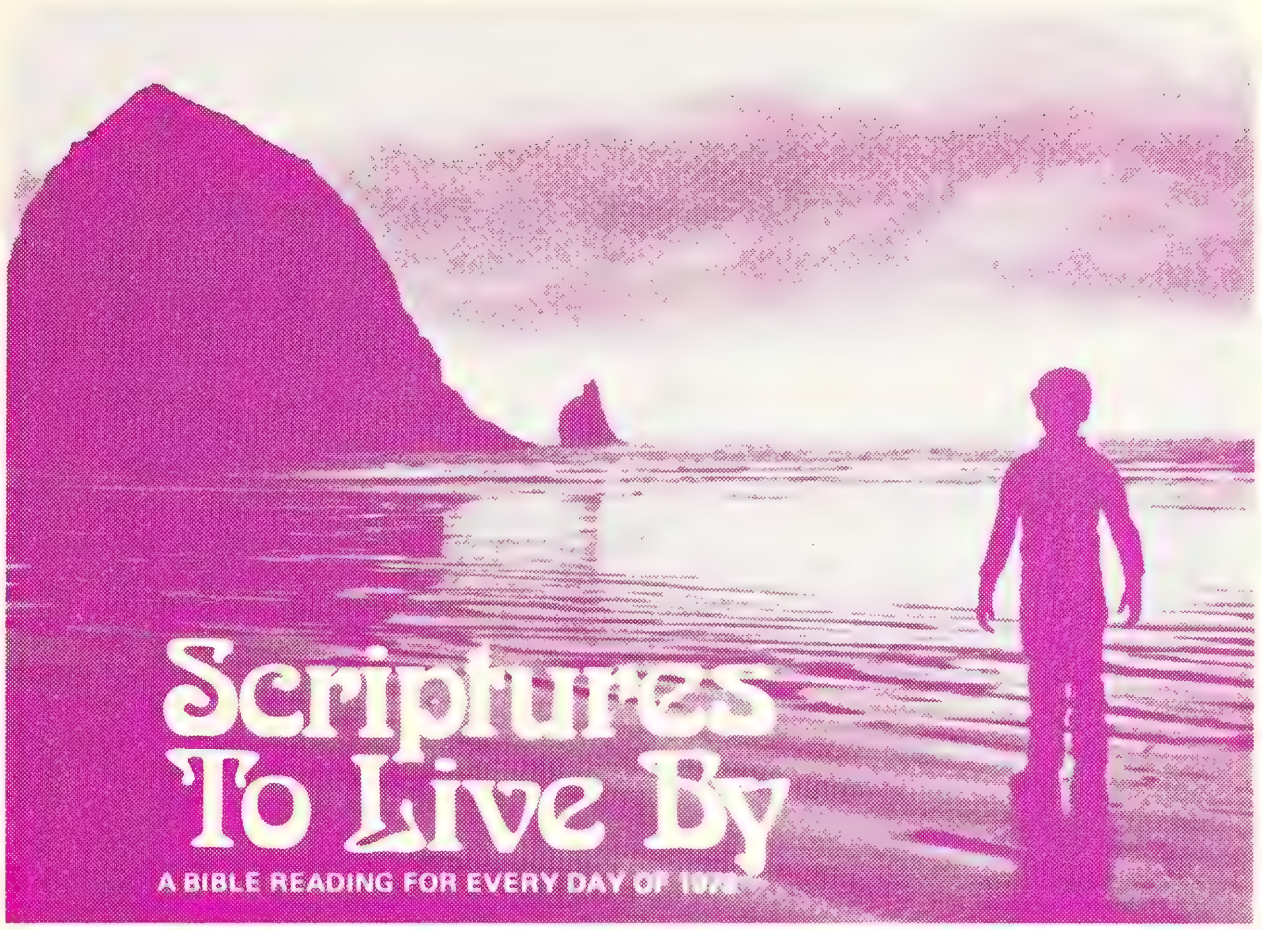
And, dear Father in Heaven, I must tell you that not least of all of my reasons for questioning this call are the reports we have read and heard from **that** country to which You are calling us . . . they are all negative! It doesn't seem as nice as Argentina, and the people less friendly to Protestants . . . just recently it came out in the newspaper that a minister of the Gospel was fatally shot while preaching in his church. Lord, are You **really** serious about wanting US to go THERE?

Lord, please don't get angry and impatient with me . . . but there is more. You know we have collected so much "stuff" over the fourteen years that we have been located in this same country. We thought we would be here the remainder of our lives so we have collected all the lovely little "knickknacks" to make our home more homey and they would get broken in shipping . . . and what about all of the many volumes of heavy books I have in my library? It wouldn't be good stewardship pay the freight back to the United States and then to Colombia . . . and yet . . . to get rid of many them—the tools of my profession—is a most diffic decision, but I know I can't take them all. And there the related problem of getting enough out of the sale our used things and the car, to replace them in the n field of labor. And Lord . . . there are just so ma other reasons why I question this change in our orde and with so little warning and anticipation.

THE ANSWER NEVER CAME—BUT SURRENDE DID A decision of "yes" or "no" had to be made with knowing WHY. Then it was . . . after the surrender a the "Yes Lord, I will go" was voiced, that God spoke me through His word as it is found in John 13:7, "Y DON'T UNDERSTAND **NOW** WHY I AM DOING **SOME DAY** YOU WILL." In that moment I was spe ing the Word of the Lord to OTHERS in a Commun service but the Lord spoke to ME. I no longer am sear ing and insisting upon **knowing the why** of it all, only upon knowing it is **HE** that is giving the marchi orders and upon how I can best put them into act obedience. I am at peace in the assurance that in I good time and loving wisdom He will reveal to us "whys" and the "wherefores" of His mysterious leadi Until then I am sincerely satisfied and happy, yes ev honored, to know that He still has a job for me to and it really doesn't matter "where," or "under wh circumstances." WE PRAY FOR COMPLETE FRE DOM FROM QUESTIONING REBELLION! PRAI GOD!



Eden Bible Institute student Jose Rivero Rosario—a deacon in an annex of the Rosar church and head of the sales department of appliance store, Jose studies in the night cours of the Bible Institute.



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To confront youth with their responsibility and relati ship to their community, their country and their wo

9. FAMILY LIFE

To support youth in understanding relationships w parents and family and to help them develop a capac for respect and intimacy in the home

10. PERSONAL DEVELOPMENT

To help youth understand and accept themselves a gain competence in dealing with personal problems identity and vocation

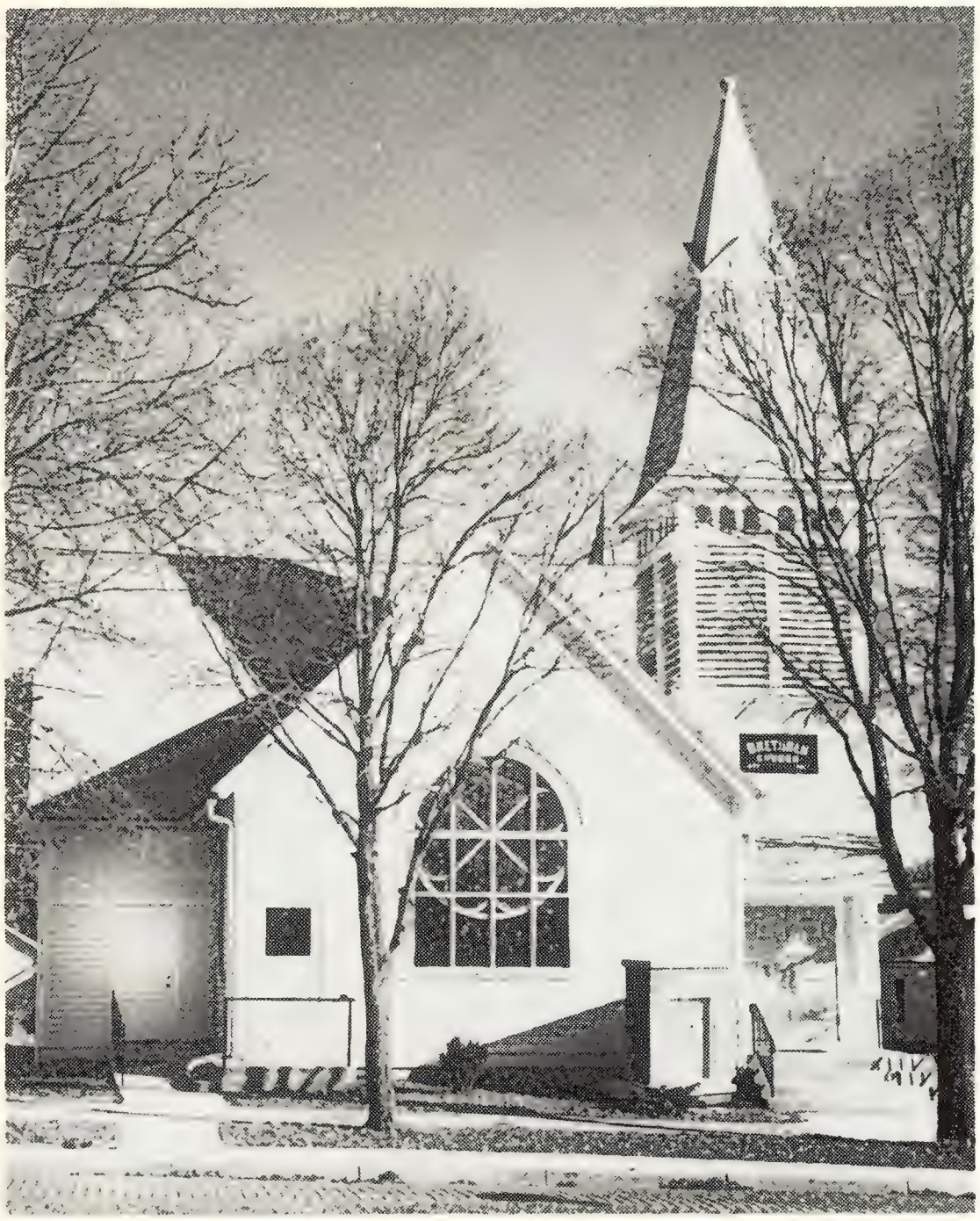
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The Brethren

EVANGELIST



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NOTES and COMMENTS

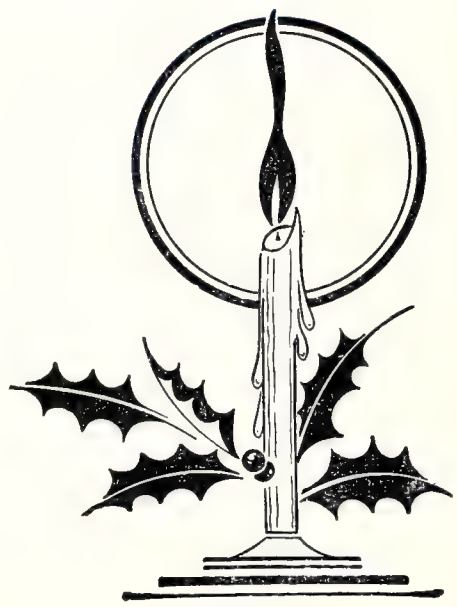
Many of the Brethren are aware of the threatened Postal increase in second class mail, the category THE BRETHREN EVANGELIST is listed under at the Ashland, Ohio Post Office.

We urge all our subscribers and fellow members of The Brethren Church to write to their Congressmen and Senators at once, urging them to support Senator Gaylord Nelson's bill (S. 3758) which would freeze postal rates at the June 1, level for the first 250,000 copies of magazines and newspapers sent through the mails.

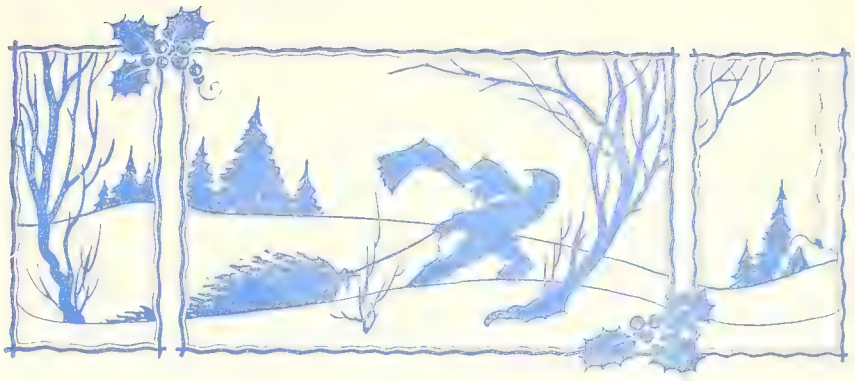
This bill would also eliminate the cent-and-a-half surcharge that the Postal Rate Commission had recommended.

If passed this Nelson Bill could save many non-profit Christian periodicals such as THE BRETHREN EVANGELIST from certain death.

At last report the hearings on this issue are still being held and your support and co-operation in letting your congressmen and representatives be aware of this support will be greatly appreciated.



By the Way



O CHRISTMAS TREE,



HOW LOVELY ARE THY BRANCHES

his is the time of year when the Christmas iday is emphasized in so many different ways. Christian world definitely emphasizes Christ- as the birth of our Saviour and Lord Jesus ist. It was part of God's plan for the world's ation and this facet of Christmas should never le-emphasized.

here have been many customs followed in the in connection with the celebration of this y Holiday and some time ago CHRISTIANITY DAY issued a release dealing with the tradi- s and origins of many of the customs of our l and others. We would like to share this in- nation with you as our editorial of this e. (Editor's note)

ristmas customs the world over are as varied as patterns of light that shine from a beautiful ment. But few legends are as diverse and abundant nose surrounding the origin of the Christmas tree. though evergreens, as symbols of survival, have a association with Christmas festivities, the first rated, gift-laden Christmas tree is believed to have used 130 years ago. Prince Albert and Queen oria had one with lights and gifts on it in Windsor le in 1841.

the early decades of the 19th century, however, no ul presents were ever placed on the tree's branches; went on a table nearby or underneath. Only the ng ornaments adorned the tree. In Southern pe, a custom was to place a creche beneath its ches.

om earliest times man is known to have used trees orship. Ancient legend says that the tree of know- e in the Garden of Eden was an evergreen. It is that the tree blossomed and bore fruit, but that oliage shrank to tiny leaves when Eve plucked its .

On the night Christ was born, it is believed to have blossomed again; thus the evergreen tree became a symbol of Christmas.

Aylene E. and Cameron Cooke, in **Our Christmas Symbols,** say that Christmas trees were first used in the medieval German paradise plays, held outdoors and portraying the creation of man. The tree of life was a fir, hung with apples. Later other ornaments were placed on the branches as well.

One early legend about the origin of the Christmas tree, according to O.A. Battista, a Yardley, Pa., collector of Christmas legends and traditions, is based on the three trees said to have been near Christ's manger: the olive, the date, and the pine tree.

The olive gave its fruit to honor the newborn King, and the palm gave its dates as an offering. But the pine had nothing to give. Some stars above, says the legend, descended gently and rested on its boughs as a gift of light.

Another legend concerns St. Boniface, who completed the Christianization of Germany in the 8th century and dedicated the fir tree to the Christ Child to replace the sacred oak of Odin.

On Christmas Eve, so the story goes, while the famed missionary was hewing down the oak that had become the object of idolatrous worship, a tornado blasted it. Just behind it stood a young fir tree with a green spire pointing to the stars.

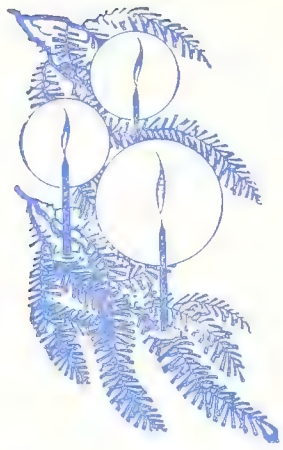
Boniface turned to the pagans and said: "This little tree, a young child of the forest, shall be your holy tree. It is the wood of peace, for your homes are built of it. It is the sign of an endless life, for its leaves are always green. Let this be the tree of the Christ Child. Gather about it, not in the wild woods, but in your own homes. There it will shelter no deed of blood, but loving gifts and acts of kindness."

Historians say that St. Boniface first used a star on top of a Christmas tree, and they trace the origin of illuminating the tree to Martin Luther, who placed lighted candles in an evergreen.

The story is that on one Christmas Eve Luther wandered outdoors and became enraptured with the starry sky. The beauty and brighness caused him to reflect on the glory of the first Christmas Eve in Bethlehem.

Wishing to share this with his wife and children, he felled an evergreen, glistening with snow, and took it home. Then he placed candles on it to represent the brilliance of the heavens outside.

(continued on next page)

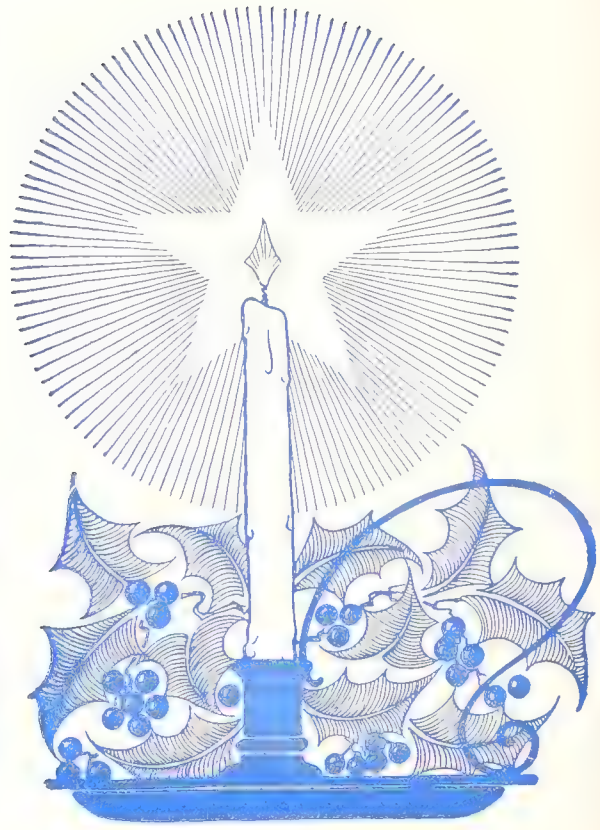


The first Christmas card was probably sent by W Dobson, one of Queen Victoria's printers, in 1845. sent friends lithographed copies of a sketch he made to symbolize the Christmas spirit.

The use of a candle-lighted tree spread, first through Europe, and then to America, where it came to be regarded as the fairest ornament of Christmas. Electric illumination of Christmas trees first began in 1902.

Famous Christmas trees in the United States include the General Grant Tree in Sequoia National Park, Calif., designated in 1926 as America's Christmas Tree; a live oak of more than 110-foot spread in Wilmington, N.C., viewed by thousands of Christmas pilgrims when it is brightly lighted; and since the time of President John Adams, the Christmas tree in the White House for the first family.

The national Christmas tree, brought in each year from one of the states and stationed on the Ellipse behind the White House, was first lit by President Eisenhower in December, 1954, to signal the start of the Pageant of Peace.



Christmas Customs

December 25th was chosen as the day to celebrate the birth of Jesus Christ because that date was already a great holiday for the pagan Romans.

In 274 A.D. the emperor Aurelian chose December 25 as the birthday of the unconquered sun **(natalis solis invicti).** At the beginning of the winter solstice the sun again begins daily to increase its period of light on the earth.

The title seemed suitable for the birthday of Jesus Christ, according to **Christianity Today** magazine, because he was known as "the sun of righteousness." At some point before 336 A.D. the church at Rome established December 25 as the day for commemorating his birth.

The custom of burning candles in the windov Christmas Eve began in ancient Ireland and was in ed to light the Holy Family on its way. It also memorates the burning of candles in the Holy Lan the night Jesus was born. Hanukkah, the Jewish F of Lights, was celebrated at the same time.



St. Francis of Assisi popularized the tradition of ristmas caroling. The word carol means to "dance in ring." The 13th century saint, in order to bring the ristmas message vividly and directly to his villagers many of whom could not read—arranged a manger ne with real people and animals. When the villagers me to see it, he led them in joyous "caroling."

The first Christmas pudding was a concoction of stewed wheat, milk, raisins, sugar, and spices. Odds and ends were gradually added until it became "plum porridge" and later—about the 17th century—coagulated into plum pudding.

Romanians and Germans bake long, thin cakes that symbolize the Christ Child wrapped in swaddling cloths. In Sicily, many families decorate Christmas trees with apples and oranges instead of tinsel.





he word "yule" originated with pagan northern ples of the ancient past who thought the sun was a eel revolving around the earth. Observing that on a tain day in midwinter the sun's appearance and disearance marked the shortest day of the year, they ed the cycle the "hweol," a time of celebrating.



he Dutch are believed to have been the first to hang ckings on the fireplace mantle in anticipation of St. holas, patron saint of children and the symbol of t-giving.

Some historians trace the origin of Christmas gift-giving to a similar Roman practice each New Year's Day. Christian theologians believe it symbolizes the gifts brought to the infant Jesus by the magi.

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the SECOND in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

Tokyo, Japan (continued)

Not all of the agencies visited or officials interviewed on this tour were directly related to World Relief Projects. Dr. Graffam arranged the itinerary so that we would also have opportunity to make contact with many different kinds of Christian programs operating in the Orient. This was particularly true in Japan.

Because of the World Relief Commission's desire to work through existing organizations and personnel (to cut down on overhead), Dr. Graffam is personally acquainted with many mission and educational authorities—plus government officials in many countries. Thus, if an emergency should arise, the groundwork is already laid for WRC to give immediate aid. Although our stay was brief at each stop, we gained new appreciation for the dedicated work being done for Christ in a variety of ministries.



At the student Christian Center a Japanese official, via translator, informs WRC tour group about the NEW JAPANESE BIBLE.

WORD OF LIFE PRESS

Mr. Ken McVety, Director of the Word of Life Press, led us through the facilities of this 2½ million dollar operation. It is the publishing agency for all evangelicals in Japan, encompassing these 10 different literature projects under one organization:

—Every Home Crusade. An attempt to have Christians visit every home in the country, followed up with correspondence courses.

—Correspondence Courses. Fifteen thousand are stu- ing the courses completed at the present time.

—Monthly Magazine. "Gospel for the Millions" i a 72-page monthly, filled with real life stories. t 22,000 printed and sold, it is the largest evangeli c publication in Japan.

—Weekly Newspaper. "The Christian," sometim s sold on newsstands, is an attempt to build a bri e between Christians and non-Christians in Jap . There are 1500 evangelical churches from 78 - nominations there.

—Book Publishing. About 40% of these books e original Japanese writings; others are translatio .

—Another book publishing program (not sure f details).

—Bible Publishing. Officially this division is the Jap n Bible Publishers, currently producing an origi l Japanese translation, called the **New Japanese Bi** . 500,000 are in print to date.

—Wholesale Division. Sells all supplies to Evangeli l Book Stores throughout the country, a $620, 0 business per year.

—Retail Division. The ten stores in this departm t deal primarily in book promotion and sales.

—Specialities Division. This area includes cards, b - ners, tapes, and other miscellaneous supplies.

Although we didn't have time to visit, we learned t t the office for Billy Graham's "Decision" Magazine v s nearby. 27,000 are printed in Japanese each month.

Mr. McVety commented that the greatest hope r response to the Gospel in Japan lies with the new, you g parents—for they are more open and receptive to n w ideas and thought than most others.

It was extremely interesting to visit the cram l editorial offices and observe the secretaries and writ s engaged in page-layout with the Japanese charact s placed carefully.

On every bus ride from place to place, our lead s would continue to supply us with many facts. Of n unrelated, but interesting. For example: There is mu n more openness between boys and girls in Japan th n before; holding hands in public wasn't seen much j t a few years ago. . . . The Billy Graham Crusade n Tokyo drew about 40,000 people. . . . There are 0 second-hand book stores in Tokyo. And the bus rumb l on. . . .

(Next time—Student Christian Center near the universities.)

St. Petersburg, Florida



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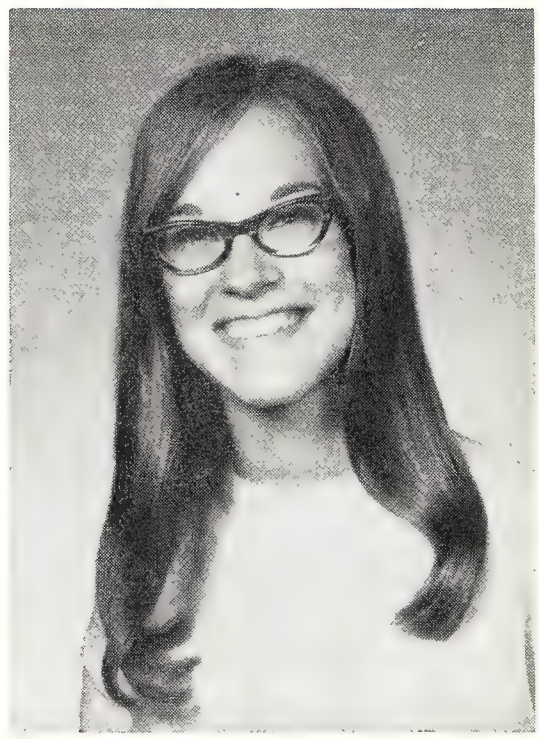
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A specially prepared prayer guide for those interested in praying for the NAE ministries. Designed as a convenient Bible book-marker, weekly requests are listed. Provided free of charge.

SISTERHOOD



by Sherry Barnhart

Hi there!

Where is this year going? I have only a couple of weeks left in my first semester. WOW! Do you know what that means? That means that I'm steadly approaching graduation.



Graduation sort of symbolizes the end of something but also the beginning of something else. It could be a new beginning, a new life, a new start, or maybe a new outlook on the old. I guess it's just like the day when we fully give our life to Christ. We do graduate from something old to something new. Do I mean, we always find something new such as a new outlook on life? Yes, I guess I do. Each of us finds at least something new and exciting by realizing that we are not living for ourselves any more and by accepting a wonderful new friend called Jesus.

Our lives are always changing. (I'm really glad cause then it hardly ever bores me.) We cha physically, mentally, emotionally, and spiritually. Si this new something we find in Christ also changes, can discover something new about ourselves each d We can be constantly changing really to a drastic deg or only a mild degree. It is according to each perso needs and determination the degree to which he change.

Each day of our life in Christ is not going to au matically be perfect. For we all know that life is really this way. God has a beautiful plan for each us but I tend to forget it when life is rough. I lear a very valuable lesson on this not long ago. We m begin to praise God for all things. All things me that we must thank Him and praise Him for all bad as well as the good. I should thank Him for t D in math and then ask Him for the patience and gu ance to see the purpose for it and to help correct Remember though, we are of unique value to Him He does have a plan—a beautiful, wonderful plan.

Girls,

Do you ever wish for something to do at your me ings? Here is a really neat suggestion for someth that can also be of service to other people. Please r this letter and think seriously about Mrs. Dicksc suggestion.

Dear Girls;

Could you spare a few minutes to a past Sisterhood patroness who still feels that our sisterhood girls are pretty special people. I would like to chat with you about a few things. Things I feel might be of interest to most of you.

This past year I worked in the clothing display room at General Conference. This room is sponsored by the World Relief Commission of which I am a member. One display was of particular interest to me. This display consisted of two quilt topped lap robes. These robes were made by some of the young girls (9-15) at Brethren House in St. Petersburg, Florida. Bonnie Munson has been encouraging her girls to sew to serve others. This gave me an idea—why not other Sisterhood girls sewing for others?

There are several simple things the younger girls could sew; bibs or neck aprons for the elderly, bed pan covers for our nursing homes, lap robes and quilts etc. The older girls are more capable of making little dresses and layettes etc.

Would you girls be willing to spend one or two of your meetings—Sewing to Serve? I know you are busy with your school and church activities. I have learned however, when I really need help I can usually count on the youth of our churches. Do think about it and pray about it. Then get your needles and Sew to Serve.

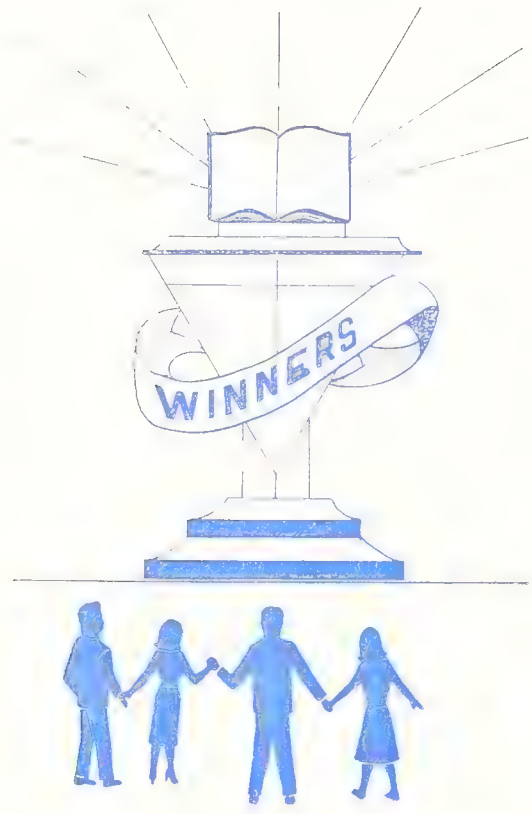
If you would like more information about some of the more simple projects I will be glad to help in any way I can.

With Christian Love,
Mrs. Duane Dickson
R.R. 3 Box 161
Wabash, Indiana 46992



FOUR PLAYS THAT MAKE A WINNER

Lessons For Life From A World Champion



by Tom Lan
Head Coach of
Dallas Cowboys Football C

Success in sports is not accidental. It's the same in the Christian life. God has set down specific guidelines for achieving goals. We neglect them at our peril.

What makes a champion? The Dallas Cowboys haven't always been world champions. We've had some lean years. But we appreciate our enthusiastic following. A Sunday school teacher told me she asked her class of nine-year-old boys who the Philistines were. One little guy popped up and said, "If they don't play the Cowboys, I don't know who they are!"

The principles used to achieve success in sports can also be applied to the Christian life. That's what the Apostle Paul taught. He constantly compared his life with athletics. Since we have a huge crowd of people watching us from the grandstands, he said, let us strip off anything that slows us down and holds us back—especially those sins that wray themselves tightly around our ankles and trip us up. Let us run with patience the particular race that God has set before us.

I'd like to list four things that I think it takes to l a champion in the field of sports as well as for Go the Christian life.

Faith

The first is faith. The Bible talks about faith whic it defines as a confident assurance that something ou want to happen will happen. And that certainly w ch you hope for will be waiting for you even though ou can't see it.

In athletics, faith is a state of mind. It's believing at you can win, it's believing that you can do someth g, it's believing in your coaches, in your athletes in y ar team, that you can be successful.

When we went to New Orleans there was one dist ct difference: our team and our players believed in th n- selves so much they were so sure that they were g g to be successful, that it amazed the sports writers. W n it happened in the game at New Orleans we prove it because we had faith. We believed in ourselves. I th k you have to have faith to be a champion for God a o, but the object of your faith is different. The Bibl is full of men of faith. Take Noah and the Ark. Ima ne Noah building that Ark when it wasn't even rain g! Can you imagine what his neighbors were saying w n they watched him build it? But he believed. He beli d God and he was safe. He had faith.

Abraham was the same way. Abraham had ev y- thing—everything material that you'd want—and ne was sitting in a perfect spot when God told him to k up and move to a new land. He did it. He believed d. This, to me, is faith.

How about Moses? He was a man of faith. How m y of us would have led those Jews out of Egypt hea g right for that Red Sea with the Egyptians right on t ir heels. God said he was going to part that sea. W ld

ou have believed it? Moses did. And the Jews went ght through. That's faith, as I see it.

Paul wrote one of my favorite passages, Romans 5: 5. It's pretty much the story of an athlete or Christian hen you come right down to it. Let me refresh you. e says we have been made right in God's sight by ith in his promises. We can have real peace with Him ecause our faith has brought us into this place of ighest privilege where we now stand. We confidently nd joyfully look forward to becoming all that God has mind for us to be.

We can rejoice too when we run into problems and ials because we know that they are good for us. They elp us to learn to be patient and patience develops rength of character and helps us to trust God more ch time we use it. Finally our hope and faith are rong and steady. Then when that happens we are to old our heads high no matter what happens and know at all is well for we know how dearly God loves us. e feel this warm love everywhere within us because od has given us the Holy Spirit to fill our hearts with is love. This means a great deal to me.

You've heard the old cliche in coaching and athletics you're building character when you lose. You're build- g character in the Christian life when you have trials. Paul is saying that adversity brings on endurance d endurance brings on character and character pro- ces hope—a hope that won't fail you.

This is the Christian life, as I see it. God has a plan r each of us. But man has a problem and that's sin. t isn't it wonderful that God didn't leave us there? hat he sent Jesus down to die on the cross that we ght have eternal life?

To men, faith is the first step toward happiness. I lieve to have happiness you've got to have three ngs: something to hope for, something to do, and meone to love. If you've got those three things then u've got a chance at happiness. So in order to be a ampion for God or a champion in the world of sports u've got to have faith.

aining

Second, I think you must have training if you're to successful and to be a champion. Believing you can not enough alone. You've got to train yourself for the j ahead of you.

Vince Lombardi was a dear friend of mine. He and I coached together for many years. When Lombardi v s on top everybody said, "Man, anybody can win v h that material." It's amazing how people rationalize s cess. The thing I've discovered is that the harder y u work the luckier you get.

There's a lot of truth in this. We found it in the Cow- b s. We started a program two years ago—a tremen- d sly tough weigh program. It began on April 1— w re already in it for this year. We work four times a w k. We lift millions of tons of iron between April and J y to prepare ourselves for the season. We run many m es to do it. One of our men was asked after the Super B vl this year, "Are the Cowboys going to be back?" H quick reply was, "You check those weight sheets d n in the training room during the months of April, M y and June. If they're filled up we'll be back."

That's what training is all about. I think a great ex- a ple of training is Walt Davis. You probably haven't h rd of Walt Davis. He was a great track man a few years ago from Texas A & M. A great high jumper— 6'9" in those days, which was pretty high. Everybody said "That should be very easy because he's so tall." But the thing they didn't know about Walt Davis was that when he was a boy he had polio and couldn't move a muscle in his whole body. He started training these muscles to move and he finally got to where he could walk and when he could run and finally where he could jump—all through guts of training. That's what it's all about to be a champion in any field that you'd want to be in because champions train themselves.

The same thing is true to be a champion for God—you must prepare yourself for the opportunity God gives you. Remember what Paul said? "Like an athlete I've punished my body, treating it roughly, training it to do what it should, not what it wants to. Otherwise I fear after enlisting others for the race I myself might be declared unfit in order to stand aside."

Those men in Christian life whom God uses are those men who are willing to train and study and let the Holy Spirit of God put everything together for them. So not only to be a champion do you need faith but you've got to be well trained.

A Goal

I think the third thing you've got to have is a goal. It's pretty easy in sports to set a goal. We know what our goal is in July. We're going to the Super Bowl. That's what this is all about. But you say, "That's easy. Why doesn't everybody go in the Super Bowl if they set a goal?" The reason is that they don't set specific goals that builds them to the type of team that eventually becomes the world's champions.

You remember two years ago when we played the St. Louis Cardinals in Dallas. Five games left, and they beat us 38-0 that night. Everybody thought the Cowboys were through. We were two games behind with five games to go. How did we achieve the Super Bowl that year? Because we set a goal to be in the playoffs and we prepared every day so that we wouldn't be denied on Sunday. We won five games and then we won seven and were in the Super Bowl against Baltimore. To me this is what it's all about when you set a goal.

In 1971 the Bears beat us. We were terrible and they beat us good. Halfway through the season we were 4-3. Washington looked like a cinch. We did the same thing again. We kept setting a goal every day to be there. And we went 10 games to the Super Bowl and never lost a one of them because we had set a goal.

One of the great stories in track took place with a guy who goes a long way back. Charlie Paddock. Charlie was a young guy. He wanted to be an Olympic champ. He went to his coach, "I want to be an Olympic champ but I don't think I can." The coach gave him the speech: "Charlie you can do it. You work hard and if you train hard and if you believe you can do it, you can do it." Charlies did that. He worked hard, he trained, he set his goals to be an Olympic champ.

In 1920 he won the Olympic gold medal at the Olympics. But the story doesn't end here. He came back and was talking to a group of high school youngsters, telling them the story. He said, "Maybe one of you would like to be an Olympic champ." After it was over a little black boy came up and tapped him on the arm. "Mr. Paddock, I'd like to be an Olympic champion." Charlie came back and gave the same pitch that his

coach had given him. He told him, if you'll work hard and if you'll set your goals, you can do it. That little black guy in 1936 won four gold medals in the Olympics. His name was Jesse Owens.

It seemed the story ought to end there, but it doesn't. Jesse went back home. He's riding down the street in Cleveland in a parade. His car stops and a skinny black guy runs up to the car. He was so skinny they called him "Bones." He was nine years old. He tapped Mr. Owens on the arm and said, "Mr. Owens, I'd like to be an Olympic champion like you." Jesse didn't forget what Charlie had told him. He related the same thing. That little nine-year-old was so happy he ran all the way home and went right through the screen door and grabbed his grandma around the neck and said, "Grandma, you know what? I'm going to be an Olympic champion."

He started training and in 1948 when they shot the gun for the 100-yard dash six of them came down the runway and the guy out in front was little skinny. His name was Harrison (Bones) Dillard. He won the 1952 Olympic championship.

To me that's a great story of what it means to set a goal. I think the same thing is true in the Christian life. What did Paul say about a goal? In Philippians 3:13 and 14 he said this: "No, dear brother, I'm still not all I should be but I'm bringing all my energy to bear on this one thing, forgetting what is past and looking forward to what lies ahead. I strain to reach the end of the race and receive the prize for which God is calling us up to heaven because of what Christ Jesus did for us."

The Christian life is eternal life. That's our goal. We expect to receive the prize for which God is calling us, because of what Jesus did. If you want to reach this goal you've got to keep this in mind every day. It's got to be your goal and you have to keep it in mind if you're going to achieve it. To be a champion, as a Christian or as an athlete, you must have a goal.

A Will

Of course, the last requirement is a will. You've got to have a will. You've got to possess the will to reach the goal that God has set for us. It's probably the most important thing of all.

We recently brought our rookies in to look at them. We get them out there in shorts and run them, time them, and watch them catch the ball. They look great. But you know football is not played in shorts. It's played in pants and pads and until we get them out in California this summer and see what kind of will they have we won't know whether they're going to make it or not.

One of my favorite stories about being a competitor concerns a little linebacker who came to New York when I was playing defensive half-back for the New York Giants. We should have run him off the first day because he was too small to play football. But we couldn't get rid of him. He was a great competitor and instead of running into these big guys head on and getting bowled over he became a great shoestring tackle. He hit these big guys right around the top of the shoes and down they would come.

We were in Cleveland one day in Municipal Stadium. They had a fullback 6'4", 245 pounds. I was playing defensive halfback and couldn't even reach around him. He would just kill us all.

This little guy was having a great day. He'd knock his feet out from under him every time he'd get the ball. You could tell the big guy was getting a little up because the back of his neck was a little bit red and was kind of talking to himself as he walked back the huddle. He got all he could stand and he loo over and said, "You little shrimp. I'm coming right c you next time and if you're still there I'm going to your head off."

Well, you can imagine. Our knees were knocking. didn't want to upset this guy. But this little guy s "Okay, big shot, come right ahead, but I'll tell you t If you bite my head off you'll have more brains in y stomach than you have in your head." So this is a g story about will and commitment.

Roger Staubach—what did he have? The first y he started playing professional football he was in Navy for four years. That guy's got will. You c tell our Cowboy's quarterback that he can't put the in the end zone. You're just foolish if you try to tell that. He won't believe you. He believes he can do it

I think a great example in track competition is young track boy who is a high jumper. He was small they didn't know how he could jump so high. couldn't see why that was any problem. They asked one day, "How do you jump so high?" He said, "A do is throw my heart over the bar." That's wha means to be a competitor.

Ben Hogan—who can forget Ben Hogan? He v around that car, remember, back in the 1950's—g from one golf tournament to another at night. It foggy in El Paso and he ran head-on into a Greyho bus. They said he would never swing a golf club ag A couple of years later (I can still see him walking d the 18th fairway) he won the National Open. Th what I'm talking about. That's what it's all about.

Mildred "Babe" Zaharias was the greatest wo athlete of all time. The first time she ever picked u javelin she broke the world's record. She didn't know how to throw it! She later became a great go You remember what happened to Babe. She was st down by cancer. Doctors had her up on the opera table and they said, "She'll never play golf ag Eighteen months later Babe Zaharias captured world's championship in golf while she was still covering from cancer.

To me, this is what it's all about—commitment. In Christian life you have to have a will if you're g to be successful. People determined to do something God have been people who have **wanted** to do somet for God. They had the will to do it.

There's a great story on Nehemiah in the Old T ment. A guy had the political job of cupbearer for king. He was a prisoner. God needed His wall bui Jerusalem and Nehemiah came to his king and "Let me build it." He was far away from it. The said "Okay." I'm sure he thought he was crazy. Nehemiah picked up a sword in one hand and a tr in the other and he built the wall in Jerusalem. did he do it? Why? Because he had a will to do s thing for God.

The Christian has the perfect advantage in this of will. We can submit our own wills to the will of and that combination is tough to beat! Let the Spirit work through you. You'll have a hard time ing that. The Apostle Paul was a great example. H a guy with a thorn in his side. They beat him; they

verything they could to him but they couldn't discourge him. He was a great competitor.

I remember Peter. His was a great story. Peter was guy—you remember the story when he was brought efore the Sanhedrin and they told him to quit speaking bout Jesus. But Peter said, "Whether it be right to earken unto thee or under God judge ye? For I can nly speak and tell what I've seen and heard."

I think between January of 1971 and January of 1972 e Cowboys had the great example of these four basics: ith, training, goals and will. I think that in 1971 we'd een denied the championship many times. I'll never rget when Baltimore kicked the field goal to beat us that last minute, when we saw that helmet going the ngth of the Orange Bowl which was lineman Bob illy's helmet. That was the frustration of the Cowboys rough many years. But we didn't lose faith in ourelves. We still believed we could do it. We went right ack to that same training program that we are on ght now the next year and worked even harder. We t the same goal to become the world's champions and e had the will to do it. This is an example of what it kes to be a champion in the world of sports.

The same thing is true with God. To be a champion of od we must first have faith in Jesus Christ. We must ccept Him through faith. Of course, we must train rselves to be a member of His forever family. That's e only way you can know the Bible and through the udy of the Bible what it really means to be a member His family. Our goal is set in heaven. We've committed our life to Christ but we've got to have a goal to something for God here on earth.

You've got to have a commitment. You've got to have will and commitment. Without them, you'll never make That's what Paul was afraid of when he talked about nishing his body so that they wouldn't set him aside. e was afraid of that.

My final story concerns Bob Richards. You've seen m on Wheaties boxes. Bob Richards was a great pole ulter, an Olympic champion. He told a story of sacrie one day in Canada to some high school boys. When was over everybody stood up and applauded. At the d he was talking to people up on stage and he felt mething on his arm. He looked around and saw a little gh school boy looking up at him. The lad said, "Mr. chards, I know what you mean when you talk about crifice ." And he walked away.

Bob nodded and turned back, but something made m turn and look again at that boy, as he walked away. b noticed he had only one arm in his letter jacket. The her sleeve was turned up underneath. He couldn't ke his eyes off this youngster. A sports writer saw and said, "Mr. Richards, do you know who that boy ?"

"No, I don't know," Richards admitted.

"Let me tell you a story about that younster. Two ars ago he lost his arm in an accident. Earlier this ek he finished second in a ten-mile swim for the hole Dominion of Canada."

That's what it's all about. He knew what it meant to crifice.

I believe if you're going to be a champion for God or the world of sports you've got to have faith. You've t to train. You've got to have a goal. And you've got have a will to make it happen.



PEALE, PEDERSON TO RECEIVE BIBLE COMMITTEE'S '72 AWARDS

NEW YORK, Nov. 9—Dr. Norman Vincent Peale, minister of historic Marble Collegiate Church, New York, and Duane Pederson, Jesus People leader of Hollywood, Calif. are among those receiving 1972 award citations from the Laymen's National Bible Committee at a luncheon, Nov. 17 at the Hotel Pierre, New York.

Richard I. Fricke, Chairman, Mutual Life Insurance Company of New York, is general chairman for the interfaith event which will inaugurate National Bible Week, Nov. 19-26.

Other award recipients are Fred R. Esty, Chairman, U.S. Banknote Corporation, New York, who has headed the industry Bible Week campaign, and T. B. Rose, Jr., retiring this year as Chairman, Rose's Stores, Inc., Henderson, N.C., who has served as an industry chairman for variety stores for 26 consecutive years and is Special Gifts Chairman for Bible Week this year.

Dr. Peale's award is for writing "One Nation Under God," an introduction to religious currents in America's history, designed for use as non-sectarian resource material in public, private and parochial schools.

Duane Pederson heads Jesus People International, publishers of the Hollywood Free Paper, said to be the world's largest underground newspaper. He is being cited for his organization's success in turning you people away from drugs and to the Bible.

Guest of honor for the luncheon will be Dr. Paul McCracken, noted economic advisor to Presidents w is Bible Week National Chairman.

John Gambling, Jr., New York radio personality, v be master of ceremonies. Archbishop Iakovos of Greek Orthodox Archdiocese; former astronaut Jan B. Irwin; Mrs. Norman Vincent Peale; Rev. M. L. V son, Convent Avenue Baptist Church, Harlem; Can Arthur Wolfson, Temple Emanu-El, New York a Myron L. Boardman, Foundation for Christian Livi Pawling, N.Y. are among the program participants.

Hon. Theodore R. Kupferman, Justice of the New Yo State Supreme Court, Appellate Division, is chairm of the recognition committee of the Laymen's Natio Bible Committee which selected the award recipier The Committee, a non-sectarian, independent organi tion of lay people of all faiths, has sponsored Natio Bible Week for 32 years.

Cooperating in this year's observance is the U Center for the Catholic Biblical Apostolate, the Divisi of Christian Education, National Council of Church the Greek Orthodox Archdiocese and the Jewish Co mittee for National Bible Week.

EXCUSES

It seems a preacher who had been quite a baseball fan decided to quit going to the games. In announcing his decision he gave the reasons that had led him to this course of action as follows.

1. Every time I went to the ball park they always asked for money.
2. Although I went to the park quite often, no one ever spoke to me.
3. I was a good fan, but the manager never once came to call on me.
4. The seats were awfully hard. You would think that with all the money they had, they could provide comfortable seats.
5. The umpire frequently said things I didn't agree with.
6. A lot of people there were hypocrites. They were lots more interested in the hot dogs and soda pop than they were in the ball game.
7. The band always played the same tunes. I could hear better music almost anywhere. And sometimes they even played tunes I never heard before.
8. Quite frequently the games run overtime and we are late getting out.
9. I can get more out of the game by staying home and reading a good book on baseball or watching it on TV.

From College Corner News Letter

POETRY CORNER

MOTHS AND MEN

I have gone so far away
and stayed so long.
And now return,
timidly.
Ashamed.
Unable to enter boldly
where I should.
Stern duty, and others,
commanded.
I responded.
But then discovered
while running, frantically running,
that I was being pursued.
 Reason spoke.
 (Was it a message from You?)
 "The butterfly,
 even when pursued,
 never appears in a hurry.
This simple creature
appropriates the gift
of wings.
Suddenly
a way of escape appears.
And the beautiful one
flutters its way
along the course.
 Creator of moth and man,
 Help me to learn
 from the butterfly.

From HOME

WE NEED MORE GRANDPAS!

Junior bit the meter man;
Junior hit the cook.
Junior's anti-social now
(According to the book;)

Junior smashed the clock and lamp;
Junior hacked the tree.
(Destructive trends are treated
in Chapters II and III.)

Junior threw his milk at Mom;
Junior screamed for more.
(Notes on self-assertiveness
are found in Chapter IV.)

Junior tossed his shoes and socks
Out into the rain.
(Negation, that is normal;
Disregard the stain.)

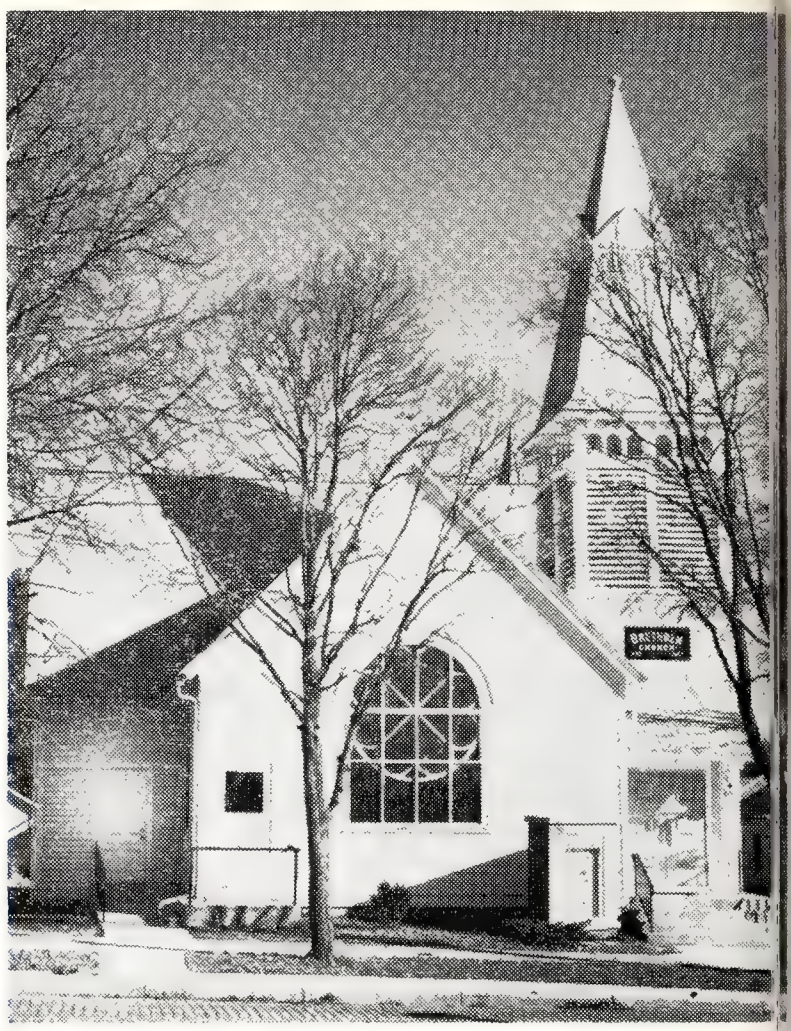
Junior set Dad's shirt on fire,
Upset Grandpa's plate.
(That's to gain attention - see page 38.)

Grandpa siezed a slipper
And yanked Junior 'cross his knee.
(He goes by the Bible
for child psychology.)

Louisville Brethren Bulletin



HISTORY OF FIRST BRETHREN CHURCH FALLS CITY, NEBRASKA



The First Brethren Church of Falls Ci Nebraska.

A regular meeting was held on March 6, 1885, for the purpose of organizing the Brethren Church of Falls City, Nebr. There were 118 charter members.

The present Brethren Church Building was erected in 1897. The Rev. S. J. Harrison was the first pastor.

Electric lights were installed in April 1902. In May 1913 an addition was built during Rev. Spachts ministry. Since that time extensive remodeling has been done, such as enlarging the basement, to include extra Sunday School class rooms, new heating facilities, new floor coverings and new Pella Doors.

A new Baldwin Electric Organ was purchased in October 1958, and in 1963 a new piano, and at the present time a committee is working on the purchase of another new piano.

In 1958 Miss Florence Cleaver presented a large beautiful Bible to the Church to be dedicated as our Pulpit Bible.

Mrs. Harold Cheever, has been serving as our Treasurer for 24 years, Mrs. Harold Bechtelheimer, as Recording Secretary for 12 years and Mr. Francis Yoder as Moderator for 10 years.

Many of our early records were lost in a fire, so some of our statistics are tentative.

Since the pictures of the church were taken, new steps to both the front doors and the south door have been built with wrought iron railings, which adds greatly to the appearance of the building.



Rev. and Mrs. Elmer M. Keck

A three story parsonage was erected in 1904 dur the ministry of Rev. E. E. Haskins. Rev. and M Elmer M. Keck are the present occupants and are st ing their third year as our Pastor. They came to us January 1970 from Cerro Gordo, Ill.



Trustees: Left to right, first row, Donald hafer, James Rieger; second row, Eugene illingsworth, John Lichty, Lester Peck.



Deaconesses and Deacons: First row, Mrs. Ethel Peck, Mrs. Harold Cheever; second row, Mrs. Ella Peck, Mrs. James Rieger, John Lichty, James Rieger.

The W.M.S. of our church are national members and at the present time have 22 members, are active in many projects both local and foreign, and have been fortunate in meeting our Goals.

The Laymen were organized in April 1949 with 14 members. They are members of the National Laymen and at present have 18 members. They are also very active in many projects, and at present are studying a book on prophecy, "The Late Great Planet Earth," in addition to the regular lessons.

Mrs. Harold Bechtelheimer, Sec'y.
Mrs. F. P. Schroedl, Cor. Sec'y.



Official Board: Left to right, first w, Mrs. Harold Bechtelheimer, Mrs. arold Cheever, Mrs. Fritz Schroedl; econd row, Rev. Keck, Francis Yoder.

Pastors who have served our church:

1.	Rev. S. J. Harrison	
2.	Rev. J. E. Broker	
3.	Rev. L. W. Ditch	
4.	Rev. E. E. Haskins	
5.	Rev. R. R. Teeter	
6.	Rev. J. F. Watson	
7.	Rev. A. J. Spacht	
8.	Rev. H. F. Stuckman	
9.	Rev. A. B. Cover	
10.	Rev. H. H. Rowsey	1927
11.	Rev. J. D. Dodds	1935
12.	Rev. R. J. Porte	1937
13.	Rev. Cecil M. Johnson	1941
14.	Rev. H. E. Eppley	1948
15.	Rev. Edwin Puterbaugh	1954
16.	Rev. J. Milton Bowman	1955
17.	Rev. Robert Holsinger	1957
18.	Rev. Jack McDaniel	1967
19.	Rev. Elmer M. Keck	1970



THE SPIRIT OF CHRISTMAS

by Dr. J. D. Hamel
Pastor, First Brethren Chur
Sarasota, Florida

. . . does not come in a bottle. It comes in a little child's smile on Christmas morning—or the happy glow of a family gathering around the Christmas tree. It is the product of love, not liquor. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Yet 40% of all the alcohol drunk in a year is purchased during THE CHRISTMAS SEASON.

The world needs to be reminded what Christmas really means. This is something you and I can do, not only in our daily living, but by special means, putting "Christ" back in Christmas!

The Word of God speaks with striking forcefulness against the evil of drinking. The truth concerning the evils of beverage alcohol is presented so clearly and repeated so often that it cannot be ignored or escaped. Although there are many instances of drinking in the Bible, it must be remembered that these scriptures are never held up as examples for us to follow. The whole weight of the Bible's authority is against the manifold evils of beverage alcohol. Today Christian love makes a tremendous appeal for believers everywhere to join hearts and hands in an effective program of total abstinence from beverage alcohol, "our fiercest foe." This terrible scourage can be driven from our land when God's people set themselves to the task, in His power. Alcoholism is now epidemic! America has the highest rate of alcoholism in the world. Over 40 million Americans are harmed directly or indirectly because of alcoholism or problem drinking. We have over 10 million alcoholics or problem drinkers in the land. Twenty-nine thousand of the fifty thousand killed in traffic accidents each year had alcohol in their blood at the time of the accident.

Five hundred thousand disabling injuries are suffered in crashes involving problem drinkers. Two million arrests each year for public drunkenness in Amer a equals 40% of all non-traffic arrests. The latest ann l expenditure by Americans for alcoholic bevera s according to the Distilled Spirits Institute is over billion dollars and fifteen billion dollars is the ann l economic drain because of alcoholism in lost work ti , health and welfare costs and property damages. Fift per cent of the 400,000 patients in state mental hospit s are under treatment for the problem of alcoholism. O third of all suicides are alcohol-related. One-half of homicides are alcohol-related. There is also a 10 to year decrease in life expectancy of every alcoholic. t is impossible to estimate human suffering related alcoholism, from broken homes, deserted families a problems of children of alcoholic parents. Christi s MUST speak-up—NOW!

Let us be honest, just because people drink does t make it right or good. When did the Church of Je s Christ have to start softening its approach to sin cause people committed it? No one can convince me t the best way to get a man out of the gutter is to down and wallow with him. To say that abstine hasn't worked "in the church" says only that the chu has not done its homework. It is an indictment agai the church, not against the alcohol-free way of life. T great push now is to "behave reasonably" concerni alcohol. It seems to me that those who get the habit a become alcoholics cannot behave responsibly. Many the court rulings that have said they were "tempora insane." The chains of the drink habit generally are light to be felt until they are too strong to be brok .

Have you ever known a man to lose his job beca he drank too little? Have you ever known of a doc who told his patients that their chances would be bet if they would start drinking? Have you ever known an employer who picked men for responsible positi s

ecause they drank constantly? Have you ever heard a ife say: "My husband would be the best husband in ie world if he would start drinking?"

What insurance company offers reduced rates to rinkers? Did you ever hear of an alcoholic, when he egan drinking, to say "It will happen to me?" Did you ver hear of a coach who encouraged his players to rink before a game? Have you ever heard of children ho complain because their daddy never came home runk? Have you ever heard of parent encouraging their aughters to become a barmaid so as to become popular nd successful? Did you ever hear of a drunk who oasted: "I can take a drink or let it alone," who ever d leave it alone?

The ONLY person to whom alcohol is not a danger is ie total abstainer. Who is to blame? "Behold, your ouse is forsaken and desolate." Matthew 23:38. The ntinuance of liquor as a so-called legalized commodity America makes liberty and safety and justice im-ssible. Our homes have become chambers of horror; ur highways have become avenues of wholesale aughter; our house of state has become a den of runkards, thieves, and grafters. It is time for the hurch of the living God to awake! The fight is on! 'e must arm ourselves for the battle of unrighteous-ss. We must take our stand against the liquor traffic.

Is it right to build churches to save men and at the me time tolerate a traffic that destroys them?

As long as souls and lives are broken by alcohol,

As long as alcohol destroys marriages and wrecks me-life,

As long as alcohol and gamblers pry on man's finer ture,

As long as alcohol and degrading amusements entice sin,

As long as alcohol makes men slaves to sin and alien-es men and women from God and their fellow men—

O LONG WILL THE GOSPEL OF REDEEMING VE NEED TO BE PRACTICED AND PROCLAIMED Y HIS FOLLOWERS WHO ARE "FILLED WITH HE HOLY SPIRIT."

When Paul, in I Corinthians, named conditions which ifit men for heaven and its glorious society, he onounced one dreadful word of expatriation and wrote er the portals of the Lord's realm: "No drunkard all inherit the kingdom of God."

We discover the passages in which the individual fects of drink are given in anecdotes: Noah lying in e naked shame of his drunkenness; Lot betrayed by s daughters into an inconceivable paternity; Ammon ade silly with wine by the scheming Absalom, only die soon like the drunken dog; the Corinthians mov-g to the Holy Communion, debauching bodies and arts, and sleeping in premature graves.

Here is the counsel to Aaron, the pioneer of the Lord's iesthood, as translated by Moffat: "The Eternal said Aaron, "When you or your sons enter the Trysting t, never drink wine or liquor, lest you die; this is to a standing rule from generation to generation that u may distinguish what is sacred and what is pro-e; what is unclean and what is clean."

Here is the mysterious Lemuel in the last chapter of overbs, receiving his oracle from his mother: "Son mine, heed what I say, Listen, O son of my prayers, d obey. Waste not your strength on women, Your e on these destroyers of a king. It is not for kings to be quaffing wine, Nor for princes to be swilling liquor." Here is the case of John the Baptist where the promise to the trembling Zacharias is: "Thy wife Elizabeth shall bear a son, And thou shalt call his name John. And thou shalt have joy and gladness; and Many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb, And many of the children of Israel shall he turn to the Lord their God." Joel wrote the unbelievable thing. In a tragic passage he said: "They have sold a girl for wine that they might drink." For centuries there has been a natural alliance between the traffic in liquors and the traffic in prostituted bodies.

Just now the United States of America is facing an appalling increase of drunkeness among women and teenage girls. And we face the deplorable fact that some church members have been caught in the whirlpool of this disaster. Some of them are ashamed to go to church, lest consciences reassert themselves. Others become angry with their pastors, and raise the cry of political preaching. Is the Bible political because it warns against strong drink? Was the prophet political when he pronounced a woe upon him that puts a bottle to his neighbor's lips? Let no one say that I have overstated my case. No rhetoric can equal the recital of the multiplied griefs that flow from the poisoned fountain of liquor.

I am writing this article because of a deep conviction that alcoholism is one of the crucial issues of our time. I am haunted by the fact that in times past the Church might have prevented national disasters if its witness had been clear and brave. It is time that the churches awakened to their responsibility in this terrifying situation. If any churchman takes this lightly, let him remember that there are over 10 million alcoholics and problem drinkers in this country. Will they wait until their son or daughter is struck down before they act? The slaughter on our highways is an international disgrace and more than half of the 60,000 non-highway accidental deaths are alcohol involved. Must a member of the family be killed before our conscience demands action? The broken homes caused by drinking are legion. Does it mean nothing to us unless our own home is affected? Brethren, let us search our hearts. Let us in God's name do something about it! Now is the time for every church to get into action against the liquor traffic. "Grant unto thy servants, that with all boldness they may speak thy word." Acts 4:29.

The Bible says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Psalms 1:1.

Let the record be made clear! There are thousands of good, sound evangelical Christian churches in the land, whose faithful members **ABHOR THAT WHICH IS EVIL!** And make no mistake about it, alcohol products are an evil, destructive force in America. They offer the negative life, lonely and empty of real joy or meaning.

THIS CHRISTMAS, let us again offer the real **"SPIRIT OF CHRISTMAS,"** eternal salvation through Jesus Christ!

Rev. J. D. Hamel, D.D.
Sarasota, Florida

It takes more than Mother Love



Birth Defects are forever ...unless you help.

March of Dimes

THIS SPACE CONTR'BUTED BY THE PUBLISHER

CHEEP ADVICE



Some churches don't need new members half as much as they need the old bunch made over.

General apathy still has a large army under his control.

Sometimes a BABY SITTER is a teen-ager who acts like a grown-up while grown-ups are acting like teen-agers.



Nothing makes people more sensitive to pain than giving until it hurts.

When a church member rests—he rusts.

Luck is always against the man who depends on it.

Ignorant men raise questions that wise men answered a thousand years ago.

MISSIONARY NEWS

MISSION IS NOT EXTRACURRICULAR



These are busy days and I decided to remove the innest book from the shelves to read for review. This ook has the biggest impact for being so little and asn't really fast reading, but good sound thought. The st is meager ($2.95) but the matter is mighty.

THE VALIDITY OF CHRISTIAN MISSION by Elton rueblood, professor at large of Earlham College, Richond, Indiana considers the Christian faith the only **orld** religion, for it is the only one which is worldwide scope.

The author faces honestly shortcomings in missions day. One being that of service without evangelism hich is the reverse of what we first had in missions—vangelism without service. Service not grounded in a itnessing message will soon whither just as Hendrick raemer expressed in the point, "The social and cultural activity of the Church are not accessories to its ssential programme of witness and proclamation of the ospel but expressions of its nature." Missions are rejected for world wide work in establishing schools and ospitals and yet we know these could eventually be taken over by governments for operation. It is also possible governments will become sufficiently socialist to be fully responsible for peoples' social needs.

This book in all honesty is a very positive book on mission at a time when the pendulum swings away from the gloom and despair of the 60's and into the new hope of the 70's. Today there seems to be more acceptance of the entire conception that each Christian is a missionary. There is a true understanding of the fact we don't merely **send** missionaries in support of others, but witness as lay people **where** we are involved. There is much room for improvement but there are many who are reaching out with salvation to a lost and dying world. Mr. Trueblood challenges those who believe mission effort is obsolete.

This 113-page book is so refreshing, informative and encouraging. There is much inspiration as new ideas for recruitment of foreign missionaries are introduced.

I thought I had selected a little book but this is a giant of a mission book to cheer the heart of all who desire to serve Christ.

MAINTENANCE REPORT FROM LOST CREEK

In July of 1972, the Chester Spitlers moved to Lost Creek as representatives of the Missionary Board to care for the maintenance of the buildings and property (a responsibility of the Missionary Board) at Lost Creek. After arriving Riverside School discovered that Mr. Spitler was also willing to help them with bus maintenance and other handiwork that needed to be done around the school. We thought a brief diary of some of the maintenance activities might be interesting to our readers and so we share here with you such a report for the month of October. The Spitlers do maintain their home in Dayton, Ohio but as you can see in this report most of their time is spent at Lost Creek.



Riverside's prize winning float at Breathitt Indiana) and her kindergarten children are on County's Fair Day. Miss Karen Jenkins (Loree, the float.

Oct. 5, Thursday. Arrived at Riverside at 2 P.M. from home. They were waiting for me to construct a float yet that day. Used a log truck, completely framed it (using waste materials). They worked all night on it but I stopped at 11 P.M. On Friday it won first prize at the Jackson Field day. ($50)

Oct. 6, Friday. Came home from the event in early afternoon. Completely dismantled the truck and put all materials away. A full day.

Oct. 9, Monday. Checked over all schools cars and buses.

Oct. 10, Tuesday. Worked over 4 lawn mowers, 2 for Riverside and 2 for Krypton. In afternoon started to work on stoker in the school. It was frozen tight with coal left in it over the summer plus water leak from furnace and ashes left over the floor. After a 3 hour struggle it seemed impossible to fix. Came home a prayed about it and gave it to the Lord. Next morni repaired it in 30 minutes, following HIS illuminati illustrations. Also adjusted air outlets on furnace heat was no longer blown out front door and chimney.

On Thursday, the 15th, the Grubaughs started ho for the weekend as it was Friday off due to Teache meeting in Hazard. Their car broke down at Dry Rid just south of Cincinnati 140 miles from here. Sara a I drove up with Randy Best following us in his car. loaned them his car to go on and we towed the V back to Riverside. Arrived here at 10 P.M. to be t the water was off. Miss Parchman and the Bests we to go to Dayton with us to a Retreat the next morni as our guests. We prayed about the water and I we to the pump house at 7 A.M. and the water came and has stayed on and only God knows why. Or answered prayer made us all have a BEAUTIFU weekend.

On returning Mr. Mullinex was here. I enjoyed h help immensely. Decided to make windows for t faculty basement. Made them out of 2x4's and install them. Mr. Mullinex also made a corner cupboard I h planned for the kitchen.

Oct. 23, Monday. Winterized all school equipme had it greased and anti-freeze added.

Tuesday, 24th, was called from bed at 7:30 that t clutch blew up on the big bus at Barge, so I took M Mullinex and drove up. I drove it home on our praye and praising the Lord. Back at school found all scho plumbing clogged. Also the window fell out of the Dod Van and broke. Boarded up the window. Purchased 100 foot snake and with Mullinex's help in finding t cesspool, dug out and worked back up with the snak until we successfully removed the obstruction in t drain.

The water inspectors came and told us that water to be piped here from Quicksand in January 1973.

Called Mr. Smith who does the big repair on the buse He was reluctant to repair it. Left it go.

Oct. 25, called out of bed to jack up the Van that ha a flat. Worked on the windows at the faculty house.

Thursday, Oct. 26, went to Krypton and tuned up ar winterized Margarets car. These Mountains a AFLAME. Later drove to Dayton amid God's glory- this year the gold and reds are undescribable! ! ! Final arrived at our own house at 10:30 to receive an UR ENT call from Doran that the little bus had broke down, motor ruined. NO BUSES RUNNING. No scho on Friday because most of the teachers went to Winor Lake to a retreat.

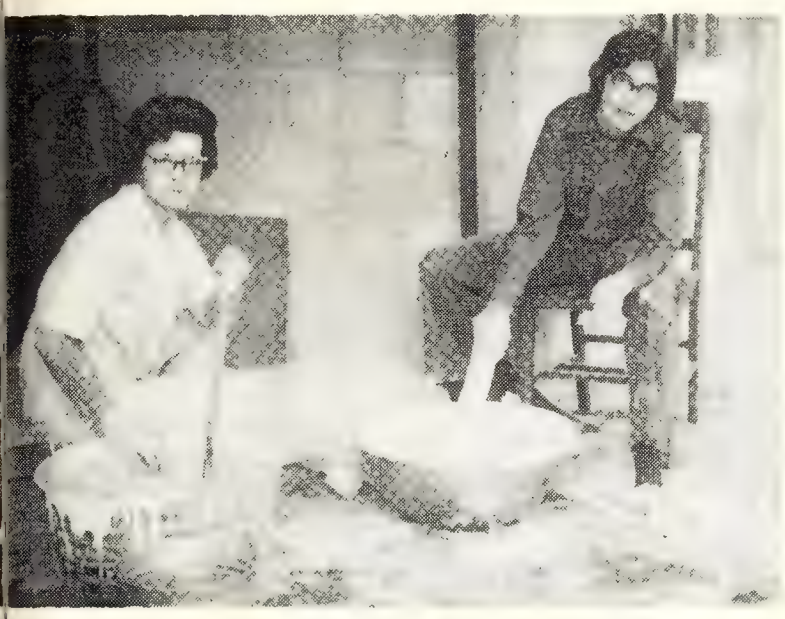
So on Friday, Oct. 27, I drove back to Riverside, lifte out a 200 lb transmission, repaired the clutch, a job I never done before, had it completed by Saturday nig at 6 P.M. One bus running . . . and on Sunday I we back home.

By the grace of God another month is ended.

WEST ALEXANDRIA AT RIVERSIDE

On September 22, a crew of workers left West Alexdria and drove all night in a bus and Robert French's n, arriving in Krypton at 6:00 A.M. By 8:30 we were ting breakfast at Riverside Christian Training School d by 9:00 A.M. we were brushing on waterproofing aler over the block walls of Wheeler Hall. Mr. Spitler, e new maintenance man at the school is a tremendous anager and through his guidance we had the three ory building covered on the ends and front by 5:00 M. We drove home that night, arriving at midnight. ly through the interstate highways was this accomshed in such a short time. We thank everyone at Riverside for good meals served to us and we enjoyed the fellowship.

For many of those going it was a first time visit to Riverside and Krypton. Those going were: Rev. & Mrs. Gilmer and Beth; Mr. and Mrs. Don Waymire and Connie; Robert French and daughter Donna; Jim Davis and sons Boyd, Dale, and Curt; Mrs. Mildred Eubanks; Mr. and Mrs. Keith Hawkey and Penny; and the following teenagers without parents: Denise and Denora Ward, Wanda Spicer, Gena and Dana Smith, Chick McKinney, Marjorie Gardner, and Regina and Robin Marker.



West Alexandria ladies mixing paint for Wheeler Hall



Checking out Rev. Gilmer's work



A three story building is high!

HADA KAI

by Larry Boline

How can we describe for you the reader the joys of seeing a group of people come alive to the great potential that is theirs in Christ? We are witnessing an awakening of astounding proportions in so many different things here in the Higi area. For years the Higi leaders have grumbled and felt neglected and cheated. Strangely this year a new spirit of adventure and a willingness to try things for Christ has gripped the leaders and permeated the members.



In mid-September, the Higi Advisory Comm. deci that a Lit-Lit Center should be built on newly acqui land to house the equipment your tithes and offeri have bought. Ground was broken the following we At the time of this writing, over 1,000 people have p ticipated in 4 work days. The women bringing wate mix dirt for building the walls which later will plastered with cement. They carry rocks on their he from over a mile away. The men dig and mix the c They, too, carry rocks for the foundation and sand the cement. Those who have bicycles use them to h extra stones. So the mounds grow higher.

To try to compare the joy we find expressed in th faces with what we witnessed even last year, is bey us. You need only to sit and listen to the hearty sing at the end of the work day to know that these peo have found happiness, courage, and perhaps most of fellowship. What great power is generated when beli ers work together! Nothing is too great to be attemp when there is harmony! I'm reminded of the stirr folk hymn now being sung—"We are one in the Spi we are one in the Lord!"

Hada kai means cooperation in the Hausa langua We think we are seeing concrete evidence of its arri among the Higi churches.

MEMORIALS



Memorial gifts offered by friends and families of loved ones is an eloquent tribute of the faith of those who have gone before us and to our own concern that the work of missions shall be a continuing memorial to them.

Home Mission Memorial Gifts

In Memory of Madelle Wolford of the Williamstown Church from her sisters, Josephine Wolford, Mildred Hughes and Ruth Bowers.

In Memory of Carl Mohler by Mr. and Mrs. Eugene Zimmerman

In memory of Reverend Joseph I. Hall, the annual gift for Krypton from Mrs. Lula Hall Poffenberger, his daughter.

In memory of K. Louise Ulrich from Bryon K. Ulrich.

Foreign Missions

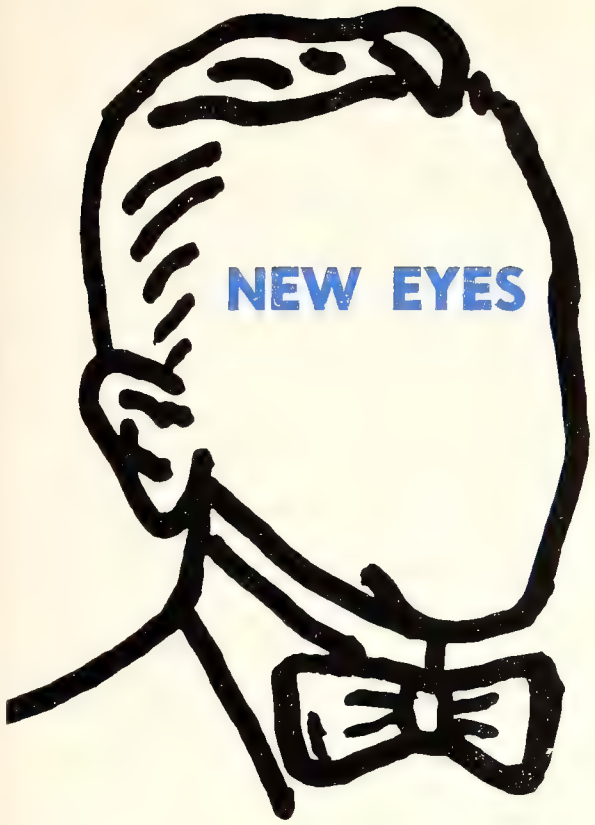
In memory of John A. and Irene M. Rishel from John Rishel's sister, Irene M. Rishel.

The Washington D.C. Church has extended Memorials to memorialize its deceased members:

Laveeda Coltrane	Mrs. Hancock
Stanley J. Horan	Flora Chappel

We are grateful to the many friends in his community, the Brethren Church and family members who gave in memory of Reverend Freeman Ankrum in the amount of $230.

We also received a memorial from Mrs. June Kanatzer through the Lost Creek Brethren Church for her mother, Mrs. Margaret Bowling.



FOR THE NEEDY

When you're six years old, the world can be a nderful place—if you can see it.

Tommy couldn't. He lived in a world of blurred ages. School is tough enough when you're six. t it's even worse when your friends are learn- to read, and you can't keep up.

To Tommy, letters were merely blurs; so were seballs and faces. Because Tommy's father had g been out of work, glasses were simply out of question—until this year.

The boy's glasses were paid for by a volunteer ganization hundreds of miles away, called New es for the Needy, Inc., of Short Hills, New rsey.

New Eyes, as it is familiarly known, has earned reputation of being one of the most effective ht-saving charities in the world. It has helped ny thousands of needy people obtain glasses— e and abroad—and it has never asked for a t in donations.

Since its inception, almost 40 years ago, New es has asked only for used eyeglasses and cious metal articles such as old watches, elry (real, costume and antique), good or naged silver and dentures.

The eyeglasses and glittering clutter are sent New Eyes for the Needy, Inc., Short Hills, w Jersey 07078. Thousands of packages from over the United States arrive in the neat stucco headquarters every year. There, volunteers, mostly housewives, sort out the glasses, separating those in plastic frames from those in metal frames.

Many of the 250 workers have learned to operate complex optical grading and testing equipment. They help fill specific orders from missions and hospitals in foreign countries where plastic framed glasses and sunglasses are sent.

The metal framed glasses have their uses, too. Through refining, they yield precious metals that are sold, along with the jewelry, to finance New Eyes funds in over 100 hospitals and health agencies throughout the United States. The money in these funds buys glasses for people who have nowhere else to turn.

In addition to these funds, arrangements have also been made in 48 states through health and welfare agencies whereby New Eyes purchases glasses for carefully screened persons, to whom no other private or public funds are available.



Last year 8,000 people were helped under this program. Tommy was one of them.

But, as public response has grown throughout the years, so has the volume of requests. Therefore, New Eyes needs more discarded jewelry and eyeglasses to do its job. As one New Eyes volunteer put it:

"The wonderful thing about New Eyes is that we can ask people to send us things they no longer need."

And these gifts can bring vision to a little boy, like Tommy.

FROM NEW EYES FOR THE NEEDY
SHORT HILLS, NEW JERSEY 07078
Mrs. Gordon C. Dunn
Publicity Chairman

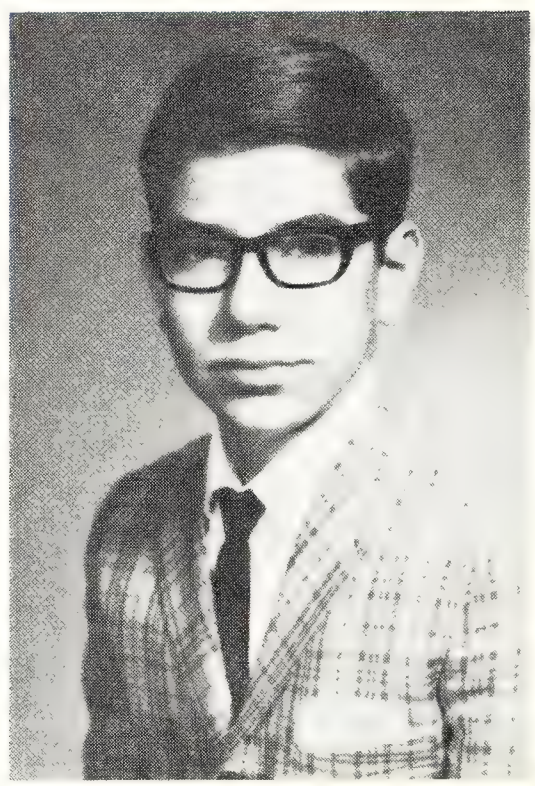


MEET THE 1972-73 NATIONAL BYC OFFICERS



Michael Radcliff

Mike Radcliff was elected by the National BYC Convention in August to his second term as Moderator. He ably led the National BYC Council and Convention in many important decisions during his first term. Presently a junior at Ashland College, Mike is a three-year member of the A.C. A Cappella Choir and a two-year veteran of the Summer Crusader Program, having served as captain of the BRANCHES (Northern Indiana Team) in 1972. His home is in Milford, Indiana.



Wayne Grumbling

Wayne Grumbling, from Waterloo, Iowa, has adva from the position of Statistician in 1971-72 to Vice erator in 1972-73. Wayne has been active in the l district, and national levels of BYC for several years is a high school senior and is planning to attend co after graduation.



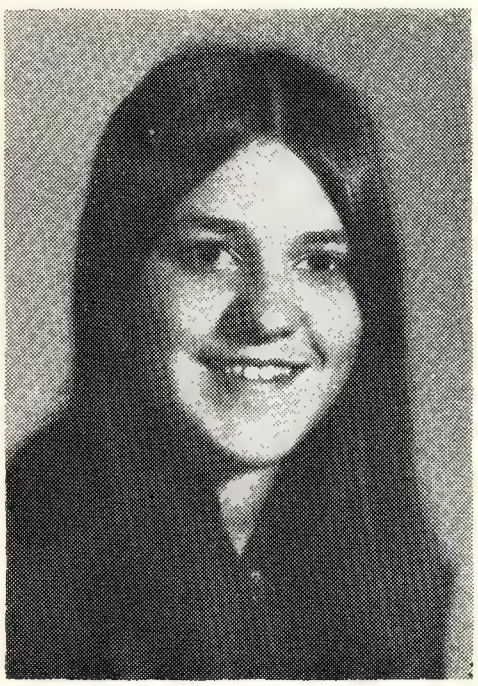
Sue Stoffer

Sue Stoffer is a sophomore at A.C. and is working ward a secondary English education major. As Na- nal BYC Secretary, she will record the minutes of th the National BYC Council and the 1973 Convention. addition to her college work she has taken on editor- ip of the MORNING STAR, the new National BYC wspaper. She was a member of the BRANCHES mmer Crusader Team in 1972. Her home is in Canton, io.



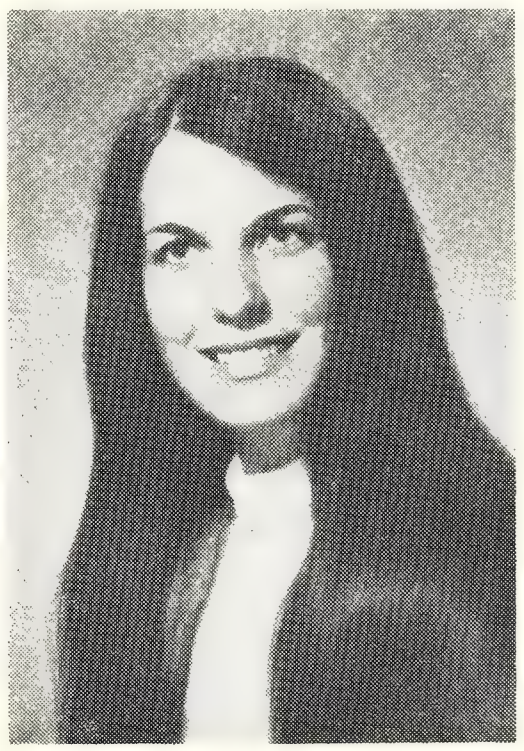
Gloria Stout

Gloria Stout, Assistant Secretary, is a junior secondary music education major at A.C. Gloria participated in the 1971 Summer Crusader Program on the Experimental Team and served as director of the 1972 National BYC Choir at Conference. In addition to her BYC activities, she is Vice President of National Sisterhood. Her home is near Flora, Indiana.



Martha Deardurff

reasurer Martha Deardurff is a member of the etna church and is a junior at Bellefontaine, Ohio, gh School. Martha has been actively involved for s eral years in district and local BYC and SMM and i serving for the first time in a national office. In the s ing of 1972, she appeared in her high school's annual B adway musical production.



Sharon Stoffer

Sharon Stoffer, as Statistician, has the task of compiling all the facts and figures submitted by local BYC groups. Sharon is a senior at Glenwood High School in Canton, Ohio, and is taking advance college work at Malone College. She plans to enter A.C. in the fall, 1973, in the pre-nursing program.

World Religious News in Review

TRIO OF DENOMINATIONS TRY COOPERATION

Spokane (EP) — Three church denominations which earlier pioneered in mutual assistance have endorsed three priorities for the next year in their United Ministries.

The priorities are: (1) Meeting the "faith crisis" in the world and in the church, (2) Developing resources for "renewal and support of local churches," and (3) A broad "outreach ministry."

United Ministries is the cooperative ministry in the Pacific Northwest of the Christian Church (Disciples of Christ), the United Church of Christ, and the Church of the Brethren.

STATE COMMISSION MAY SEEK CUT IN N.C. TAX EXEMPTIONS

Raleigh, N.C. (EP) — Because of the large number of tax exemptions now allowed in its state, a North Carolina commission is taking a hard look at the situation and is expected to recommend that some authorized exemptions be cancelled on certain properties.

"We're not trying to put taxes on anyone," N.C. Rep. Wesley Webster told a meeting of the commission. "We just want them to pay their fair share."

County and city governments in North Carolina are supported almost entirely by property taxes under laws written by the state's General Assembly.

The nine-member commission is expected to recommend to the 1973 Assembly that exemptions be lifted or changed for fraternal clubs, country clubs, cemeteries, timerland and certain farm property and products.

There are now more than 70 separate statutory provisions establishing special preferential classes or granting exemptions to certain property. More are added in practically each session of the biennial Assembly.

The committee isn't expected to ask removal of exemptions on government property, church sanctuaries, schools and hospitals.

But some limitations can be expected. Church groups face the possibility of property taxes on holdings not used exclusively for religious purposes.

FORD VEEP CALLS REDEMPTION 'BETTER IDEA'

Springfield, Mo. (EP)—The Assemblies of God Radio Department is distributing a pamphlet containing the personal testimony of faith in Jesus Christ by Ford Motor Company's vice president, Product Development Group.

Titled, "God Had a Better Idea," the 24-page booklet contains the testimony of Harold C. MacDonald's journey into faith.

"As a trained engineer," MacDonald told Assemblies of God Radio Evangelist C. M. Ward, "my most difficult step to believing was to accept something for nothing. I thought I had to do something to merit God's favor."

The auto executive said he discovered that "by grace are ye saved, through faith: and that not of yourselves, it is the gift of God; not of works lest any man should boast."

Until he found the reference in Ephesians 2:8, 9, he considered the proposition unlike a proper mathematical formula. "I wanted to see all the components," he said.

On his office wall, alongside full-color action shots of racers powered by Ford engines, hangs a motto with the words of Mark 8:36, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

SPANKINGS UNKNOWN BY PROTESTERS, SAYS WIFE OF ACTING FBI HEAD

Washington, D.C. (EP)—Youthful political demonstrators who vandalize private and public property didn't get good spankings they needed when they were younger, says Mrs. Louis Patrick Gray III, wife of the acting director of the Federal Bureau of Investigation.

"I have no objections to anyone demonstrating if they're going about their own business," she said, "but when they mess up a city and try to stop people from doing their j why that's not liberty."

"I think they needed a good sp ing at age six and didn't get i

NEW AGENCY SERVES SAN DIEGO'S NIGHT PEOPL

San Diego (EP)—The lonely, pressed, problem-filled night pe of San Diego's inner city are b aided physically and spiritually a recently initiated program c "Operation: Nightwatch."

Organized by the Rev. Gary Stafford, the group has 20 pas and 45 laymen from 16 denom tions participating. They operat teams of three men 15 night month from 10 p.m. to 4 a.m. in cheap hotel and bar section of city, being available for contact those in need.

There have been 25 decisions Christ in the first six months operation.

JUDGE PRAISED IN PRAYER BREAKFAST

Washington, D.C. (EP)—A Un States Court of Claims senior ju has been honored by Internati Christian Leadership for his m years of involvement in Chris work here.

"A minister of justice in the s of Christ" is how Judge Ma Jones was described in the prog at a prayer breakfast where he praised by colleagues for his deavors.

Former Supreme Court Jus Tom C. Clark, among a numbe governmental, business and pr sional leaders present, lauded Ju Jones "for exceptional and di guished service to the nation i variety of private and official ca ities as a Christian. ". . . He done great work in the vineyar the Lord," Justice Clark said.

Judge Jones is "a product courageous, hardy, pioneering Cl tian parents who gave him a p less heritage," Justice Clark "His upright life bespeaks his cial success and the confidenc the people who know his judgm are fair and just."

A native of Cooke County, Te Judge Jones received his law gree from the University of Te Elected to the 65th Congress in 1 he served his state in the Hous Representatives until 1940 w then-President Franklin Roose named him to the U.S. Cour Claims.

OUTH AFRICA BANS UPERSTAR'

Bethlehem, South Africa (EP)—uth Africa's Minister of the In-rior, Dr. Connie Mulder, has nned the rock opera "Jesus Christ perstar" because it emphasizes the ucifixion rather than the Resur-ction of Christ.

Addressing a Nationalist Party lly a few hours after the ban was nounced, he explained the opera esented Christ in such a way that alienated further those who did t believe in Christ. He admitted at certain portions of the musical nich he read had been shocking.

Dr. Mulder, who insisted "we will t be the poorer if this play is not oduced in South Africa," said he ould ensure that there was always publications control board to ban e type of "prurient literature being und in Europe nowadays."

REEK HEAD BANS IXED BATHING

Florina, Greece (EP) — Metro-litan Augustinos, the Greek Orth-ox prelate in Florina, has added other activity to the list of "vile d currupt" practices the faithful ust avoid.

He has barred mixed swimming men and women in the twin lakes Prespa, near the Yugoslavian rder, site of a new beach.

Over the years the metropolitan s attacked motion pictures, mod-n dance, long hair on men, women slacks and a number of other con-nporary forms of entertainment d styles.

AVY EXPECTS FIRST WOMEN HAPLAINS IN A YEAR

San Diego (EP)—The first women plicants for chaplaincy posts will coming to the U.S. Navy in one ar, the Chief of Navy Chaplains dicted here in early September. Rear Adm. Francis L. Garrett said corps will probably receive at st two applicants at that time.

Their assignments have not yet n confirmed, but the chief chap-n said duty on board hospital ps, for example, is possible. Duty board battleships, he admitted, ould present problems."

The Russians have one battleship anned" entirely by women, he d. For Americans the arrange-nt would present problems, he d. Women want, and need, more vacy than the Navy could insure ard the vessels, he explained.

RUSSIAN 'DEMONSTRATION' MARKS ADVANCE IN FILM MISSIONS

Whittier, Calif. (EP) — Enthusiastic response was recorded among several hundred Russians in the Los Angeles area who gathered here for the premiere showing of the first two Moody Institute of Science films in the Russian language.

"These are the first gospel films ever produced in Russian," explained Andrew Semenchuk of the Slavic Gospel Association.

Semenchuk, coordinator for the project, worked on the translation and narration of the films with Yevgeny Garin and Vera Kushnir of Russia For Christ. All were born in Russia. Mrs. Kushnir and Mr. Garin, a renowned free lance artist and painter, received their university education in the USSR. This team coordinated their talents with that of the Moody staff to produce 10 of the most popular science films in time for the Olympic Games in Munich.

Semenchuk described it as "a year's work in three months." He explained that Russian is one of the five official Olympic languages and that all 10 Russian films will be shown daily for three weeks during the games.

The team hoped that Munich will be a "soul-shocking experience" for Russians who are invited or who wander into the centrally located Peterhof Theater. "Their atheistically-conditioned minds will be exposed to 10 powerfully presented gospel films, scientifically oriented and in their vernacular," Semenchuk said.

All 10 of the Moody booklets giving highlights of the film have also been translated and printed for distribution among Russian visitors to the Olympics. The Russians predict that when Russian athletes, officials and tourists return home from the '72 Olympics they will take Jesus Christ with them "right to Red Square." The seeds planted in Munich, if nourished by the Spirit and supported through prayer, could later reproduce long after the Russians retreat behind their de-Christianized iron curtain, the believers stated.

The Slavic Gospel Association plans to extend the use of the Russian films beyond the Olympics to all parts of the world. "This new film medium will be a tremendous addition to our extensive radio and literature outreach," Semenchuk said.

With the addition of the Russian versions, Moody films are now available in 21 languages.

EVANGELISTS DISCUSS 'MARJOE,' FIND IT 'UNREPRESENTATIVE'

New York (EP)—Evangelist Billy Graham said here that "not one tenth of one per cent" of the evangelism in the U.S. is related to that portrayed in the controversial film, "Marjoe."

He quickly added that he does not even consider what the film has called "Jesus business," to be Christian evangelism at all.

Mr. Graham discussed "Marjoe" on NBC's "Today" program, along with Dr. J. Robert Nelson, a United Methodist and dean of Boston University's School of Theology, and the Rev. David Wilkerson, founder of Teen Challenge and an Assemblies of God minister who lives in California.

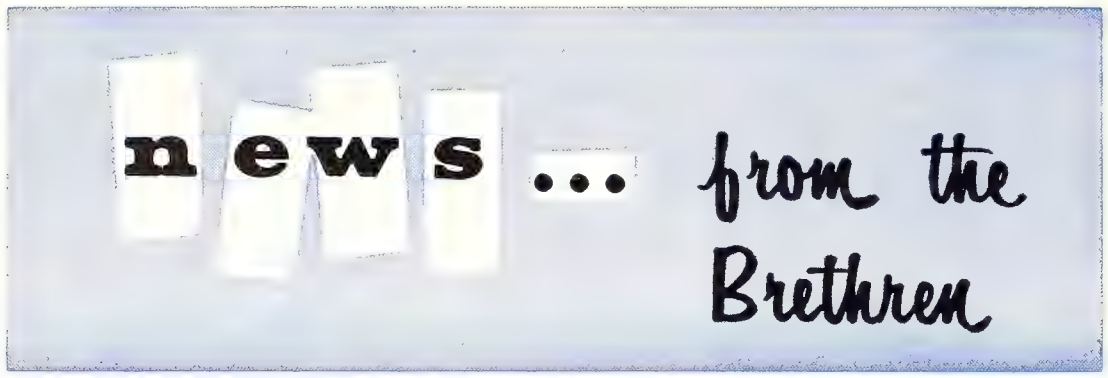
MBI FEATURES COMMUNICATIONS COURSES

Chicago (EP)—The 1972 Summer School at Moody Bible Institute featured communications courses and workshops in radio, film evangelism, open-air evangelism, newscasting and writing.

The newest of the program was a two-week "Write to Publish" workshop coordinated by Glenn F. Arnold of the Moody faculty. Students from three foreign countries and nine states filled all 20 openings for the class. Members included missionaries, ministers, secretaries, and housewives.

One of the purposes of the course was to have adult students come with completed or in-progress manuscripts for evaluation and direction by the editors of Moody Monthly and Moody Press.

Robert Flood, Moody Monthly director and his editors, along with Moody Press Editor-in-Chief Les Stobbe, took part in the first week's faculty. Guest lecturers included Joe Bayly of David C. Cook Co.; James L. Johnson of Evangelical Literature Overseas; Dorothy Martin, novelist; and Harold Myra, editor-in-chief, Campus Life. Students traveled to David C. Cook and Tyndale House Publishers for a look at publishing techniques.



Cumberland, Maryland. The annual Homecoming service of the First Brethren Church in Cumberland, Maryland was held Sunday, October 15, 1972 with a fine attendance at the morning service which featured fine special music.

After lunch which was served at the church the afternoon service was held at which the pulpit furniture, given in memory of Mrs. Cora Grove who died in 1970, was dedicated.

Appreciation is extended to Francis Schriver, a faithful member of the church for painting the interior of the church and thus enhancing its beauty. A men's rally was held recently with approximately 60 attending. The dinner was served by the ladies of the host church. Those members attending from the Oak Hill Brethren church stayed overnite and an attentive audience heard Rev. Ed Schwartz present the morning message at the Sunday Morning Service.

Mrs. Anna Bucy,
Corr. Sec'y.

Tucson, Arizona. Sandy and Patty Yarian, members of the Tucson Brethren Church, were named "Amigas of the Month" by the Tucson Chamber of Commerce. Congratulations!

Washington, D.C. Washington Brethren Church celebrated their 30th Anniversary on the weekend of November 10-12. Rev. J. Ray Klingensmith, a former pastor, was the Dinner Speaker at 7 p.m. on November 10, and presented a sermon on Sunday, November 12 at 11 a.m.

Milledgeville, Ill. Pastor Black and Pastor Paul Steiner, of Lanark, Illinois, spent the week of October 23-27 at the American Baptist Assembly, Green Lake, Wisconsin. They attended one of the six National **Leadership Institutes for Evangelism** sponsored by Campus Crusade for Christ International.

Brush Valley, Pa. On October 1, 1972, six infants were dedicated to God. Those babies who were dedicated are: Joseph Scott Culloms, Marsha Jean White, Kris Joseph Nulph, Greg Andrew Johns, Barry Shawn Johns and Stacey Lyn Flick.

Weddings

SPANGLER-FRY

Diane Spangler and Bob Fry were united in marriage on October 21, 1972 at the Trinity Brethren Church of Canton, Ohio.

* * *

SCHRIVER-HAMBURG

Delma Schriver and Andrew Hamburg were united in marriage on September 17, 1972 at the First Brethren Church in Cumberland, Maryland. Officiating at the ceremony was Rev. Bruce Shanholtz, pastor of the Cumberland church of which Delma was a member.

* * *

SPENCE-BOYCE

Wedding bells rang Saturday evening, October 28, 1972 for Sherri Spence and Scott Boyce. They were united in marriage in a ceremony performed by Rev. Clarence Stogsdill at the First Brethren Church of Tucson, Arizona.

Memorials

TOMBAUGH

Mrs. Bertha Tombaugh, 92, Flora, Indiana died at St. Elizab Hospital, Lafayette.

Born March 15, 1880 in New St Ohio, she was the daughter George and Elvira Rodabau Baughman. She was married Samuel Tombaugh, who died 1947. She was a member of Brethren Church in Williamsto Ohio.

Surviving are a daughter, M Eulala Tombaugh of Arling Ohio and a sister.

Funeral services were held at Brethren Home in Flora, Indi with Rev. Edward West officiati Interment was at Arlington.

* * *

BALDWIN

William Baldwin passed away September 16, 1972. He was a m ber of the First Brethren Church Cumberland, Maryland for m years. Funeral services were c ducted by Rev. Bruce Shanholtz.

Goldenaires

Kenneth and LaVerne Jordan c brated their 50th Wedding Anniv sary on October 8, 1972. They members of the First Breth Church of Gratis, Ohio.

MEMBERSHIP GROWTH

Cumberland, Maryland—
1 by Baptism

Milledgeville, Illinois—
12 by Baptism, 1 by letter

Brush Valley, Pa.—10 by Baptis

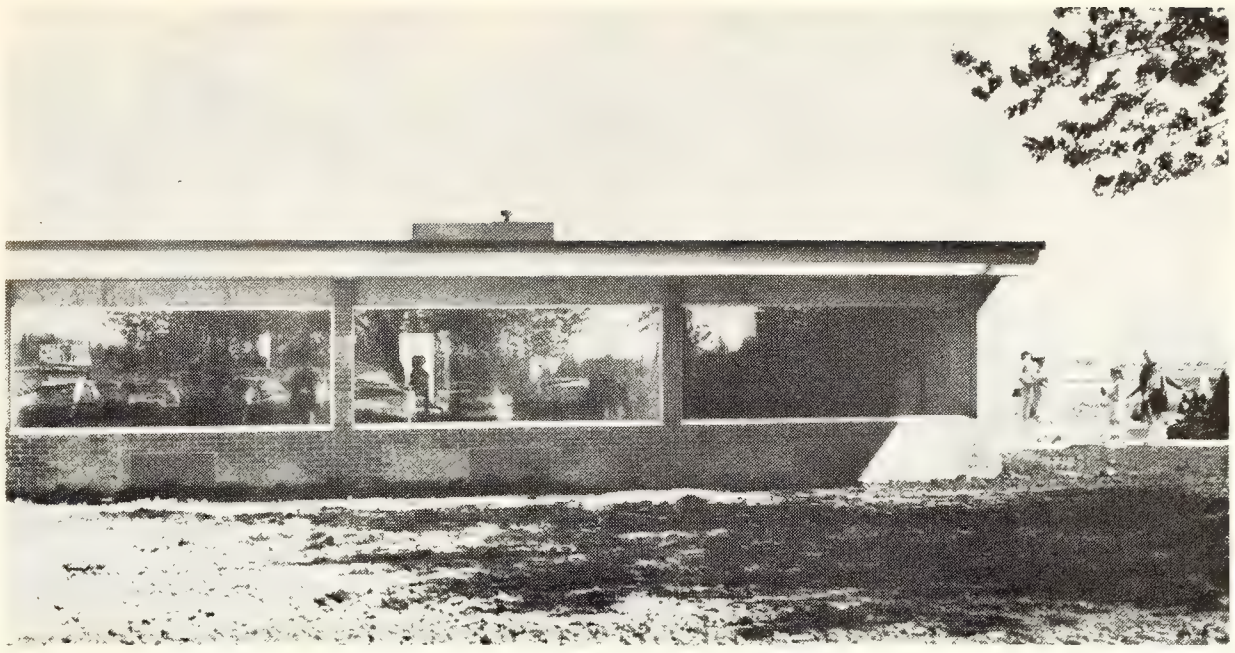
New Lebanon, Ohio—6 by Bapti

New Lebanon, Ohio—2 by Bapti

Herndon, Va.—8 by Baptism

Sarasota, Fla.—4 by Baptism

Tucson, Arizona—4 by Baptism



BIRTHDAY LIST

THE BRETHREN HOME, FLORA, INDIANA

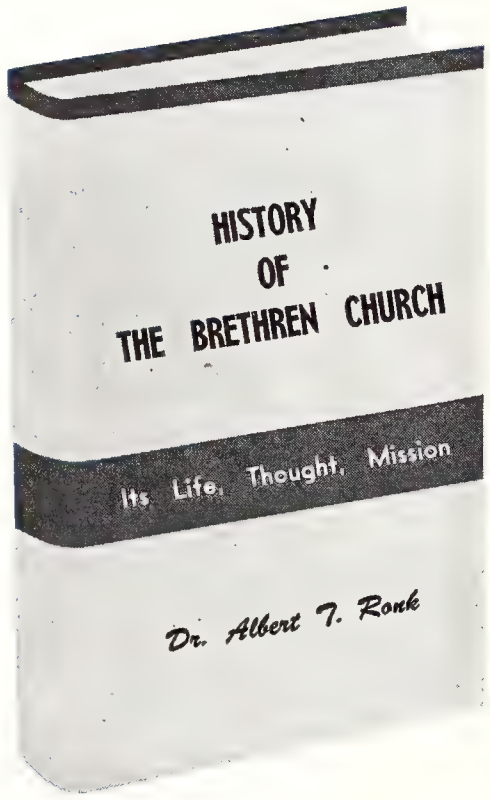
nuary	24	Grace Porte	July	17	Pearl Rummel
ebruary	5	Daniel Cripe	August	5	Lucy Beck
ebruary	10	Florence Sholly	August	7	Elsie Sink
ebruary	20	Ellen Hodges	August	19	Mary Alice Coomey
ebruary	21	Flossie Burton	August	23	Salene Scott
ebruary	25	Olive Glascock	August	24	Nina Kenworthy
ebruary	26	Roxie Bowman	September	18	Grace Paxon
arch	4	Mary Maus	September	21	Nora Kennedy
arch	9	Cathryn Bankert	October	20	Rachel Smith
arch	11	Vera Fooshee	October	23	Nora Mills
pril	10	Fanny Hood	October	24	Blanche Bowman
pril	12	Laura Landes	October	31	Ellie Cromer
pril	21	Elizabeth Ridenour	November	2	Bert Lenon (Albert)
pril	28	Donald Dickson	November	19	Ida Rummel
ay	18	Audrey Randall	November	22	Luema Flora
ay	29	Minnie Hylton	November	22	Deane Graig
ne	3	Gladys Whetstone	November	25	Maude Clingenpeel
ne	11	Laura Wise	December	17	Berthe Dillman
ne	16	Gladys Snell	December	17	Gladys Hanley
ne	17	Pearl Showalter	December	25	Eva Rummel
ly	4	Nellie Kurtz	December	27	Ona Humbarger
ly	5	Howard Smith	December	29	Rebecca Shoemaker



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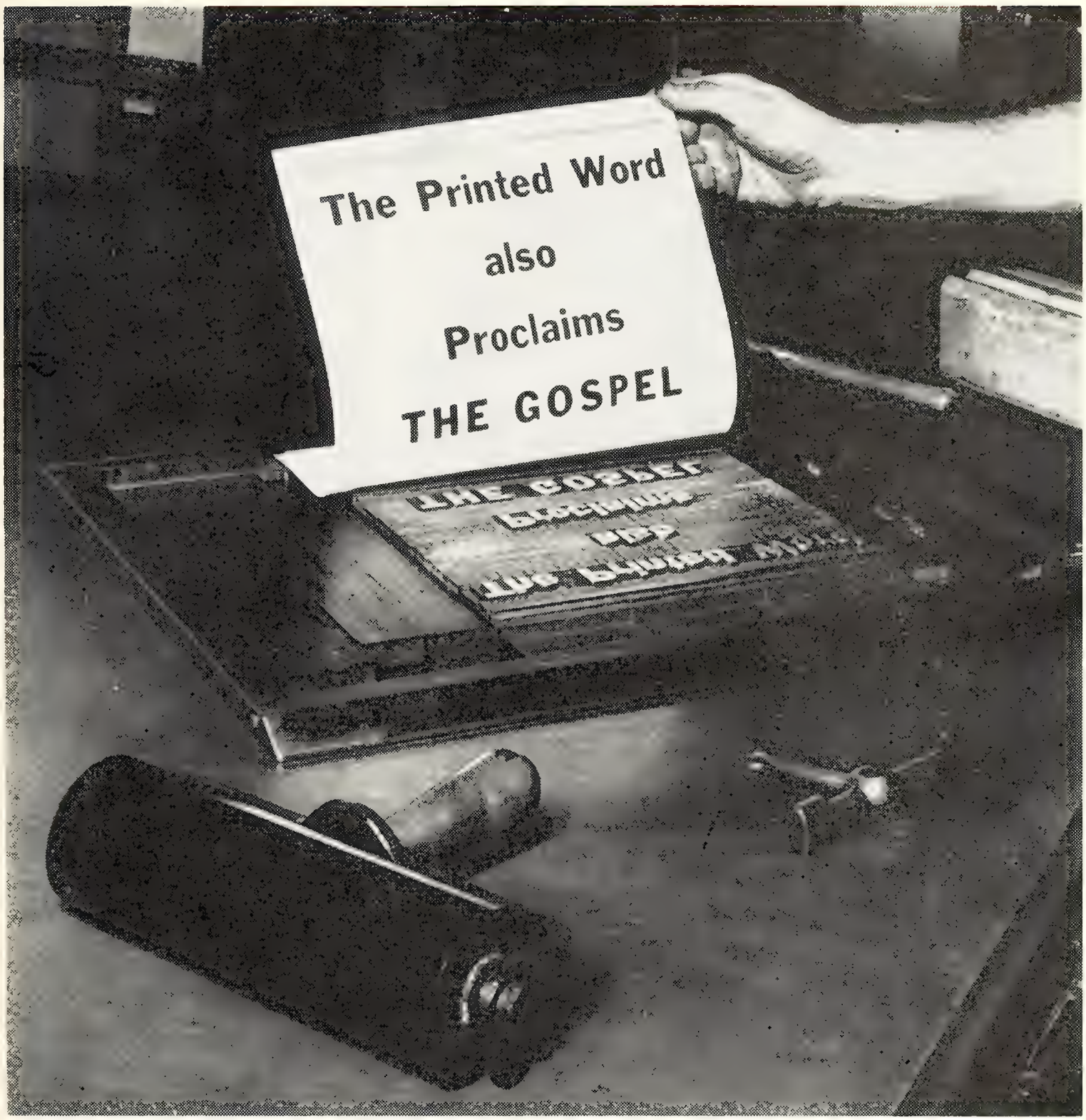
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EVANGELIST



THE LORD GAVE THE WORD: GREAT WAS THE COMPANY OF THOSE THAT PUBLISHED IT. Psalms 68:11

ol. XCIV December 16, 1972 No. 24

The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

ARE YOU "SOFT SOAPING" GOD?

"Duz you Dreft" along with the "Tide?" "Vel," now is the time for "all" to "Cheer" up! If you want real "Joy" the "Trend" is to "Breeze" to church regularly on Sunday morning. But too many "Woodbury" their heads in the pillow or work in their yards like "Handy-Andy," forgetting that the Lord's day was made for "Les-Toil."

When the Lord reigns, the "Dove" of peace will never need to send out an "S.O.S." Don't trust to "Lux" by neglecting worship on Sunday. Shall we "Dial" you and remind you of those "Ivory" palaces up yonder?

This is not just idle "Bab-O." Worship is intended to "AD" "Zest" to your "Life Buoy." Why not be faithful and "Wisk" yourself out of bed every Sunday morning and dress up "Spic and Span" and "Dash" like a "Comet" to God's house. Singing "Praise" to God will bring "Cleanser" to your soul. "Pledge" yourself and "Pride" of conscience will be yours. Don't "Vanish" from church. And what is more, life will become full of "Zest."

—From E. H. news and
Corinth Brethren Bulletin



By the Way

"Season's Greetings"

From
The Brethren Publishing Company,
The Editorial Staff,
Employees of the Printing Plant
and Bookstores

WORLD RELIEF REPORT

by Phil Lersch, Chairman
Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the THIRD in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.



Some of the WRC tour group taking pictures before entering offices of Word of Life Press—Tokyo.

TOKYO, JAPAN (continued)

Ochanomizu Student Christian Center

Through the confusion of heavy traffic, our bus jockeyed for a position near the curb in front of the Student Christian Center. Before entering we busily took pictures on the same street where revolution and destruction reigned just four years ago.

In 1968 rampaging Japanese university students destroyed millions of dollars worth of buildings and equipment—including the tearing down of a new 10 million dollar auditorium and burning microfilms which can never be replaced. Then a handful of students stacked desks and chairs two stories high to barricade the buildings and control access. For 9 months higher education was at a standstill.

Everything is quiet now, except for a few cars burned on the street during the past year. Undoubtedly, some buildings will never be replaced.

Located in the middle of this turmoil was, and is, the Ochanomizu Student Christian Center. But not one window was broken in the 1968 struggles. The revolt was not anti-American or anti-Christian; thus the center operated through it all.

Within a radius of one mile are 6 major universi with 200,000 students enrolled. 50,000 students walk the front door of the Center twice each day, to and f the train station.

Miss Irene Webster-Smith, who died in October, 1 founded this Center 55 years ago. "Evangelism am the multitudes of university students" is the major phasis. Contact with the students is maintained thro English classes, tract distribution, social activities street meetings. Now they are involved in a $250 remodeling and expansion program.

John "Chuck" Bonson, retired army officer, is Gen Director and Jack Marshall is Director of the Stu Program. They are busy now becoming a part of E gelism in Depth in Japan, for Tokyo is the target-cit 1976. These facts were noted during a concise "brief in the chapel prior to lunch.

Lunch, served informally in an upstairs confer room, was a mixture of the familiar and unfami The menu was MacDonald's hamburgers (familiar), the conversation was led by officials of the ager headquartered in the Student Center building familiar). With the aid of translators, notes, and recording I can share the following about each:

—Audio Visual Center. (Use Moody Science f frequently. Moving into TV, for over 99% of anese have TV and view it an average of 3 h per day. Based on outreach, the cost is mini One-fourth of all Japanese people can see the T stations.)

—Campus Crusade for Christ. (CCC in Japan bega 1962. Now interested in mass-communication stu especially as they relate to the 8 million stud there. Last year CCC workers visited 50 of the colleges and universities in Japan.)

—New Japan Bible Publishers. (Published **New anese Bible,** based on work of 42 scholars transla from Hebrew and Greek. 400,000 copies now of Bible and New Testament. Plan for an 8-vol N.T. set in Braile for the 250,000 blind Japanese

—Christian Reformed Church in Japan. (A Nati Church, representing a mission organization o families. Concentrate on apartment-complex m try, for 50,000 will move into a complex almost night. A daily radio program for 5 years from to 6:20 a.m. Receive 45 cards or letters per day, on-half of writers under 27 years of age. The

is early, but it follows a news broadcast on a big commercial station.)

—Far East Broadcasting Company. (25 years old, headquarters in Manila, presently with 23 stations, broadcasting in 53 different languages, a total of 850 hours per day on all stations. A new 500,000 watt station will open in 1973 on an island near Korea. Response from Russian listeners is good. Each one replying is sent an entire N.T. on one small page, along with a thin magnifying glass the size of a stick of gum to read it.)

From the brochure: "Thrilling accounts have been written about the way God has changed lives of students through the ministry of the Ochanomizu Student Center. Many have gone to seminaries or Bible schools and then into full time work for the Lord."

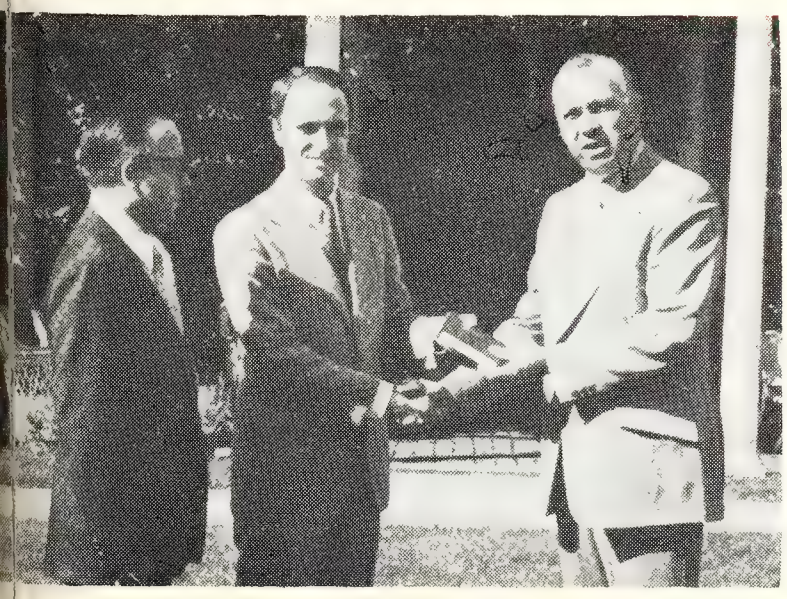
After a brief tour of the building we moved to the street to board the bus once again—a street crowded with some of the thousands of students exposed to the ministry of the Center. A strategic location, to be sure.

(Next time—Japan Evangelical Fellowship.)

St. Petersburg, Florida

CBA PRESENTS 52-VOLUME LIBRARY TO WHITE HOUSE





John Bass (right), executive vice president of Christian Booksellers Association, presents one of fifty-two specially bound volumes to Michael Farrell, special assistant to President Nixon. Robert Kregel (left), chairman of the committee who selected books from various publishers also participated in the ceremony.

Representing the membership of the Christian Booksellers Association, Robert Kregel, President of Kregel Publishing, and John Bass, CBA Executive Vice President, visited the White House October 11 to make a formal presentation of books. Past CBA President Kregel had headed the committee to select the titles, have them all specially bound in matched bindings with a commemorative imprint on the front.

The purpose of the presentation by the Association and its affiliated members was to keep before our nation's leaders the spiritual and moral qualities for which the member stores stand and which they try daily to promote in their work and service to their respective communities.

The Brethren Publishing Company is pleased to have been indirectly involved in this presentation as a member of the Christian Booksellers Association and urges the members of the Brethren Church to lend their support to the members of the CBA in continuing to pray daily for those who occupy the important places of leadership and seek God's leading for our nation's future. (Ed. note)

SISTERHOOD

DEVOTIONAL PROGRAM FOR JANUAR

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Senior: CHRISTMAS
Junior: REACHING OUT INTO OUR COMMUNITY

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

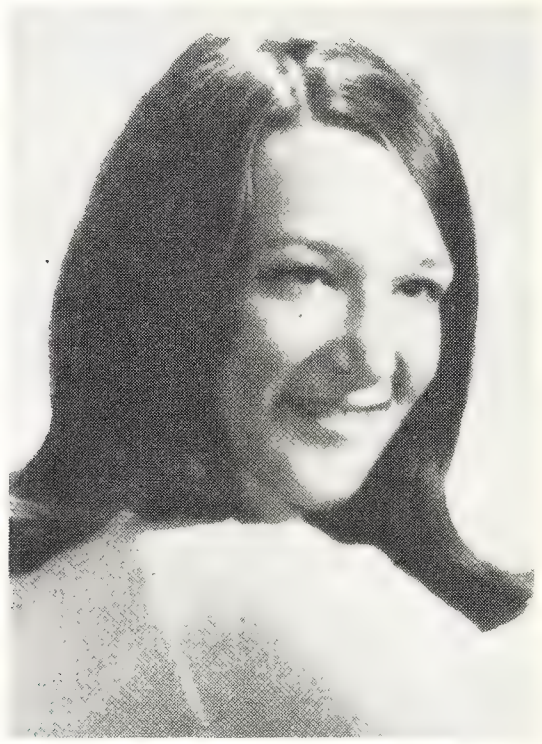
Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

Christmas



by Paula Tinkel

Miss Paula Tinkel is a sophomore at Ashland College where she is majoring in elementary education and sociology. She has been active in the Northern Indiana District BYC activities and served as a national BYC officer in 1971. She is the daughter of Rev. and Mrs. Paul Tinkel who is presently serving the Brethren Church in Fort Wayne, Indiana as pastor. She also served on the Crusader team in the Arizona and Wyoming districts this past summer.

At Christmas time a strange magnetism draws young, old, rich, poor, great and small to the manger of Bethlehem. Some of those people will come to the manger in reverence with understanding and deep gratitude for all the manger stands for. Others have no idea what the manger means except that they love the bright lights, trees, tinsel, gifts, singing carols and the general good will to all men which seems to capture even some of the hardest hearts at Christmas time.

I would classify myself as one of those that com the manger with reverence and a deep respect understanding of what the manger stands for. I love Christmas season. It is easy for me to get caught in Christmas lists, Christmas cards, the choir can and program at church, baking cookies and fruitca for company and decorating the tree and the ho Buying gifts always depresses me. I never know w to give Mom or Dad. What in the world should I get roommate? Another big decision is how many Christ cards should I buy and what kind? Should I buy "jolly Santa" ones or the "little shepherd boy" kind

I realize what the manger is all about, but at tim tend to pile everything imaginable on top of that manger of Bethlehem. But God always straightens out. And I thank him for living in my heart and m ing me realize I can't crowd Him out or pile mate things on top of Him.

It is really sad to think people celebrate Christmas, as uch, but don't celebrate the true meaning of Christmas. n so many homes and families Christ will be crowded ut this Christmas as He has been in the past. You robably know of homes and families as I have de-ribed where Jesus isn't the center of their Christmas stivities. These people will pile everything on top of ie manger without realizing that the manger is under iat pile, and if it hadn't been for Jesus and the manger, ey wouldn't be here today to celebrate this joyous ason.

In this Christmas season how can we as Christians iare true joy and peace with those who have crowded rist out of their hearts. It hadn't really occured to e before that Christmastime is one of the best times of e year to share Christ with people. Let's go back to e manger of Bethlehem. Christ was born in the little anger. From the **Living Bible** Isaiah 9:6 puts it like is: "For unto us a child is born; unto us a Son is ven; and the government shall be upon his shoulder. ese will be his royal titles: "Wonderful," "Counselor," he Mighty God," "The Everlasting Father," "The ince of Peace." Let's listen to the word of the angel Joseph in Matthew 1:21: "You shall name him Jesus . . . for he will save his people from their sins." Then let's listen to what Luke says after the birth of Christ in Bethlehem: "The shepherds told everyone what had happened."

Let's follow the example of the shepherds from the fields. Start talking about the birth of the Savior. When someone gives a holiday festivity, use the occasion to tell about Jesus. When people sing carols, share with them what the carols mean. Make your cards a personal testimony. When Christ stands at your heart's door seeking to enter, open it up and let Him come in. Christ born in the heart is the only source of joy unspeakable and full of glory. There is no season on the Christian calendar that is more wonderful in which to make your peace with God than Christmas. Let him enter your heart this Christmas.

What can I give Him, Poor as I am?
If I were a shepherd,
I would bring a lamb,
If I were a wise man,
I would do my part —
Yet what can I give Him,
Give Him my heart.

—Christina Rossetti

UNIOR BIBLE STUDY

by Mrs. Gary Taska

REACHING OUT INTO OUR COMMUNITY

". . . ye shall be witnesses unto me both in Jerusalem, d **in all Judea,** and in Samaria, and unto the uttermost rt of the earth." Acts 1:8

As we continue to study about how to reach our sis-s for Christ we must move out of the inner circles our home and our church. We might think of our xt area of involvement, our community, as our Judea.

f you will look at a map of Palestine you will notice t Judea is a southern district of Palestine. (Leader, to have a map to show this area.) Notice that Jeru-em is a city in the district of Judea. We have already d Jerusalem to illustrate our home, so the district live in could be called our Judea.

o be even more specific the place in our town we most usually involved in is our school district. With-this district is our school and our neighbors plus per-s businesses, churches, parks and playgrounds. How you be a witness for Jesus in these places? (Read tthew 5:14, 15 from the Living Bible.)

esus said you are the light of the world if you have n living inside you. You are like a city that is on a h all lit up at night so everyone can see it. You uldn't hide that light but let it shine out, doing good ds, so that others will notice and praise God. Notice t you are not to do good things so others will praise but that they will praise **God.**

What are some things you can do? How about at ool? Does your behavior there bring praise to God? Are you helpful in your classroom? Are you kind and thoughtful of others? Are you kind to that girl in your class who is different in some way? Jesus will even help you to love the unlovely when you're really letting Him shine out of your life.

In your neighborhood you can also let your light shine. Perhaps you could shovel the snow from the walk of an elderly neighbor (without pay!). You girls who live in warm climates can't shovel snow but you could mow a lawn, sweep a walk or pay a friendly visit. If a new family moves in near you go and welcome them into your neighborhood, offer to help them get acquainted, and invite them to your church if they do not have one of their own. When you are playing with friends be fair and not quarrelsome. Even by being obedient to your parents you may show another girl or boy that Jesus lives within you. What are some other ways you can think of to let your light shine in your community? (Let the girls give their ideas.)

Some of you who read this may live in a small community and all go to the same school. My goodness, what a warm glow your school would have if you all let your light shine for Jesus every day! Others may live in larger communities and attend many different schools. Just think, **you** can spread God's sunshine all over the place!

Take the light of Jesus that you have, don't hide it under a bushel, and don't let Satan blow it out—let it **SHINE** in your community!



"ALMOST HEAVEN" —



SOUTHEAST DISTRICT BYC RALLY

by Rev. Ed Schwa

A year ago First Brethren of Oak Hill had a problem. Abe Penner, a well-known youth speaker from the Mid-West was scheduled to be preaching at our church in October, 1972 and it wasn't our turn for the BYC Rally —BUT we did want to use him to the fullest. The ancient order of royal BYC rules (unwritten) stated that invitations were to follow a set rotation which no one seemed to remember, and invitations to host the rally were to be made in person. With much fear, trepidation and prayer we made our request in writing and lo: we were scheduled to host the rally in October, 1972.

By now you're probably wondering what is so wonderful about Abe Penner that we were so determined to expose our District youth to him. Rev. Abe Penner is a professor at Grace Bible Institute in Omaha, Nebraska. He originally hails from Brandon, Manitoba, Canada, where he received his BA at the University and went on to study voice at a Conservatory of Music in Toronto. Feeling the call to the ministry, he left Canada for Dallas, Texas, where he received his ThM and was a fellow-student of mine. Having survived that ordeal he went to G.B.I., where he has taught for about 11 years. He has finished his ThD studies at Grace Seminary and is considering his dissertation in the area of Evangelism and Soul-Winning. In his spare time he teaches a Bible Class among the street people and hippies of Omaha, a Black Bible Study Class, and the College and Career Class in a large independent Church. On occasion e takes series of meetings and leads Soul-Winning clir s for Campus Crusade for Christ. However: the m t significant qualification Abe Penner has is that he t only talks about the Spirit-filled walk and witness r Christ, but endeavors to put it into practice every y and every moment. His ministry and presence in r congregation, Youth Rally and parsonage was a bless g and inspiration to many.

First Brethren's **Spiritual Life Crusade** ran fr n October 1-8 and was climaxed by the S.E. District B C Rally Friday thru Sunday, October 6-8. There w e about 80 in attendance from 7 Brethren Churches, n addition to the regular members and local visitors. Wh e some of the churches were unable to attend, those w were present gave every indication of having a thoroughly enjoyable weekend.

The "Night-Owls" from Washington arrived ab t 3 a.m. through the "Droggle." Most others arri l earlier, before the night fog set in. But we were g l for everyone who travelled the mountains to fellows p with us. When the "West Virginia—Almost Heav ' pens were given out the next day, our visitors coulc t comprehend. They got the message once the sky clea l and they returned home over the mountains in e sunlight.

Miracles never cease, for all the fellows survi l

reakfast—even with the host pastor in the kitchen and ooking up a storm. Saturday's business session saw e Southeast District BYC take their revised constitu-on on which they'd been working for nearly a year nd vote unanimously to use it as a "pilot program" om now until the Spring Rally at St. James, when it ill be presented in its final form for adoption. The istrict BYC Council (pro-tem) will endeavor to iron it some of the difficulties which the old constitution lows for and we trust the end result will be a much nproved organizational plan for the Southeast District YC. Abe spoke with the BYCers concerning their re-tionship with Christ and the work of the Holy Spirit their lives, leaving them with a challenge to walk His fullness.

Saturday afternoon saw the kids visit the Beckley xhibition Coal Mine and our guide sure did a fine job. ost of the folks thoroughly enjoyed riding through and alking around in the mine and found it educational as ell as exciting. Another sightseeing spot on the agenda as the Skelton Tipple. Mr. Scott, a veteran miner th Westmoreland Coal, did a fine job showing us ound. The kids were somewhat disappointed that they eren't permitted to climb the super-structure or descend into the mine. We did make arrangements for Abe to visit a tipple in operation on Monday, but one must be male and over 18. Sorry about that, gals—guess you'll have to chalk one up for chauvinistic male supremacy.

One of the highlights of the weekend came for two carloads who used free time to descend into New River Gorge by auto on the infamous "Fayette Station Road." All went well with the trip in spite of the road conditions until the trip up through the narrow spot came to a screeching halt. Schwartz, even after numerous pleas from Abe, still failed to purchase petrol. The next time the thot occurred was in the midst of curves, where the road was a mere 9 feet wide and no shoulder. The poor thirsty vehicle gasped its last until its thirst was quenced. The Lord surely looks after absent-minded preachers for while gas was being purchased at the top of the mountain, along came a blue truck owned by the only living soul in an 8-mile stretch and transportation was provided at the hand of the Lord.

Dear Readers: Looking for an interesting visit and plenty of fine fellowship? Why not take a weekend sometime and come visit among your mountain Brethren in West Virginia—you'll find out it's "almost heaven."



NEWS FROM THE PLEASANT VIEW BYC

Hello in Christ! We at Pleasant View have started ther year of work for our Wonderful Lord as Breth-Youth Crusaders.

We kicked off our new year on Sept. 17 with all the ups meeting in the church basement for some chorus ging and getting acquainted with our new advisors 1972-73. They are: Signal Lights—Mrs. Betty Mc-itt and Mrs. Ruth Hesketh; Juniors—Jim and Nancy Graw; Inter.—Don Swenk, Cindy Hess and Sandy gle; Senior—Wayne and Sharyn Crytzer. We then nt to our respective groups.

The Senior Youth has a pretty busy schedule up il Christmas. Our main concern is getting more of Senior High age young people involved.

n Sept. 24 we had a combined cook-out at 5:00 with other groups.

n October 8 we held election of officers for 1972-73. ults were: President—Dave Shaeffer; Vice President Jona Hesketh; Secretary—Cindy Huselton; Ass't. Secretary—Julie Byers; Treasurer—Donny Riggle; and Ass't. Treasurer—Betty Kowaluk.

The Pa. Youth Rally was Oct. 21 at Levittown and we needed some talent (?), so several of us worked up a skit after church.

We began our annual candy project on Oct. 14. We will work on this up until Christmas every Saturday.

The Senior BYC had a Holloween party Saturday, Oct. 28 at the parsonage basement. We were able to bring a friend. Tentative plans were to have a hayride with a neighboring church.

Our evangelistic services were Nov. 5-12. Rev. Jim Donahoo was our speaker. He also spoke at our Youth Banquet on Nov. 11. In preparation for these services Senior Youth will be involved in the personal contacts and the 24 hour prayer vigil.

As you can see we are busy and hope our work is done for the Lord.

—Nona Hesketh, Vice President

THE NEW PARIS BRETHREN YOUTH REPORT

The New Paris Brethren Youth of New Paris, Indiana have been kind of busy so far this year. To start the year off we had elections, then we began thinking of ways to make money and having fun.

Every other month, on one of the Thursday nights, our youth goes out to the Missionary Press and works for about two hours. We box booklets, called "Help From Above," which are translated into many different languages. Some of these booklets are sent to Kumar.

On Sept. 30 our youth had a car wash. We made quite a bit of money and we also had fun at the same time.

On Oct. 14 we sold refreshments at an Auction. Different members of the church made pies and we also sold pop, coffee, hot dogs and sloppy joes. That evening we had a hayride and invited another church too. Then after the hayride we had hot chocolate and sandwiches.

On Oct. 26 our youth were invited by the Crestwood Brethren Church in Fort Wayne to go to see "Scream In The Dark." It is what you call a haunted house and it was really neat, but never walk through it with somebody that gets scared.

On Nov. 5 our youth put on a Thanksgiving program. We started it all off with a carry in dinner. Then after dinner we invited everybody to go up stairs where had a guy by the name of Mr. Moyer who showed tures that he and his family had taken of the Uni States. The pictures were different from anythin have ever seen.

On Nov. 11 and 12 some of our youth went to Youth Retreat in Michigan. It was really neat up th I never had a dull moment, because there was alw something to do.

On Nov. 18 the youth started off the day by sell more refreshments at an Auction. We had lots of and I really like working at the Auctions because I to meet new people. Then that evening our youth w to a Hockey game. We sold something like 40 tick and made quite a bit of money off of it. The game v at Fort Wayne and they played Dayton. Dayton wo

Donna Geiger has now planned a program for youth for Nov. 26. Dec. 3 our youth had a speaker our youth and the church about Mental Health. On I 10 our youth put on a Christmas play. Also in Decem we are going to have a mitten tree and then we going to send the mittens to Kentucky.

—Barb Bischof

YOUTH HIGHLIGHTS FROM WAYNE HEIGHTS

Greetings from the youth of the Wayne Heights Brethren Church. It has been several months since we took time to share any news with other Brethren Youth so we will try to tell you a little of what has been going on here.

Last year we had two BYC groups—one made up of boys and girls in grades three through six and the other composed of the junior high and senior high young people. This division greatly increased our attendance and also made the meetings more interesting for each age group, since each organization was able to plan meetings for their own level. After a very successful year, we discontinued our regular meetings during the summer months because of camp, V.B.S., vacations, etc. But now we're "back in business" again! Early in September both groups began having their regular meetings at 6:30 on Sunday evenings. Mr. and Mrs. Charles Gift and Mr. and Mrs. John Walton are the advisors for the Junior BYC and Mr. Rennert Stevens and Mr. Donald Duffey are the advisors for the seniors. The combined attendance of the two groups is between twenty-five and thirty.

Right now we are looking forward to our youth hayride which will be on Saturday evening, October 28. This will be the "old-fashioned" style hayride with horses, hayrack, etc. The Senior BYC is planning the ride itself and the Junior BYC is planning for the refreshments that will follow.

Our regular weekly meetings will include such programs as Bible baseball and other Bible games; visit speakers; missionary speakers and pictures; youth discussions on various topics; Question Box progra etc. We have also discussed plans for a number of so and fellowship programs. One Sunday afternoon hope to take a tour of the Hagerstown Rescue Miss and then return to the church for a light lunch our evening meeting. A hike along the Appalach Trail (which is just a couple of miles from here) lowed by a campfire and wiener roast is also be planned for this fall. An educational trip to Harp Ferry might also be included in our program. One S day evening, following the evening service, we h to gather on the vacant lot across from our chu (owned by the church) and have a campfire and so fest followed by refreshments.

The seniors hope to be of service to the church loc by painting the basement of our church building so time in the very near future. During the Thanksgiv and Christmas seasons both groups hope to do s benevolent work in the community, and to provide grams of cheer to some of the area nursing homes, Last week the older youth group contributed eig five dollars to the church treasury to help meet budget, and at the same time the juniors preser money to the pastor to take care of the cost of mail out our church paper "The Wayne Heights Highligh

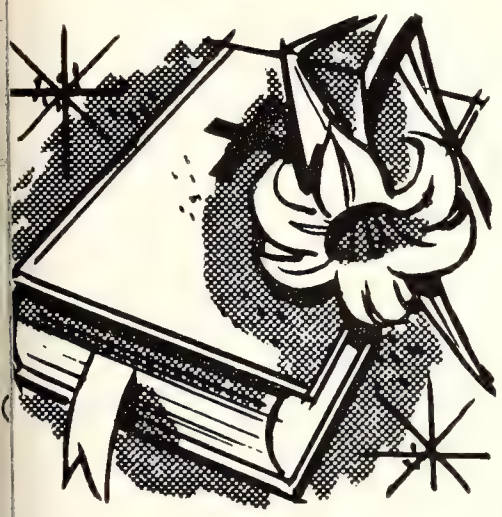
Please remember the Wayne Heights BYC in y prayers—and we will do the same for you.

news ... from the Brethren

ratis, Ohio. November 19, we were privileged to have with us Rev. and Mrs. Smith Rose. Brother Rose brought the morning message and assisted in the ordination of Mr. and Mrs. Clyde Focht as Deacon and Deaconess.

ratis, Ohio. On New Year's Eve, the Gratis Community fellowship of churches is holding a watch night service at Gratis Brethren Church. One of the segments of the service will be a three fold communion with members of five other denominations participating.

Memorials



MRS. STELLA KERNS

Mrs. Stella Kerns passed away on October 31, 1972 at the age of 81. She had been a member of the Cameron Brethren Church of W. Va. Her body was returned to Cameron, then buried in the Highland Cemetery. Memorial services were held by her pastor, Rev. Paul Richey.

* * *

WILLIAM H. COOK

Mr. William H. Cook of Cameron, W. Va. died at his home on September 13, 1972 at the age of 93. He had been a member of the Cameron Brethren Church for several years. Funeral services were conducted by his pastor, Rev. Paul Richey. Burial was in the Slonaker Cemetery.

* * *

MRS. RALPH WARD

Mrs. Ralph (Marjorie) Ward of North Manchester, Indiana suffered a fatal heart attack in her home, Monday morning, October 16, 1972. She was an active member of the First Brethren Church of North Manchester, Ind. Memorial services were conducted by her pastor, Rev. Woodrow Immel. Interment was in the Chili Cemetery.

* * *

MRS. GLOE COMER

Mrs. Gloe Comer passed to her eternal reward November 10 at the Wabash County Hospital, at the age of 86. She had served her Lord for many years as a Sunday School teacher at the First Brethren Church of North Manchester, Indiana. She is survived by one daughter and several grandchildren. Memorial services were conducted by Rev. Woodrow Immel, with interment in Kewanna, Indiana.

* * *

MRS. MARY OPAL GABLE

Mrs. Mary Opal Gable went to be with her Lord on November 21, 1972 at the age of 69. She had been ill for the preceding five months but during that time she had maintained a stable hope in her Savior. She had served the First Brethren Church of Cameron, W. Va. as a deaconess for many years. Funeral services were conducted by Rev. Paul Richey and burial was in the Big Run Cemetery near Cameron.

Goldenaires

Mr. and Mrs. George Coyle celebrated their 56th Wedding Anniversary on Wednesday, November 29. They are members of the First Brethren Church of Goshen, Indiana.

Weddings



MISHEL-POOR

Roberta Mishel and Edward Poor were united in marriage on Sunday evening, October 28, 1972 in the First Brethren Church of North Manchester, Indiana with Rev. Woodrow Immel performing the ceremony. Roberta is the daughter of Mr. and Mrs. Robert Mishel.

* * *

SHROYER-ZERBE

Rita Jo Shroyer and Steven Zerbe were united in marriage on August 19, 1972 at 7:30 in the Bethel United Methodist Church near Dunkirk. The Rev. William Hill, Pastor of Taylor University performed the ceremony. Both are students of Taylor University. Steven served for two years as president of the National Brethren Youth and at present is associate pastor of the First Friends Church in Marion. He was a member of the Loree Brethren Church.

* * *

McINTYRE-ROGERS

Linda McIntyre and Mike Rogers were united in marriage on Sunday, November 12, 1972 at the Washington Avenue Christian Church in Elyria, Ohio. Rev. Fred Burkey officiated at the ceremony with Rev. Ken Evans as assisting pastor. Mrs. Rogers is a senior at Samaritan Hospital School of Nursing while Mike is a Junior at Ashland College majoring in Sociology. Mike is also a member of the Park Street Brethren Church in Ashland, Ohio.

MEMBERSHIP GROWTH

Stockton, Calif.—1 by Baptism



CHURCH NEWS



FORT WAYNE, INDIANA

To the Brethren . . .

From time to time, we want to keep you informed about progress at the Crestwood Brethren Church at Fort Wayne, Indiana. At this point, the work here is being made possible through your giving to both our Indiana District Mission Board and our National Mission Board. Your giving enables them to provide the work here at Fort Wayne a larger portion of the financial needs each week. Our total budget calls for about $70.00 per week over and above the amount provided by our Mission Boards. This takes care of property payments, insurance, Sunday School supplies and literature, utilities, and a part of the pastor's salary. As to this date, the two families in the church, visitors, and gifts from friends have helped us to care for our financial needs. Praise the Lord! We "THANK YOU" Brethren.

Our continuous need for your prayers are always felt. We do feel that some of these prayers have been answered, new children and a family or two are showing new interest, but we need the power of the Holy Spirit continuously working in our lives, that His Spirit may continue to witness through each one of us here.

We thank the Lord for the Richard Troup family. All five of the family have been faithful, even though there have been great discouragements. This was the only family left in the church when we arrived on September 6, 1972. Their willingness has extended to about every phase of the work.

On November 5th, about 19 youth and 6 adults from our Bryan Brethren Church came to Crestwood to help take a survey of this area. From this survey, we have found about 15 families who showed interest in c church. We are following up each family, going out t by two to become acquainted and give them a spec invitation to attend services.

On November 19, about 24 youth and adults ca from The Warsaw Brethren Church to help us in taki a survey of the Concordia Gardens Addition where t pastor lives. Even though it was very cold and snowi they covered about one half of this addition. Again, follow up program is taking place to contact each fa ily which showed interest. We want to thank each gro for their great interest in this Home Mission Chur at Fort Wayne.

Knowing that only the work of the Holy Spirit a our faithfulness will bring fruit for this harvest, are trusting in the Lord for real miracles. We need t many continued prayers of the Brethren in all church

We are so grateful to the Elkhart First Brethr Church for their interest in supplying some of the fin cial aid to our work on a quarterly basis. Since t Troup family came from the Elkhart Church, R Charles Lowmaster, who was then the pastor, came Fort Wayne for several months and help to begin t new work. We continue to thank this church and th present pastor, Rev. Dale RuLon for their help, reme bering us in prayer and financially.

Our thoughts are being turned to the coming summ when plans are now being made to have a Summ Crusader Team, sponsored by our Board of Christi Education with the great interest of their director, R Fred Burkey, to help in a special program for childr youth, and adults. We are trusting the Lord to send

dults from our area to continue this work in the fall hen the crusader team will return to college and work. From time to time, we have had groups come to visit. 'e are always happy to have Brethren from our church- come and see the church. We want to welcome any- ne to stop by when in the Fort Wayne area or plan to et a class or group together and come for a special sit.

No one knows better than a mission pastor, his family nd a family like the Richard Troups, the loneliness of eing in an area without the close fellowship of other rethren people. Many of our churches take this for anted, but this is one reason it's always good to have ur Brethren come visit.

As we continue to trust the Lord for His guidance nd help, we seek your daily prayers for us and the ork which the Lord has led us to. Pray that we will ntinue to surrender our all unto Him so that He can e us to His very best. Pray that the Holy Spirit will en and give receptive hearts to people who need Jesus rist and His church. Pray that the Crestwood Brethn Church will always hold first, above all else, the mber one job of winning souls for Jesus Christ.

For this reason, we are here in Fort Wayne, Indiana, at the will of our Lord Jesus Christ may be accomshed. May our motto ever be, "CALLED TO WIN ND SERVE HIM."



Paul D. Tinkel,
Home Mission Pastor,
The Crestwood Brethren Church

NEWS FROM



ASHLAND COLLEGE

ASHLAND, Ohio, Dec. 5—The Ashland College eatre and College Choir have announced the cast for ir combined Christmas production of the opera, mahl and the Night Visitors."

'Amahl and the Night Visitors" written by Granlo Menotti was originally produced for television in 1. The story revolves around a poor shepherd boy d his mother on a cold December night almost two usand years ago who learn about the birth of a ild" through a visit from three richly clothed orientkings.

Mark Allton, an eighth grader at Ashland Junior High ool, plays the title role of the shepherd boy Amahl. mother is played by Barbara Stentz, a senior elentary education major from Nova. Miss Stenz has eared on AC's stage before in a number of operas l musicals.

'he three kings are sung by Jon McKnight, David er and Eric Schussler. McKnight, a freshman voice major from Rochester, N.Y., plays the part of Kasper, the eldest king. Magis Melchior and Balthazar roles by seniors David Aber, Pittsburgh, Pa. and Eric Schussler of Ashland, respectively. Both are senior music majors. Ron Blake, a junior from Homeworth plays the Page, the escort for the three kings.

Amahl and his mother are also visited by a group of shepherds who wish to pay homage through gifts and dance. These parts are played by 16 members of the AC choir. The shepherd's dance is done by Michelle Spognanzi and Susan Ellis under the choreography of Ethel Battin, Mansfield.

Jack Johnston, Murray Hudson and Calvin Rogers are combining their talents in the direction of the musical and theatrical aspects of the opera. John Shultz, a junior from Republic, is stage manager.

"Amahl and the Night Visitors" was presented Thursday, Friday and Saturday (Dec. 7, 8 and 9) at 8:15 p.m. in the Hugo Young Theatre. There were also matinees at 1:15 p.m. on Friday and 2 p.m. on Saturday.

EMERGENCY NEED EXISTS!

(1) YOUR BRETHREN PUBLISHING CO.
We need: Increased SUPPORT IN
Finances
Prayer
Service recognition



(2) FINANCES—We ASK $1.00 per member on the basis of 17,000 members.

—Total as the goal: $17,000.

—We RECEIVE only about 50¢ per member or total of $7,000 to $8,000 per year.

—If we ARE in your budget—could you INCREASE your designated support to us or take up a special offering to supplement that allotment?



(3) PRAYER—We need and ask your prayerful support to undergird our efforts to serve our denomination in those areas and purposes for which the Company exists.

—We pray for *Wisdom* in making decisions

—We pray for *courage* in establishing policy

—We need added *faith* to persevere in a very difficult time for Religious periodicals and publishing.

Please support us with your intercessory prayers.



(4) SERVICE RECOGNITION—"No one appreciates us!" This feeling wants to dominate as a temptation, even though it may only be true in a very few instances.

—"Milton received only $50 for 'PARADISE LOST' "

—"Beethoven LOST $100 on his NINTH SYMPHONY"

—"Ross, the discoverer of malaria control, died in poverty"

—Do YOU appreciate the work of your Publishing Board and the other boards of the denomination?

(5) UPDATE—We have tried new innovations to improve the church organ, THE BRETHREN EVANGELIST.

—The print shop has been refurbished and the Bookstore has been remodeled and expanded.

—Newer and more modern equipment has been installed in the last few years to facilitate these improvements.

—A satellite bookstore has been opened in Indiana.

—PROMOTIONAL space is contributed to all the Boards and major concerns of the denomination through the medium of the printed page, THE BRETHREN EVANGELIST.

If these efforts are appreciated, would you express same with increased support—

FINANCIALLY
PRAYERFULLY
AND RECOGNIZED SERVICE?

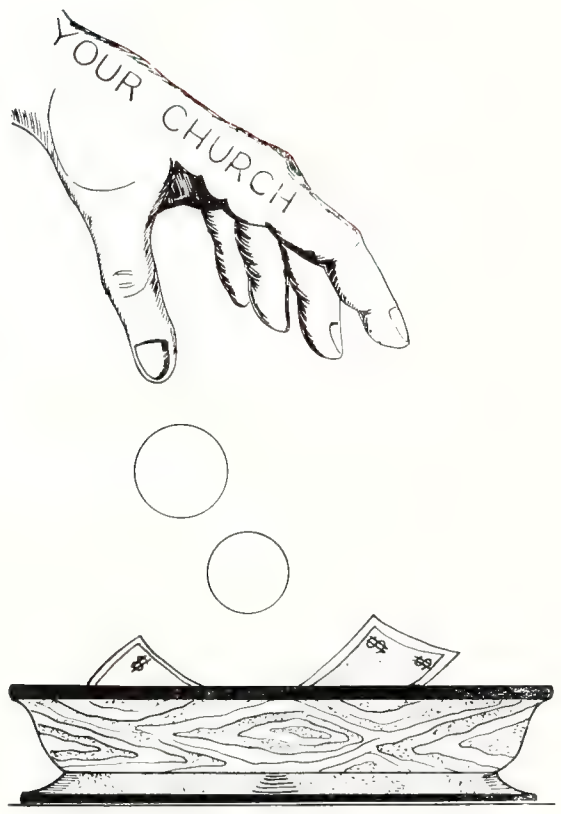
YOUR THOUGHTFUL CONSIDERATION
IN THESE MATTERS WILL BE
GREATLY APPRECIATED.

Get The Red Out!

For several years the Board of Directors of The Brethren Publishing Company has labored endlessly to **"get the red out"** of our financial statements.

This year's goal of $1.00 per member for the Publication Day Offering, if attained, would be a giant step in this direction.

HELP US GET THE RED OUT! !



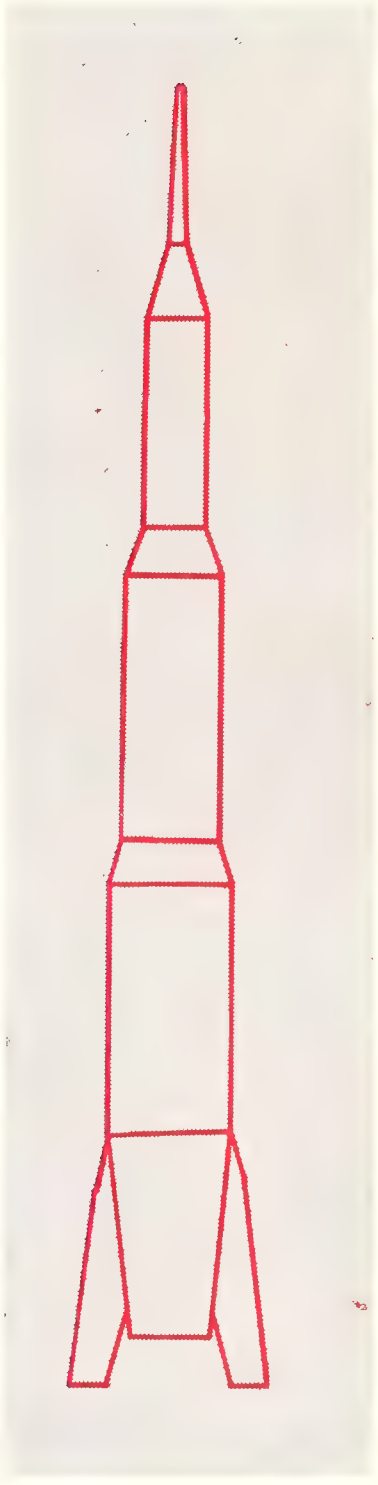
Whether the church supports the Publication Day Offering in its budget or through special offering, won't you plan now to give your fair share to assist in **"getting the red out"**? ? ?

3 WAYS YOU CAN GIVE THE BRETHREN PUBLISHING CO. A BOOST. . . .

1. **Buy your Church and Church School supplies here.**

2. **Support THE BRETHREN EVANGELIST by placing this church magazine in every home in your congregation.**

3. **Give generously when the Publication Day Offering is received in your church during the month of January.**







FACE TO FACE . . .



The Brethren Publishing Company solicits your support in helping it "face up" to the responsibilities placed upon it by The Brethren Church through promoting the Publication Day Offering. Your continued financial support helps give us the confidence to meet tomorrow "face to face."

whom God hath joined . . .



Brethren Publishing Company and the Brethren Church are joined in a lasting venture that depends to a very large measure on mutual support. The month of January extends to the Church its opportunity to shoulder its part of this mutual obligation. Give to support Brethren Publishing Company through your local church.

A WELCOME SIGN OF THE TIMES



The Publishing Company does not have any laried sales representatives "on the road" as e might say but there are a few who voluntarily ve their services as such and do so as a labor love.

We would like to recognize one such person at is time in conjunction with the emphasis on UBLICATION DAY OFFERING for the month January.

The accompanying photograph depicts a sign at was painted by Mr. Harold Haenes, a pro-ssional sign painter and a member of the First ethren Church in South Bend, Indiana. It was his idea to paint this sign to be installed in the lobby of the building as a means to bolster the list of subscribers to THE BRETHREN EVANGELIST in this church.

The pastor of the South Bend Church informs me that Mr. Haenes has taken care of the WAY SIDE PULPIT sign ministry in front of the church for 30 years.

We express our deepest appreciation to Mr. Haenes for his contribution to the Brethren Publishing Company and commend him highly for his unselfish stewardship toward the work of the Lord. (Editor's note)

BECAUSE BRETHREN CARE

Because Brethren *do* care, we have a dwelling, designed to provide comfort, fellowship, and contentment for elderly people. The name of this residence, BRETHREN CARE, is not an adjective and a noun, merely a title; it is a complete sentence, a noun and a verb—*Brethren* do *care* about and for the veterans and heroes of life.

In view of this concern, how fitting, if we would establish a custom of remembering these people in a tangible way, as follows:

When death has taken one of our friends or loved ones, instead of spending sums of money—large or small—for flowers, which endure so briefly, we might memorialize and honor the departed one by giving this amount to provide for the living here among us. Such an act would not only pay tribute to our loved one, but would bring untold comfort and blessing—a genuine commemoration and demonstration that BRETHREN CARE.

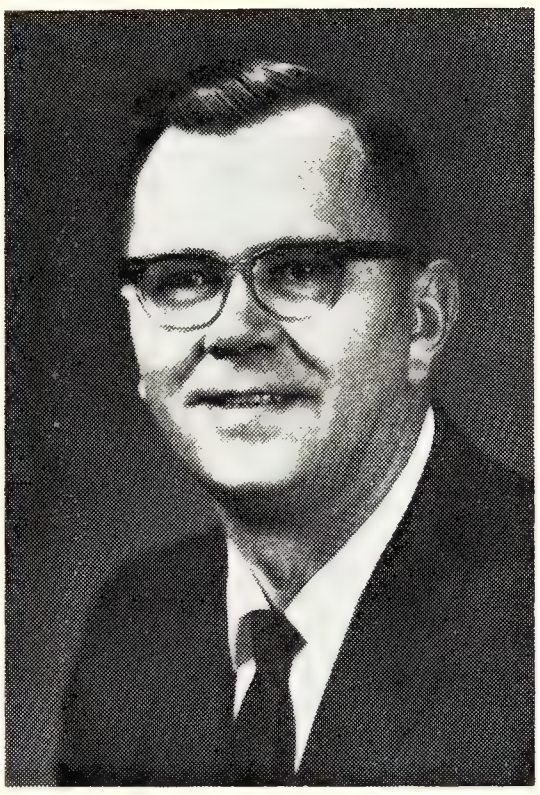
If you would like to make such a memorial gift, make the check payable to: BRETHREN CARE, indicate the name of the person in whose memory it is given and mail to:

BRETHREN CARE
2000 Center Street
Ashland, Ohio 44805



MISSIONARY NEWS

MISSIONARY BOARD 1973



Rev. Woodrow Immel, President of the Missionary Board



Rev. W. St. Clair Benshoff, retiring president of the Missionary Board

During the election in the August, 1972 meeting of the Missionary Board, Rev. Woodrow Immel was elected President for 1973; Mr. Thomas Stoffer, First Vice President; Rev. James Naff, Second Vice President; Rev. Arden Gilmer, Third Vice President, and Mrs. Joan Ink, Treasurer.

At the close of the November board meeting, retiring President W. St. Clair Benshoff turned the gavel over to the new president, Rev. Immel.

Rev. W. St. Clair Benshoff has served on the Missionary Board for three terms of three years each and has been president for the last three and one half years. He is retiring from the board through rule of tenure. Our prayers go with him as he goes off the Board and we know his interest in Brethren Missions will be no less even though not a member of the Board.

Rev. Woodrow Immel is the pastor of the North Manchester, Indiana Brethren church and is serving his third term as a member of the Missionary Board. He has been serving as First Vice President of the board and chairman of the Home Missions Commission (previously the Kentucky Committee). His contribution has been considerable over the years and we know the Lord will use him in this new responsibility.

BUDGET MEETING HIGHLIGHTS



The members of the Missionary Board met on November 14 through 16 for their annual budget meeting and to take care of other year end business of the Missionary Board. A budget for 1973 was adopted totaling $313,715 including the new outreach in Church Extension (see the BRETHREN EVANGELIST for November 4, 1972, page 18), the beginning of the new overseas field in Colombia, and the start of the Special ministry among Spanish speaking people in Tucson.

In other action the Board adopted a complete revision of the World Missionary Handbook. This revision has been in the project stage for over a year and will be put into effect on January 1, 1973.

A report was heard concerning the new Evangelism program for Church Extension. Rev. Arden Gilmer will begin his training with Campus Crusade for Christ in January, 1973, continuing through June, 1973. He will be located in the Des Moines, Iowa area for this training and upon completion will return to his church at Vandergrift, Pennsylvania. The Board expressed its appreciation to the Pleasant View Brethren Church for their interest and cooperation in this new program.

The Ten Dollar Club call for the first half of 1973 was assigned to the Fort Scott, Kansas church towards their planned re-location.

Authorization was given for Ray Aspinall to ret n to Ashland from Fuller Seminary during the Christ s vacation for research for his thesis on the History f the Brethren Church in Argentina.

Approved a request from the Nunez church in Bue s Aires to plan construction on the front part of our he - quarters property. This building addition is needed - cause of the growth of this local church.

A report was given concerning the Juan Ca s Miranda family with concern expressed for their pr - lems involving citizenship and adjustment to the econ - ics of Argentina today.

The Board was informed of a proposed plan for s - eral Nigerian churchmen to visit the United States d - ing April, May, and June of 1973 as a part of the 5 n Anniversary Celebration of the Nigerian Mission a d Church. Though the visit is being planned by the Chu n of the Brethren, some visits will be made by these n n to Brethren Churches due to our cooperative work n Nigeria. More will be publicized about this visit in e future. In conjunction with the 50th Anniversary R . M. Virgil Ingraham, General Secretary of the Mission Board was honored with an invitation to represent e Brethren denomination at the celebration as were p t missionaries to Nigeria of the Brethren Church.

The Home Missions Commission of the Board reported progress at Lost Creek. Present indebtedness of iverside Christian Training School stands at approxiately $7,800 with $1,000 anticipated from Governmental pport programs. The greatest needs beyond retiring e indebtedness were a NEW school bus and the conruction of a maintenance building so that bus and her maintenance could be accomplished indoors. A othing room would be a part of such a building. Gratude was expressed for the voluntary labors of Chester itler now in charge of maintenance at Lost Creek for e Missionary Board.

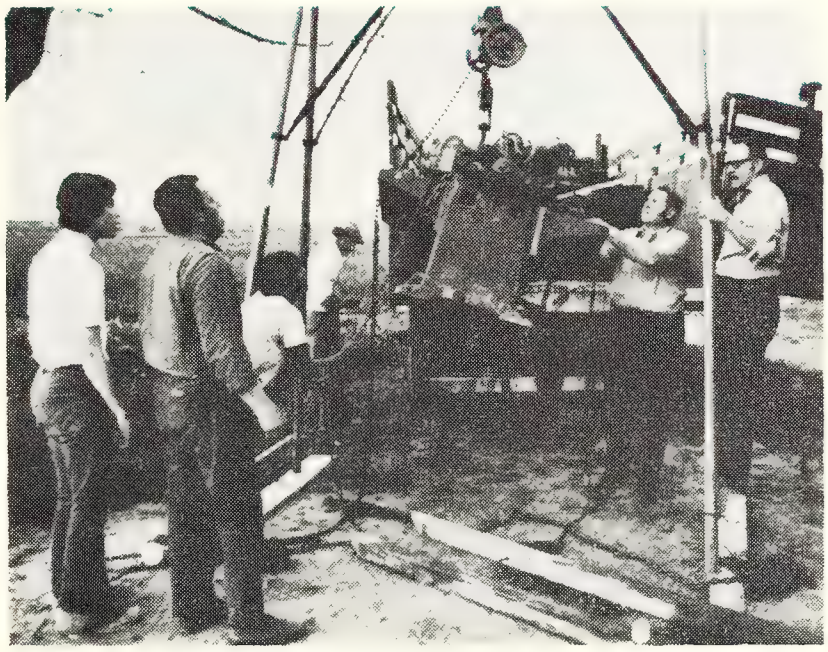
The Bradley Moores' are now located at the Krypton ble Center. Bradley is teaching in a school south of azard and helping in the work at Krypton evenings d week-ends.

After discussion concerning the need for pastors in the Mid-West District and especially in the mission church at Derby, Kansas, action was taken to seek a man in accordance with guidelines of the new policies for Church Extension work and to assist the district at the same time as possible.

The Board was informed that the Newark, Ohio Brethren Church has now assumed the responsibility for the outstanding loans so that the national Mission Board no longer has a contingent liability for these loans. Contributions from the Ten Dollar Club have assisted this church, enabling them to take the responsibility on their own.

The next meeting of the Missionary Board was set for April 9-11, 1973 in the offices at Ashland, Ohio.

MORE TOOLS FOR EDEN BIBLE INSTITUTE



"Don't drop it!" Shop tools being unloaded at the Eden Bible Institute

The Eden Bible Institute has purchased power tools to add to the equipment taken to Argentina by the Juan Carlos Mirandas. This equipment will enable the Institute to offer work to the students on the Institute grounds for their living expenses and tuition.

The equipment was purchased used and is worth many times the price paid. We Praise God for his guiding hand.



THE FREUD CULT

(or, God's People In The Devil's World)

Matthew 7:15-29

by Rev. James I. Naff
Pastor of the St. James Brethren Church
St. James, Maryland

OUR NATION is toying with a dangerous new idea. Twice a world Savior, we have now begun to wonder if our people will save one another, We have a "who cares" attitude. Who Cares:

1. That in New York City, when a man attacked 28 year old Catherine Genovese on her way home from work no one came to her aid. Three times he came back to stab her running away each time she screamed. 38 people heard her but none offered aid of any kind, not even a telephone call to police.
2. That in Chicago 60 persons ignored a uniformed policeman cries for assistance as he battled two youth.
3. That in Santa Clara several motorists saw a taxicab driver being robbed but none summoned police.
4. That in San Pedro motorists saw two policem struggling with a would-be suicide on an foot bridge, but none offered help.
5. That in New York City a Broadway cro stood by while 8 men stomped 2.
6. That in New York City a Bronx crowd wo not rescue a naked girl from a rapist's atta
7. That bystanders fled from a 19 year old colle student who had been stabbed by the leader a gang of toughs. "I went over to a car t had stopped to watch. They rolled up th windows and drove away—I went to a truck he pulled around me and drove away. Nobo on the street helped me."[20]
8. That in Dayton, Ohio a dozen persons watch Josephine Johnson drown on the top of

car in the Great Miami River without helping in any way to rescue her.

9. That a woman with hate on her face screeches at a small negro child entering a New Orleans School.
10. That a crowd jeers at a white minister taking his child to the same school.
11. That a crowd threatens a Roman Catholic Priest.
12. That a synagogue is bombed in Peoria, Illinois.
13. That non-white delegates receive obscene, abusive letters.
14. That our morals are all but lost:
 —immodesty of clothing,
 —public figures flaunt their adultery and prostitution,
 —nudity in magazines, theater and movies,
 —gambling prevalent
 (Florida legalized gambling 1935-1937, "Gamblers and unsavory underworld characters infiltrated the state from all over the country. Crime rates jumped. Delinquency increased. Disrespect for law spread over our state in a wave. One could almost feel the moral strength of the state ebbing away," said Governor Leroy Collins who discontinued gambling in the state.")[21]

We don't even want to accept the blame for our own s! "The Devil made me do it!" But God says, "If say that we have not sinned, we make Him a liar, l His Word is not in us." (I John 1:10)

A lot of our self-assurance can be blamed on the her of psychoanalysis, who has been instrumental in ping modern education and thereby our loves. mund Freud was a Moravian Jew born May 6, 1856 l practising in Vienna. His ethic was old as mankind, just gave it a new name. His teaching glorified the sual—the pleasure of the moment, of the group or of strongest determines conduct. Do what comes natuly; disallow all inhibitions. Man is not accountable for behavior for he acts upon environment conditioned pulse. Therefore, moral codes and sin are meaningless. his philosophy is seen and felt in every phase of life Today's Freudian Society.

EDUCATION—God has been expelled; moral and ritual standards along with all absolutes of truth l morality have been rejected; they reject all dedable criteria for evaluation of right and wrong. The ult is either a morality or immorality. In a survey 3,500 students in 27 schools:

12% did not consider stealing wrong
15% did not consider vandalism wrong
17% did not consider sexual abuses wrong
75% thought lying and cheating were essential to survival and success in modern society

tudents favor elimination of grading systems,[2] which uld lead to meaningless degrees. But this is not as as the "non-Christian," in fact "anti-Christian" ning received.

"Secular education affirms in faith that 'in the beginning was chance,' that man is an animal, that truth is relative, that history has no meaning, that life has no purpose and that death is the end. These are all articles of faith."[15]

"Additional but distinctively Christian concerns include the theory of evolution taught education without Biblical morality, sensitivity techniques that deny the sanctify of the government without regard for authority, and psychology without God."[14]

"A conference on human sexuality, held at the University of Nebraska-Lincoln campus during the last school year, included speakers who advocated and said they practiced homosexuality, lesbianism, adultery, trial marriages and abortion. While the speakers proclaimed their immoral doctrines and mocked traditional marriage and family relation, members of the audience cheered these so called liberating ideas. Some of these advocates, as well as some of the students, are preparing to be teachers in our public schools."[11]

"Students in public teacher-training institutions are regularly subjected to writers and speakers who are not afraid to speak out against biblical truth. Dean Wooldridge, whose writings are used in many psychology and education courses, states: 'There is obviously no room for a personal God in a world that obeys inexorable (rigid) physical laws.' He further suggests: 'The concept of absolute God-given standards of morality is by no means essential to a lawful and orderly society.' Langdon Longstreth, an educational psychologist, attempts to silence any ideas regarding supernatural causes of events by stating: 'We cannot appeal to supernatural causes to explain why a natural cause could not be found. Rather, the conclusion must be that the natural cause still exists but that we could not find it."[12]

"In one class at a midwestern university, students were asked to prepare a sample lesson for their major area of study. One coed, who was preparing to become a public school teacher, carefully outlined an American history lesson in which she compared early American revolutionaries and current day radicals. She summarized the colonists' attitudes toward England during the Revolutionary War, citing examples of Colonists who defied British law and government, refused to pay taxes, or destroyed government property. She concluded that a true American today is one who defies government, disobeys its laws and favors revolution. It is sobering to realize that this young woman will soon graduate and take her place in a social studies class, teaching revolution and anarchy."[10]

"Recent attempts to pass legislation aimed at providing early childhood education awakens even greater concern regarding the use of behavior modification techniques. Such legislation could mean that the school's influence in a child's life would begin three or four years earlier than it does now. Eventually, infants could be placed under the influence of the government's educational institutions from birth onward, thus giving schools the dominant role in child-rearing."[13]

IN FAMILY LIFE—sex deviation a pre- or extra-marital sex are considered justifiable. Common law marriage no longer bears any stigma. Trial marriages and easy

(*continued on next page*)

divorce have become stepping stones in the search for compatibility. Parental authority has become a relic of tribal cultures—don't inhibit children with discipline. **The Presbyterian Journal** summed it up in an article, "How To Raise A Crook."

1. Begin from infancy to give the child everything he wants. This way he will grow up to believe that the world owes him a living.
2. When he picks up bad words, laugh at him. It will encourage him to pick up 'cuter' phrases that will blow the top off your head later.
3. Never give him any spiritual training. Wait until he is twenty-one and then let him decide for himself.
4. Avoid the use of the word 'wrong.' It may develop a guilt complex. This will condition him to believe later when he is arrested for stealing a car that society is against him and he is being persecuted.
5. Pick up anything he leaves lying around—books, shoes, clothing. Do everything for him so he will be experienced in throwing the responsibility onto others.
6. Let him read any printed matter he can get his hands on. Be careful the silverware and drinking glasses are sterilized, but let his mind feed on garbage.
7. Quarrel frequently in the presence of the children. They won't be too shocked when the home is broken up.
8. Give the child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
9. Satisfy his craving for food, drink, and comfort. See that every desire is gratified. Denial may lead to harmful frustrations.
10. Take his part against the neighbors, teachers, and policemen. They are all prejudiced against your child.
11. When he gets into real trouble, apologize for yourself by saying, 'I never could do anything with him.'

Because of the decay of family life:

> "One third of our firstborn children in the United States from 1964 through 1966 were conceived out of wedlock.
>
> In 1969 there were an estimated 400,000 illegitimate births in the United States.
>
> A recent survey disclosed that 'at least 50% of the female dropouts from high school are pregnant.'
>
> Today, veneral disease is out of control in the United States. It is the number one communicable disease and the number two killer among communicable diseases.
>
> More than one million American women each year resort to illegitimate abortions. An estimated 8,000 women die every year from the consequences."[9]

So, Freud's permissiveness has all but destroyed the home. "A permissive home is a home where parents don't love enough to exercise the authority that Christ gave them."[14] So, are the kids really to blame when they go wrong?

> We read in the paper, we hear on the air
> Of killing and stealing and crime everywhere;
> We sigh and we say, as we notice the trend,
> This young generation—where will it end?
> But can we be sure it's their fault alone?
> Too much money to spend; too much idle time;
> Too many movies of passion and crime;
> Too many books not fit to be read;
> Too much evil in what they hear said;
> Too many kids encouraged to roam;
> Too many parents who don't stay at home.
> Youth doesn't make the movies; they don't write the books;
> That paint the gay pictures of gangsters and croo
> They don't make the liquor, they don't run the ba
> They don't make the laws and they don't make the cars.
> They don't make the drugs that idle the brain,
> It's all done by older folks, greedy for gain.
> And how many cases, we find that it's true. . . .
> The label 'Delinquency' . . . fits older folks, too

IN WELFARE—Freudianism encourages a "hand-o government that supports those who **won't** work fr the cradle to the grave.

IN BUSINESS—There has come a moral sag due Freudianism teaching that there is no sin or absol moral code. Padded expense accounts, internatio schemes, bribes, kick-backs and price fixing are rule, not the exception.

IN LABOR—rich labor leaders grow richer at the pense of the laboring man while the wage-price spi starves out the man on a fixed wage. Labor now g 91% of the corporate dollar while management m divide the other 9% between corporate dividends a expansion. Gangster control is rearing its ugly he more and more in the unions.

IN THE ARTS—of the 35,000 movies produced in t last 20 years, only 20 had religious themes and m tore down public morals. Art has turned to sexual terests including deviation and the impressionism sick minds. A recent committee report branded TV a causative factor in anti-social behavior.[18]

> ". . . there has been shown to be a causative re tionship between viewing violence on TV and s sequent behavior. And I think it is not importa to argue whether the number is 10% or 20% or 30 We have a large population, and if 10% or 20 milli children become aggressive and engage in antisoc acts, that is far too many."[19]

And in music there has been no major contribution religious music in a century. The whole world has go mad for jazz and rock with their African rhythm hy noptic effect, and the church has fallen into the tr Meanwhile, the music is being used by our enemi

> "The House Committee on Un-American Activit annual report for 1960, 61, and 62 identified Seeg as being a Communist Party member and he w again cited in 1967. In January 1967, Seeger we to East Germany to receive the Communist E German Peace Prize Medal. He has set up coff houses outside military camps to sing anti-Viet Na songs to young servicemen, Noebel said.

Seeger's latest Columbia album is entitled 'Dangerous Songs' and it includes such winners as 'The Pill,' 'Draft-Dodger Rag,' and 'Mao Tse-Tung.' He also has a Columbia album entitled 'We Shall Overcome' and in small print on the flip side it says that royalties of Freedom Songs are donated to the Student Non-Violent Coordinating Committee, Atlanta, Georgia.

Noebel pointed out that 'for the past 22 years, ever since the Communists set up People's Songs, Inc., in 1946, nearly 75% of the folk field has regrettably been captured by the subversive elements of this country."[8]

CRIMINOLOGY—for years we have had bleeding art judges, plush jails and pampered criminals, but v we have gone the last mile by outlawing (at least nporarily) capital punishment. Meanwhile, crime es soar. The national crime rate increased 7% while urban areas saw an increase of 11%.[17] Perhaps an icle by former "Lutheran Hour" preacher Dr. Walter Maier partly pinpoints the reason.

"I read recently of a young man in a state penitentiary, sentenced to death for murder. On the last afternoon of his life, when the warden came to his cell and told him that his mother was waiting to see him, the condemned murderer sprang to his feet, shouting, 'You tell that woman that I have to die tomorrow morning at sunrise and that she is to blame for it! I don't want to see her. She never taught me to do right and never punished me when I did wrong. No matter what I said or did, it was always right, until at last I became a criminal; and now I must die for her neglect. Tell her what I said: I don't want to see her at all.' "[16]

RELIGION—prayer has been called an escape mechsm; the Bible strictly of human origin and therefore unacceptable authority for morals; God is only a sonification of the best in human relationships; sin sn't exist for all of our actions are determined by ironment; and, Jesus was only a great moral leader, God incarnate. This has come about through liberal rch leaders. Let us demonstrate with some tation.

ishop John A. T. Robinson in **Honest To God.**

"The sanctions of Sinai have lent their terrors, and people no longer accept the authority of Jesus as a great moral teacher. Robbed of its supernatural supports, men find it difficult to take seriously a code of living that confessedly depended on them."[24]

"The fact that the old landmarks are disappearing is not something simply to be deplored. If we have the courage, it is something to be welcomed—as a challenge to Christian ethics, to shake itself loose from the supports of supernaturalistic legalism—for nothing of itself can always be labeled wrong. One cannot, for instance, start from the position 'sex relations before marriage' or 'divorce' are wrong or sinful in themselves."[25]

piscopalian Joseph Fletcher in **Situation Ethics:**

"Therefore, in the relativities of this world where conscience labors to do the right thing, we may always do what would be evil in some context if in this circumstance love gains the balance. It is love's business to calculate gains and losses and to act for the sake of its success. On this ground then, we must flatly oppose the classical means-ends rule in Christian ethics and moral theology."[26]

Time Magazine

"The twentieth century sexual revolution directly challenges Christianity and its basic teaching against fornication and adultery. Some progressive church thinkers now advocate a 'New Morality' to take account of the facts of life. What they propose is an ethic based on love rather that law in which the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbor in each given situation."[27]

IN RECREATION—where all too often we choose the harmful and corrupting way, rather than the upbuilding and good.

"One recent poll in Canada revealed 39% of those surveyed like to see spectator sports erupt into violence! All too often violence is evident at sporting events"[7]

Gambling is fast becoming a nationwide "sport" yet a member of Gamblers Anonymous says:

"It is difficult to say whether the gambler or his wife is the more physically, mentally and emotionally damaged by the ravages of a gambling binge."[6]

(Scriptural basis condemning gambling are: (1) poor stewardship of possessions—Eph. 4:28; (2) condemnation of materialism and covetousness—Matt. 6:24-34; and, (3) condemnation of those seeking personal gain at another's loss—Matt. 22:37-40.)

God saw the Freudian Ethic coming. Through Paul the Apostle He paints a picture of people living according to the "New Morality," which is the result of Freud's permissiveness. The listing is as modern as the latest news cast. (II Tim. 3:1-5)

Men shall be lovers of self
Covetous
Boastful
Proud
Blaspemers
Disobedient
Unthankful
Without natural affection
Truce breakers
Fierce
Despisers of good
Traitors
Heady
High-minded
Lovers of pleasure more than of God
Having a form of godliness, but no power

God's response to this kind of living is the same today as it was in Paul's day, whether those guilty be "in" or "out" of the Church. (see Rom. 1:22-32)

When the people became vain in their imaginations,
God gave them up—to their uncleanness (sex-deviation)
God gave them up—to their vile affections (homosexuality, lesbianism) they cast God out of their knowledge
God gave them up—to their reprobate mind (sin filled minds)

(continued on next page)

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them" (Rom. 1:32).

But this is NOT in accord with God's design for man. God created man in his own image as the highest order of creation. Man was to be subject to God and creation was to be subject to man (Gen. 1:26-28). Man was to be free to learn all possible about his universe (Heb. 2:6-7).

To aid man in achieving his best, God gave him law. The law was written in the heart, until codified by the finger of God on Sinai (Ex. 20:1-17).[1]

No other gods—God must be at the center, or things won't go well.
No images—futility of putting hopes in material things.
No cursing—don't profane, exploit, trifle with or use selfishly your relationship with God.
Keep the Sabbath Holy—give the relationship **positive** time, affection and cultivation.
Honor parents—the home and family are a sacred institution.
No adultery—the sacredness of sexuality WITHIN marriage only.
No Stealing—the sacredness of property rights and the obligation to give value due.
No false witness—the sacredness of reputation.
No coveting—the danger of an unsound heart.

Jesus re-codified the law in the precepts of the "Sermon on the Mount" (Matt. 5-7), so there is no way to escape God's "freedom laws" even in the church age. God warns that there is a price to pay for wilful disobedience (Matt. 5:17-19; 19:17; Luke 16:17; I John 5:3; Rev. 14:12). Therefore, it would be wise to fulfill the suggestion of Psalm 119:11, "Thy word have I hid in mine heart that I might not sin against Thee."

But, we find no ability within ourselves to be obedient to God's law. Like Paul, the good we know we should be doing we find impossible, but the evil comes so easy. We find our lives full of sin when we want to be pure. All of us are full of sin (Rom. 3:10). Therefore, we carry in ourselves the seed which will bear the fruit of death —physical and spiritual (Rom. 6:23a). "And whosoever was not found written in the Book of Life was cast into the Lake of Fire" (Rev. 20:15).

There IS an answer: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name" (John 1:12). Such persons—the Born Again—find "living the life" easy, for the Master says, "I am come that they might have life, and that they might have it more abundantly" (John 10:10b). The basis for the "Abundant life" is that it is an "exchanged" life. Tom Landry, coach of the Dallas Cowboys said:

"Football was once my whole life. It was my religion. It was all I ate and slept and talked. Had there been a Super Bowl when I was in high school or college, or as a pro, that would have been my ultimate goal.

I still want to be at the top of my profession and I want our team to be the best in football. But when you place your ambitions within the Christian framework and make serving Christ the top priority in your life, you find real happiness and a satisfying purpose for living."[3]

This "exchanged life" will destroy The Freudian Et It will destroy its permissiveness and also its lack concern. The result will be a fellowship of concer concern for the safety of others; concern for the hun rights of others; concern for morality; and, conc for the soul's of lost mankind. Let us go for broke concern for others. See it summed up in Luke 10:30-3 The Good Samaritan.

Concern Cost Involvement
He had to SEE the need.
He had to STEP DOWN from the donkey.
He had to TOUCH the fallen man.
He had to ENDANGER himself.

Concern Cost Possessions
He had to pour HIS OIL on the wounds.
He had to refresh him from HIS OWN SUPP of drink.
He had to put him on HIS OWN MOUNT.
He had to cover him with HIS OWN CLOTHES.

Concern Cost Time
HIS BUSINESS had to be put to one side.
HIS PLEASURE had to be forgotten.
He had to stay at least ONE NIGHT.

Concern Cost Money
He had to use HIS MONEY for LODGING.
He had to use HIS MONEY for MEDICINE.
He had to use HIS MONEY for FOOD and DRI

Our Freudian Society: like a car rolling down hill high gear at top RPM with no brakes or steering, headed for destruction. It's time to bail out, lest you destroyed with it. The only answer is Christ. Make H your Saviour and Lord today.

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World Religious News in Review

EL LARSON, FREE CHURCH ITOR, TAKEN AT 56 CANCER

Minneapolis (EP)—In the city of birth, Mel Larson died here Oct. of cancer a week after he wrote last item for the Evangelical acon.

Formerly a sports writer for the nneapolis Tribune, the University Minnesota letterman (golf) was founder and first president of Free Church Youth Fellowship. edited Youth for Christ Magae (now Campus Life) for five ars and was editor of the Evanical Beacon, official publication of Evangelical Free Church, for 15 ars. He served for two years as sident of the Evangelical Press sociation.

His funeral on Wednesday afternn, Nov. 1, conducted at Central e Church here by Pastor Lloyd n Dixhorn, was packed with nds who participated in the triphal service.

"Mel was characteristically thank- for everything," stated his wife rolyn Alfors Larson, whom he rried at Rockford, Ill., in 1944. ey have two children, James and e.

Mel wrote 23 books before a maligncy first diagnosed in 1969 finally k his life. He worked at home l in the hospital right up to the ek before he died.

A delightful sense of humor, a votion to his Lord, to his family, writing, and to sports, made Mel hoice friend to thousands.

ATION'S CAPITAL BIDS R GRAHAM CRUSADE

Washington, D.C. (EP) — Evangist Billy Graham has been ined to hold a crusade in the na's capital next year.

Rep. Wilmer (Vinegar Bend) zell (R.-N.C.) is chairman of an hoc committee that has been set to bring Mr. Graham to Washingn for a crusade.

Mr. Mizell, a former National League baseball pitcher and a lay preacher of the Christian and Missionary Alliance, said that although there are no definite plans yet, he is going on the assumption that the crusade will be held next year.

The congressman pointed out that a crusade next year would coincide with Key '73, the national evangelistic effort in which more than 100 Churches and Christian organizations are cooperating.

An invitation has been extended to Mr. Graham by Mayor Walter E. Washington and D.C. Delegate Walter Fauntroy, an ordained Baptist clergyman. Dr. Walter H. Smyth, the evangelist's campaign coordinator, indicated that a response will be made "by late August."

Washington has been host to two Billy Graham crusades, in 1952 and 1960.

CANADIAN MENNONITES MARK SESQUICENTENNIAL

Kitchener, Ont. (EP)—The Western Ontario Mennonite Conference, representing 16 progressive churches, and the Mennonite Historical Society of Ontario are celebrating the 150th anniversary of the coming of the Amish Mennonites to this area.

Their number today is approximately 2,400 in 16 congregations. Eight years ago they took official action to drop the Amish name and are now known as the Western Ontario Mennonite Conference.

A small number, about 400, of Old Order Amish adhere to 16th century tradition and shun all modernity.

Their survival is due largely to their isolation—an inconspicuous life without interference.

Part of their celebration is the presentation of an original three-act historical pageant which attempts to catch the spirit and the faith of their hardy Amish forefathers.

'GOSPEL AIN'T JAZZ,' SINGER WON'T CHANGE IT

Fort Belvoir, Va. (EP)—"With a voice like mine I could pull a lot more dollars if I'd jazz it for the TV, but I won't jazz the Gospel. Gospel ain't jazz; Gospel is Gospel!"

This is what J. Robert Bradley, baritone gospel singer, told a reporter here following a four-day unpaid series of performances at an army chapel, which included his unabashed witnessing for Christ.

"Now, who will stand up for Jesus? Anyone here for Jesus?" he asked. Everyone stood up.

"If you're not looking for Christ, just sit. Go on and sit; it won't make no difference." No one sat.

"Now I want you to turn to somebody—I don't care if they're black as coal or as white as buttermilk—and tell them you love them. Do it now." Everyone did.

The reporter (for The Washington Post) noted that here and there was an "embarrassed grin as a grown man clasped hands with a stranger, but everyone passed the love around."

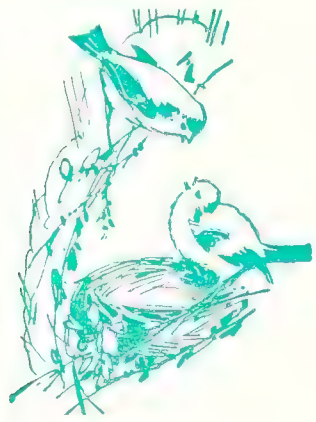
Bradley was trained at the well-known music schools of Juilliard in New York and Peabody in Baltimore and took private concert singing lessons. He is described by music critics as unique among Gospel singers. The late Mahalia Jackson once said that Bradley was her "inspiration."

"Mahalia had $7 million when she died," he told the reporter. "Seven million dollars, and all of it couldn't buy her five more minutes' worth of air to breathe. . . .

"There are a few of us carrying the old music now, recording it, getting it down for when the children who go around boppin' 'Amazing Grace' now grown up, or their children, and they'll have somethin' to go by when they feel the need for the old music, for the way it was meant to be sung," he said.

Viewing himself as offering more than a musical message, Bradley said he's a "missionary from 8½ million black Baptists to all those white Baptists. "I sit 'em down and sing to 'em until I make 'em cry with the love of Jesus. . . ."

CHEEP ADVICE



We credit our successes to ourselves; our failures to fate.

One reason so many children are seen on the streets at night is that they're afraid to stay home alone.

Lots of picnickers are eligible for membership in the Litter League.

Work without hope is slavery. Hope without work is a dream. Work with hope is success.

People may doubt what you say, but they will believe what you do.

Instead of "pie in the sky," some of today's political promises sound more like "space platforms."

There are no hopeless situations; there are only men who have grown hopeless about them.

Marshall Foch

Never put a question mark where God has put a period! !

HIS STORY

Let us live one day at a time. Yesterday belongs to history; tomorrow belongs to God; only today belongs to us.

God is like Ford; He has a better idea.
God is like Coke; He's the real thing.
God is like Pan Am; He makes the going great.
God is like G.E.; He lights your paths.
God is like Hallmark; He cared enough to send the very best.
God is like a slowpoke sucker; He lasts a long time.
God is like Pepsi; He's got a lot to give.
God is like Tide; He gets stains others leave behind.
God is like VO5 Hairspray; He holds thru all kinds of weather.
God is like standard; you expect more from Him, and you get it.
God is like Ivory soap; He's 100% pure.
God is like Dial; aren't you glad you know Him? don't you wish everybody did?
God is like Cheerios; He makes you feel groovy.
God is like Sears; He has everything.
God is like Alka Seltzer; Try Him; you'll like Him.

from North Manchester Newsletter

world day of prayer

MARCH 2, 1973

A TIME WHEN CHRISTIANS EVERYWHERE GATHER TO PRAY FOR SPIRITUAL RENEWAL.



This year, join evangelicals in personal commitment to Christ and in prayer for the evangelization of this continent and the world.

A Bible-centered worship service prepared by the National Association of Evangelicals is available for you and your church group. Order today! Use the handy coupon below.

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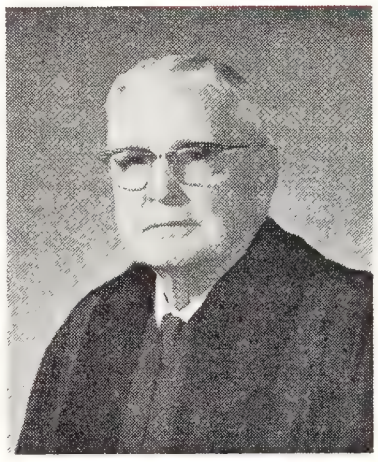
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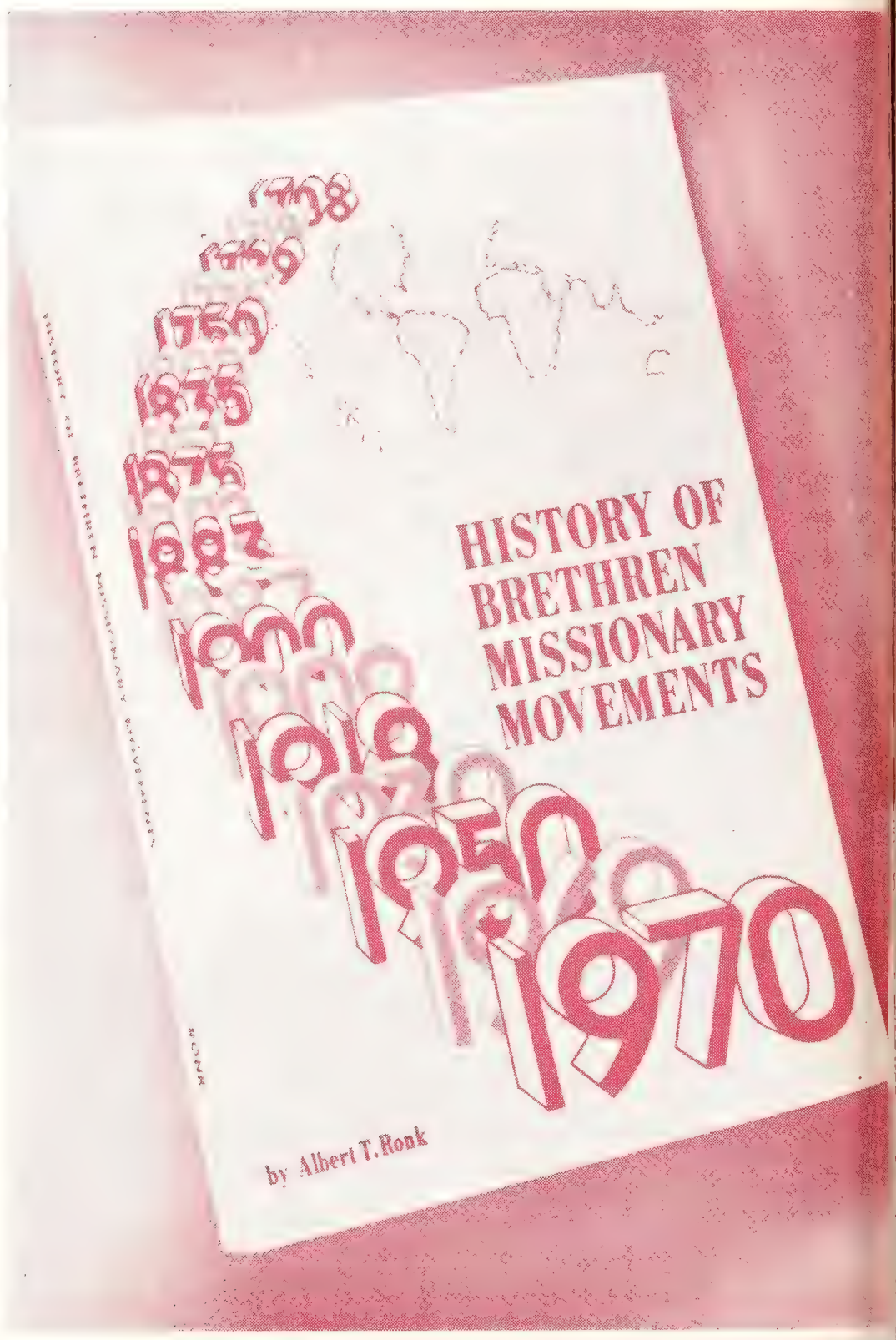
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by DR. ALBERT T. RONK



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The Brethren

EVANGELIST



Know Your Brethren Churches

VINCO BRETHREN CHURCH
MINERAL POINT, PENNSYLVANIA

ol. XCIV December 30, 1972 No. 25

The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS



Early in the year 1972 the Brethren Publish Company introduced an offer of $3.00 for a subscription to THE BRETHREN EVA GELIST. In order that anyone who has not taken advantage of this offer and would desire to do so, this offer is being extended April 1, 1973. The usual rate of $4.00 subscription and $3.50 per year to churc having 100% participation will be in effect a that date.

HURRY! HURRY! HURRY! To take adv tage of this offer while there is still time s your subscription to THE BRETHREN EVA GELIST through your EVANGELIST chu agent or send directly to:

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By the Way

1972 WRAP UP

Elsewhere in this issue we can read what has hap-ned in the year 1972 as far as religious news is ncerned. May we crack open the small memory bank the one who occupies the editor's chair and reminisce it on some of the happenings of The Brethren Church the year 1972.

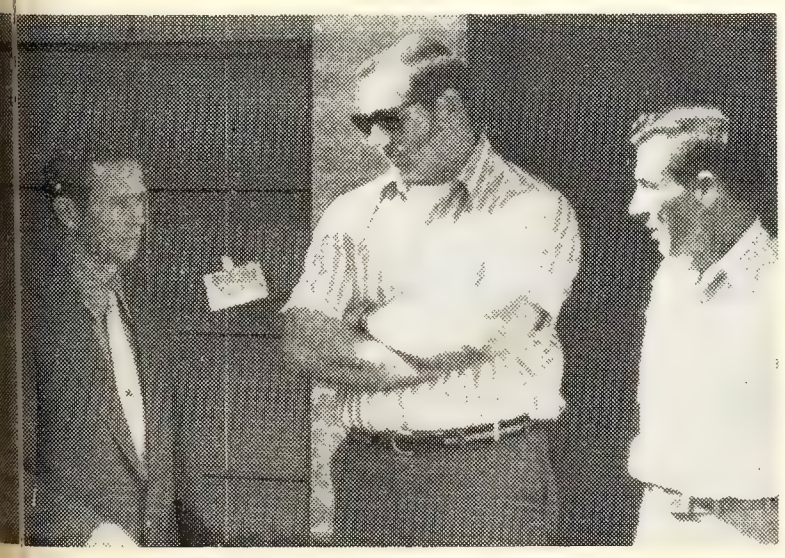
Some of these instances pertain to personal involve-nt and others as an observer from the sidelines.

First of all, I wish to take this opportunity to person-y thank all the wonderful people, so many that it is possible to name them all, for their contributions of ral support and intercessory prayers in behalf of s former knight of the road who never realized that ould take so long to get into high gear.

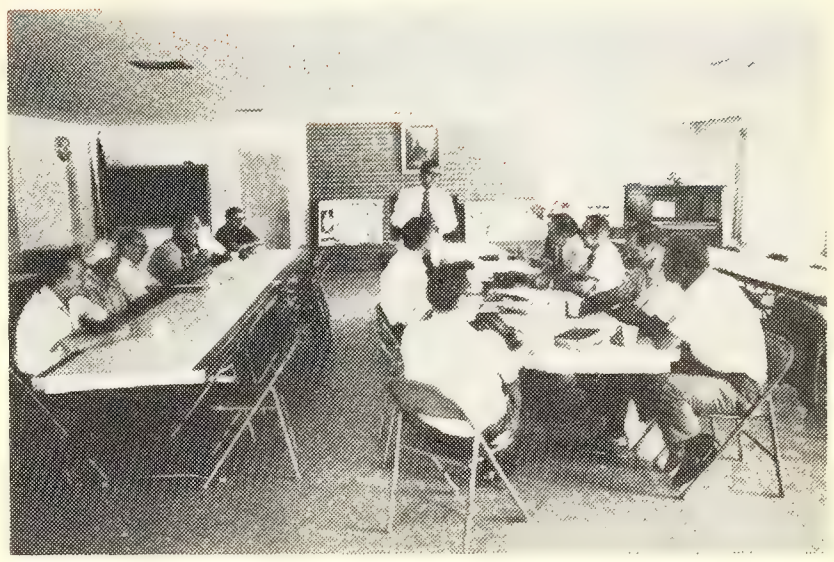
A special word of appreciation is due to the members the various boards, the staff in publications, print p and bookstores for providing a smooth road to vel whenever detours were encountered.

I am grateful for the opportunities that were pre-ted to meet many people and renew aquaintances h others who travel the same highway and to com-e trips with them. Books become more than just a pages of printed material between paper or cloth nd covers when one is privileged to meet and talk h their authors occasionally.

n April my good spouse and I were able to take ad-tage of a combined vacation and District Conference to Arizona. Taking in a few side trips on the way behold the majesty of God through His creation i.e., Painted Desert, the Petrified Forest and the Grand yon, we continued our journey to Tucson to partici-e in a very fruitful conference of a small district. photographs shown here depict just a bit of the ous deliberations which constitute progress, and ch progress was in evidence.



Lt. Col. Ward Graham; James Burke; Conway Craft



Ministerium and Laymen at Southwest District Conference

We regret that some of the District Conferences were not attended because of illness and other circumstances beyond our control as attending these functions can be most pleasant by meeting members of the brotherhood throughout the denomination and visiting the various churches. The sharing in local, district with the national interests is a most enlightening experience.

We were privileged to have had the opportunity to attend the Pennsylvania District Conference at Berlin, Pennsylvania. On the trip to this conference your editor had once more experienced answered prayer as he was traveling in the company of another board's representative on the Pennsylvania turnpike in the companion's station wagon.

It is a known fact that gasoline is vaporized in the carburetor of any automobile, but this is the first time I ever heard of a vehicle traveling approximately 22 miles on the vapor in the gas tank. The guardian angel was most attentive to a silent prayer that the needle on the gasoline guage might be in error.

The experiences one sometimes encounters are added to the experience which is always present in the sharing of fellowship at District Conferences. For example, stopping at a lunch counter on returning from the Central District Conference and flatteringly being asked for an autograph being erroneously identified as a well known southern colonel.

It is good to get back to these districts once again to visit some of the churches, especially mission churches such as Derby, Kansas where the Midwest District Conference was held this past fall and see first hand what one may have been indirectly involved in through participating in publicity for these mission churches.

(continued on next page)

Having mentioned a few of the District Conferences we wish to dwell on a few highlights of General Conference, the time when all our local congregations, districts and the National Boards and auxiliaries meet annually.

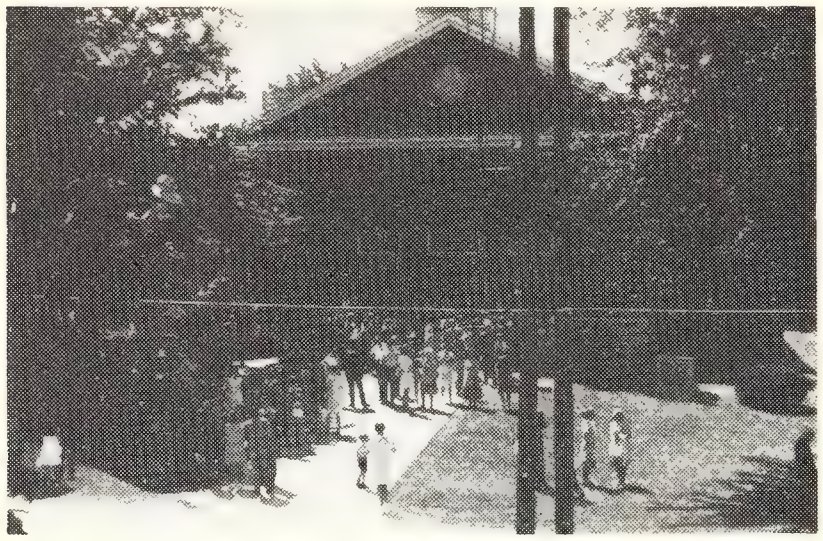


Photo by Bruce Ronk

The usually camaraderie between friends from East, West, North and South of our great land along with those dedicated missionaries who may be on furlough from the field certainly must be one of the highlights of General Conference for the majority if not all the delegates and friends of Conference. The Memorial Chapel grounds is one of the favorite gathering places between the various sessions as is evident by the photograph.



Delegates were offered the opportunity to visit Brethren Care Center near the outskirts of the city Ashland and many expressed their delight as to beauty and arrangement of the facilities. A good idea the simplicity and practicality of the Care Center given by the accompanying photograph of the lobby the building.



Photo by Bruce Ronk

Rev. Don Rowser from the First Brethren Church in New Lebanon, Ohio presided over the various sessions in his usual efficient and charming manner.



Photo by Bruce

As one can see, there were some activities that w held outdoors, most of them being held by the youth our denomination. One thing puzzles this writer as thinks back about conference week. After working very hard at providing and promoting the sessions programs for the youth, how can Fred Burkey, Christian Education Board director and his assist Ron Waters, Jr. have so much energy left to put the display of physical rivalry as depicted in the ph graph? (Anybody need some grading or landscap done? Looks like these fellows know how to handl wheelbarrow.)



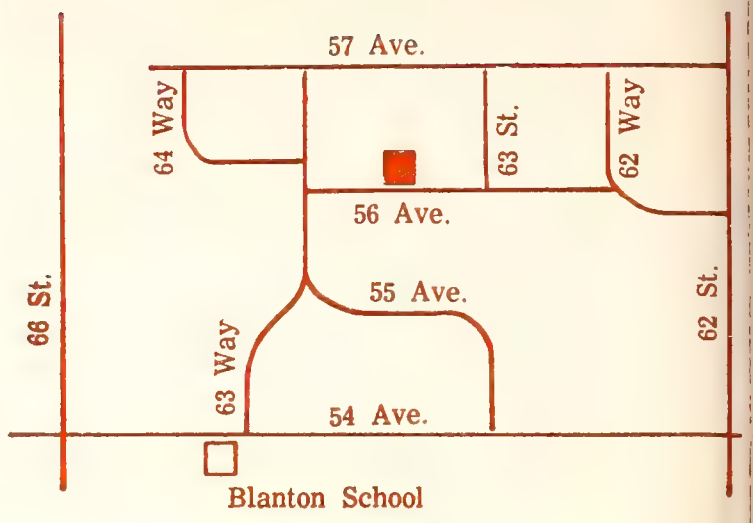
ne of the highlights of General Conference was a innovation, the Conference Banquet. A very com- e resume of the programs past, present and future he various boards was presented in a most enlight- g manner by utilizing projectors and screen in all corners of the banquet hall. In the center of the hall a platform was erected which enhanced the program much by affording everyone an unobscured view of the presentations. The photograph depicts a portion of the sell-out audience who while waiting to be served were engaged in various phases of congeniality and visitation.



Another interesting highlight new to Conference was the Children's Learning Center set up in the fellowship hall of the Park Street Brethren Church. The November 4th edition of the Brethren Evangelist carried a good picture of the center with some information about its purpose and how it functions.

(continued on next page)





The Children's Learning Center was a counterpart of the Center adopted at Brethren House in St. Petersburg, Florida under the direction and guidance of Rev. and Mrs. Phil Lersch and their staff of assistants.

If you ever visit in the vicinity of St. Petersburg e sure to visit Brethren House. If you don't know wl e it is located, have no fear, here are the directions. e red carpet is out all the time down there.

Well, that almost brings us to the end of the roll in the wrap-up. There were a few notes of sadness through the year in the passing on of quite a few of the Brethren. Rev. Freeman Ankrum, Dr. Albert T. Ronk among them. The contributions to the Brethren Church and the work of the Lord by these Brethren are immeasurable, whether they served as elders or lay workers. Their efforts and accomplishments should serve as inspirational guidance to our denomination as it proceeds down the lane of Evangelization in connection with its theme of the year, "CALLING OUR CONTINENT TO CHRIST." In behalf of the Publishing Company directors and its employees, may we wish each and everyone a most blessed 1973. (Ed. G.S.)



WORLD RELIEF REPORT

by Phil Lersch, Chairman
Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the FOURTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

TOKYO, JAPAN (continued)

pan Evangelical Fellowship

This organization was presented to us around banquet les in a hotel dining room one evening, with several tors and missionaries present. More about that after s slight digression. . . .

During our table conversation, someone mentioned low crime rate in Tokyo. In fact, it is usually safe walk outside at night, except on the back streets. ly recently do some of the police carry guns. Guns illegal in Tokyo without a permit. Most gangsters 't carry guns, because it's a greater offense to carry un than for the crime they may commit. With a mit, you can own a gun. But it is registered and kept the local police station. You can't keep it at home. en you want it, go to the police station to get it the alloted number of shells. When returning it, must then account for the shells used.

Now back to the Evangelical Fellowship. It was med after the Billy Graham Crusade in 1967, pulling ether all the evangelical work in Japan. It is actlly the N.A.E. of Japan. These three groups are hered under the J.E.F. head:

1) Gospel Fellowship, an organization of 9 different denominations.
(2) Japan Protestant Conference, began in 1959 and composed of individual pastors and missionaries.
(3) Japan Evangelical Missionary Association, made up of 46 mission groups—plus missionaries as individuals. Dr. Don Hoke, president of Tokyo Christian College, is also chairman of this association. He spoke about these united efforts.

It was also our privilege to hear Dr. Hatori, a Buddhist 40 years ago but now active in evangelism and radio work for Christ. Now Total Mobilization Evangelism is on the drawing board. The Goal? to make every Christian in Japan an active witness.

It was a meaningful evening. Not so much then as now, when I review the tape-recorded notes and realize that we were able to eat and converse with some of the outstanding Christian leaders of Japan.

The night was short, for we arose early to catch our mid-morning plane to Seoul, Korea. In fact, I attempted to record the birds' chirping outside our window at 5:30 a.m., even though John poked fun at me in the process. Now that I think back on it, I'm not sure he was awake enough to know what I was doing.

Then, before long, we were jetting over a clouded Mt. Fuji on our way to Seoul, Korea.

(Next time—an exciting welcome in Korea)

St. Petersburg, Florida



LETTER OF GRATITUDE

The following correspondence was received by Mr. George Kerlin, Treasurer of the World Relief Committee of The Brethren Church and was forwarded to this office by Rev. Phil Lersch, World Relief Committee Chairman. (Editor's note)

Mr. George Kerlin, Treas.
Brethren World Relief Committee
Rt. 4, Box 258
Goshen, Indiana 46526

Dear Mr. Kerlin:

I wish it were possible to visit you and each of the pastors and people who are represented through your WONDERFUL GIFT OF $1,200 that just arrived. I would attempt to relate to each the way this generous gift would be utilized to demonstrate your Christian love and concern in so many practical ways.

Clothing, bread, food, medicine, housing, blankets, and a long list of other things are made possible through the generosity of the Brethren Church. World Relief Commission is honored to serve as one of your channels of Christian help and hope. We wish it were possible to articulate adequately our thanks and the gratitude of those we will touch in His name with your help. At the moment, the only way we can do it is to say thank you most sincerely and may God add His blessing to each and every one who has shared so generously at this time of year.

I am sending along a copy of a report from our Montagnard Tribe Vocational Training School which is just one example of how your dollars are multiplied many times. Some of the items listed may be of interest to those who have shared.

We wish for you and all who have helped a wonderful Holiday Season and a blessed New Year. With kindest Christian regards and sincere thanks.

Yours in the JOY of His service,
Everett S. Graffam
Executive Vice President
WORLD RELIEF COMMISSION

TO: The Director of World Relief Commission in Saigon, South Vietnam

SUBJECT: Good influences created by the WRC Tribe Vocational Training Center in the community development activities.

Dear Sir:

The WRC Tribe Vocational Training Center in its community development activities, which were carried out by the Center and the two volunteers, has brought the good influences as follows:

1) *Distributed a number of vitamins to the tribemen at Suoi-Thong.*
2) *Distributed a number of salt at KOYA.*
3) *R'LOM village came to the Center and requested to lay the water pipe into the village.*
4) *Distributed a number of salt and vitamins at DAME.*
5) *Distributed a number of salt and vitamins at Phi-Lieng (R'LOM).*
6) *KLONG ABC also contacted the Center to study the irrigation, because yearly there was not enough water flowing in the fields.*
7) *CHA-TU Mha-Trang has contacted the Center to send their Ethnic Minorities Youth for the vocational training.*
8) *The Vocational Primary School Fransiscan very often come to the Center and request cooperation.*
9) *The M'LON Vocational Primary School requested to send their students to the Center.*
10) *The Social Welfare Office wants to send war victim students and needy people when the course is starting.*
11) *The Labor Office and Ethnic Minorities Office also visited the Center. They said that, after training, the students coming back to the village had a profession for their own living and to help their village fellows.*
12) *Many former students returned to the Center for a supplementary training in order to be able to help their village more. With only three months of training as a mechanic and carpenter they cannot understand and practice. Therefore, they wish to have a longer period of 6 month training so they will get more experiences for their profession.*
13) *Have laid more than 100 meters of water pipe into the KON-DO-DANG-GIA-DIT's village.*
14) *Gave to the Missionary Center a lot of barbed wire.*
15) *Made amusement ground for children.*
16) *Made play ground for adult at Center.*
17) *Planning to make a pigery for self-support program in the future.*

At each region as well at Dalat Tuyen-Duc in general, the Ethnic Minorities Youth are looking at the Center, and thinking of their rice in the future.

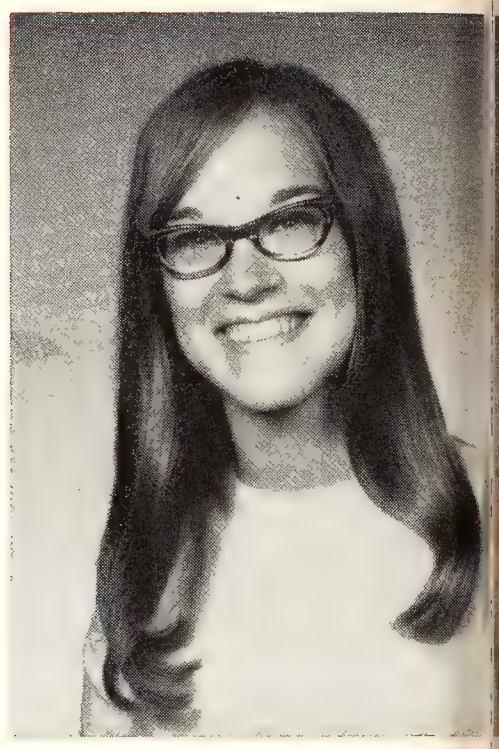
On behalf of the Management Board of the WRC Tribe Vocational Training Center and the students I wish to express our most grateful to you.

Sealed and signed:
Lo Mu Ha Krong, Director
Dalat Tribe Vocational Training Center

(Note: None of us can understand completely the meaning of these Vietnamese names and words in this report. But it's plain to see that we, through WRC, are assisting in a significant ministry to meet very practical needs. It is rewarding to be able to express Christ's concern in these meaningful ways. Phil Lersch, Chairman, Brethren World Relief Committee.)

SISTERHOOD





by Sherry Barnhart

IF THE TRUTH HURTS . . .

Today I learned a real lesson that was not easy to accept. You know the old saying about the truth hurting, well, that old saying is true. The real truth can hurt deeply. Yet, there is always a lesson to be learned if you can overcome the hurt.

How? I don't know if there is a real answer to the problem of accepting the truth. This is especially true of accepting the truth about yourself. To look at yourself and realize what you really are to another person is not easy in fact kind of scarey and very upsetting.

Unfortunately, we can not look into a mirror and distinguish our good and bad points. If we could then maybe we could be what we thought we already were.

The one thing that comes to my mind that can help overcome hurt and accept truth is that God has a plan for our lives and "All things work together for good to them that love the Lord." Say that over and over to yourself! Believe it! Keep telling yourself that you are worth something. Maybe right now it doesn't seem like it but . . . you are.

Each person is of unique worth so even when you hurt don't lash out at another person. That doesn't m you feel any better or make the hurt any less or truth any less true.

One thing maybe I should have mentioned right first was don't keep hurt, frustration, and jealousy side of you. Very soon it can begin to come out in w that we can not really define or understand. Shar with God **first** because then you can talk through it hopefully calm down and begin to understand. The might help to share with a close friend to get t opinion or support or insight.

There is not any way to live a totally happy totally easy life. Especially as Christians, we must involved and active in all of life. In this approach New Year, each of us must begin to evaluate oursel and attempt to accept truth as it is possible when have Christ's love within us. "Christ is the Way, **Truth** and the Life." Claim that promise and live.

Have a Happy Year and God bless Y

Sherry

RELIGION IN REVIEW

972 — The Surge of Conservatism

by Norman B. Rohrer, Director EP News Service

ESPITE predictions by some that 1972 would be one of the most turbulent years before the climax history, the period was characterized instead as a e of calm redirection for the Church, a winding down loud protest and a surging of conservative effort.

talwart Americans in Apollo 17 took their final flight a series to earth's sibling while poverty, pollution, l despair continued to haunt the watery planet.

s many Christian people found themselves increasly alienated from ecclesiastical leadership, smaller ts arose to minister to spiritually hungry people ough House Churches, the Jesus People Movement, the sweeping unification of the Charismatic vement.

mericans elected in a landslide victory a President orsed by evangelicals' foremost leader, Billy Graham President pledged to leave on government the imt of "responsible conservatism." The sweeping vicy was seen as a strong reaction against religious, tical, and economic liberalism.

While the influence of many denominational book, gazine and curriculum publishers waned, conservaevangelical publishers came on strong. Their book rket was intact; their periodicals reached peak ciration figures; their Sunday school literature flourd as people sought the authoritative word from the d.

ober celebration marked the approach of a cease-fire ndochina as Americans mourned the loss of 56,000 ts citizens in the bloody 11-year war that somewhat ded the nation's confidence in itself and in its judgnt. Holding on to the dogmas of the quiet past, church ple in the age of the fiberglass steeple launched Key the largest national combined evangelistic effort in ory, involving 130 denominations and groups.

Christians in 1972 were divided on the issue of amnesty for some 70,000 young men who left the country to avoid the military draft. Followers of Jesus Christ were scolded for "galloping apathy" by reacting against the social activism of the 1960s . . . praised for bringing population growth to its lowest level in history (approaching the rate of birth needed to achieve zero population growth) . . . warned that family life was dangerously eroding . . . and informed that the coming religious revival will be accompanied by a loud blast of rock music and attended by "a throng of Jesus freaks, teeny-boppers, old-line fundamentalists, Jews for Jesus and establishment clergymen."

A clergy columnist declared that in 1972 the work ethic, fostered by past generations, was replaced by consuming interest in pension benefits, increased wages, longer coffee breaks, shorter hours, earlier retirement and the elimination of routine tasks. The director of a Christian coffee house discovered that older people can love unlovely people better than youthful volunteers. A professor discovered that 22 per cent of his university students believed in witches and the occult. Rescue missions were filling up with younger derelicts left over from the drug scourge. A U.S. District Judge warned that America's loose approach to marriage is seriously endangering U.S. society at a time when atheistic Russia is putting great stress on family permanence.

Newspaper headlines eloquently charted the trend of U.S. society in 1972. A sampling: Court Rules Nude Posing OK; Cigarette Smoking on Rise Despite Ban on TV Ads; Crowds Protest Plight of Soviet Jews; Unitarian Minister Offers One-Year Trial Marriage; Surgeon General Calls for Immediate Curb on TV Violence;

(continued on next page)

Birthrate for Mothers 15 and Younger Up Sharply; Life Span Shortens for U.S. Men; Church Women Post "Feminist Theses"; Y Seen Shifting to Social to Survive; Homosexual Ordained in United Church of Christ; Religious Leaders Urge Reduction of Marijuana Penalty; and Supreme Court Abolishes Capital Punishment.

The dreadful crudities of "Jesus Christ Superstar" died away in 1972 as the musical "The Carpenter" of evangelical author Harold Myra made its debut. The spectacle of Explo '72 in Dallas, a week-long training seminar sponsored by Campus Crusade for Christ which drew 80,000 people, was seen as "a message to America that moderate fundamentalism is a major force." Its purpose was to train delegates in the technique of sharing their faith through the Four Spiritual Laws. The mid-year effort (largest of its kind in history) not only saturated the Dallas-Ft. Worth area but led to continuing revival in hometown churches of delegates.

Denominations

While AP Religious Writer George W. Cornell was pointing out that church scholars are agreeing more but are preserving institutional barriers, church groups continued to unite formally and informally in cooperative ministries. The Anglican Church of Canada, the Christian Church (Disciples of Christ) and the United Church of Canada set the stage for union by combining to form The Church of Canada. Baptist congregations in three counties of western New York merged with sister churches into an administrative unit of 56 churches affiliated with the American Baptist Convention. Two major Protestant denominations in Puerto Rico—the United Methodist Church and the United Evangelical Church—resolved in 1972 to merge and form a new Christian communion with 20,000 members.

Representatives from five Presbyterian and Reformed denominations met in Atlanta to plan a Southeastern, regional "Celebration of Evangelism" the following year. Another church body met in Georgia—this is a Presbyterian splinter group from the Presbyterian Church, U.S. (Southern)—to form the Vanguard Presbytery. Six Presbyterian congregations comprised the new denomination.

Pulling out of union talks with the Consultation on Church Union (COCU) were first the United Church of Christ, followed by the United Presbyterians. The latter's move dealt a crippling but not a fatal blow to the former nine-denominational merger plan.

Hopes that the Lutheran Church-Missouri Synod would join with the American Lutheran Church were dashed by President Jacob A. O. Preus of the Missouri group. Instead of expanding denominational fellowship into "new and hitherto untried expressions of Lutheran unity," the Missouri group was content with "former fellowship opportunities." ALC's move to ordain women put a severe strain on its associations with the other larger Lutheran body. The Missouri Synod spent most of the year battling a doctrinal controversy which ousted the president of Concordia Seminary and sharply polarized the denomination of 2.8 million Lutherans.

World Lutheran membership in 1972 increased slightly over the previous year to 73.5 million, while North American Lutheran churches reported a membership loss of 68,194. The Disciples of Christ also reported a drop of nearly 40,000 members between 1970 and 1971.

Church groups in general were criticized for lett government and industry upstage them in time of n while denominations struggled through the entan ments of judiciaries. An official of the Columbia Bro casting System chided churches on their lack of pro use of mass media. "Too often," said the CBS v president, mass media efforts of denominations flawed by a "vocabulary of religiosity that is fright ing in its size and meaninglessness."

Presbyterians (Southern) polished off a new Con sion of Faith in preparation for voting at the 1975 G eral Assembly. If adopted, the Confession will bec the first official standard of faith for the denominat in three centuries; The Church of the Brethren drop all holdings in corporations directly involved in defe or weapons-related industries; the Reformed Church America voted to accept women as elders and deaco the Southern Baptists received for membership application of Union Baptist Church—one of the larg black Baptist congregations in Atlanta. The pastor s "there are whites in our area who might be reache we were a Southern Baptist church"; churches homosexuals sprang up in 1972, and two men w openly married in Washington, D.C., in the first fo ally publicized marriage of such historic dimensio a Seattle Lutheran church decided to remove the nati al flag from its sanctuary to show visitors that th love and loyalty to God is greater; delegates to the 1 General Assembly of the Church of the Nazar swelled to 30,000 in Miami Beach where they pled to double their half-million ranks by the next qu rennial; Wesleyans continued merger talks with F Methodists and established in 1972 the Wesleyan Wo Fellowship; the Evangelical Free Church in its 8 conference announced new mission fields as its miss ary task force neared the 200 mark; a 53-page rep on the nature and extent of Biblical authority, dis buted by the Christian Reformed Synod in Gr Rapids to 148 synod delegates was described as be "more conservative than expected"; the Free Will B tists, taking a traditional stand for local autonomy separation from other church bodies, withdrew fr membership in the National Association of Evangelic Individual membership was permitted, however.

Evangelist Tom Skinner reminded U.S. denominati that they have been "strangely silent" on many ra questions and even looked for Biblical reasons to done both slavery and segregation. He charged that church has served "the economic and political structu in the United States and asked young Christians to come "a fifth column and spiritual subversives" to fo a new community in which Christ is Lord.

Missions

Perhaps for the second time since the earth took shining station as a star, the rate of growth for glo Christianity, as charted by Professor C. Peter Wag of Fuller Seminary's School of World Mission, actu exceeded the rate of world population growth! Howe 1972 saw mission personnel in major U.S. Protest denominations decreasing. The figure is a reduction 10 per cent or 1,000 persons during the past three ye

An opening China offered the prospect of new miss ary endeavor, but Anglican Bishop Chandu Ray in Si apore warned that the tragic barriers of foreignr and cultural aggression could be raised again. Missi

ere advancing so rapidly in Asia as to shame the west-n brand of Christianity, Editor Russell T. Hitt of ternity stated.

1972 missionary advance briefs: Portions of the Gos-l have been dispatched to Red China; a committee the Greater Europe Mission is planning the opening a Bible institute and theological seminary in Spain; artnership Mission introduced a massive program to ovide a copy of the Living New Testament for each India's 1,200,000 telephone subscribers; Bible transla-on work was expanded in Bulgaria and Yugoslavia; vangelist Merv Rosell's Bible study tapes served na-onal believers in South Vietnam; vast opportunities r missionary work opened in Bangladesh following e new nation's blood bath when Food for the Hungry, AP, and many missionaries served the needy; the ational church of Cambodia showed remarkable growth d missionaries began returning to work under its adership; an evangelical newspaper was launched in orocco; and missionaries in Zaire, formerly the Congo, sked for prayer to prevent a curtailment of evangelical ork there.

Methodists pointed to a new style of missionary in 72—the commissioning of a couple planning to start farm from scratch in Bolivia's tropical lowlands, and a couple who will work for the government of lgeria.

A British statesman reminded that the developing ations of today's world, unlike previous times, are not illing to be shaped in the cast-off molds of the western orld. A new "theology of liberation" was observed in atin America where nationals stressed that the gospel ust be seen in its historic setting, for "otherwise, Chris-anity would be condemned to irrelevance."

National pride and strategy led to Ceylon's changing s name to Sri Lanka . . . to the imprisonment of four oung men with Operation Mobilization in Libya . . . to e ouster of Asians from Uganda . . . and to the rming of the Community of Latin American Evan-elical Ministries in Costa Rica, a union of Latin merican institutions.

As 1972 drew to a close, more than half the globe as off limits to "foreign missionaries." Missionary ffort was not dying, only changing radically. "It's me," Evangelist John Haggai said, "to take Jesus from erusalem directly to the geographic point of action ather than routing Him through the United States."

ublishing

Twenty-six more languages and dialects were added o the list of peoples having at least one book of the ible, making a total of 1,457 languages now in posses-ion of the Scriptures. A poll of large publishers, denom-national houses and independent firms showed that mericans in 1972 bought books stressing personal eligious faith amid everyday problems. Evangelical ooks logged the lion's share of sales.

Proposed postal increases for non-profit second class ates by 351.3 per cent alarmed the Christian press. The vangelical Press Association joined the Associated hurch Press and the Catholic Press to fight legislation ermed "confiscatory." If it passes, many small church ournals may die.

New 1972 publishing ventures included a rash of Jesus paper" tabloids for the street; The Radical Bible appeared; The New Chinese Bible was published in Tokyo by the Evangelical Alliance Mission's presses; and the United Church Herald of New York and Presbyterian Life of Philadelphia combined to form A.D., a magazine to cover denominational affairs for both groups while providing contemporary editorial fare.

Youth in Action, a Free Methodist publication, was named "Periodical of the Year" at the 24th annual convention of the Evangelical Press Association in Kansas City. Decision, published by the Billy Graham Evangelistic Association, reached a circulation of 4.5 million.

The Living Bible, paraphrased edition of the Scriptures by Kenneth A. Taylor, and Hal Lindsey's The Late Great Planet Earth, stood at the top of the best-sellers' list all year.

Despite President Nixon's goodwill visit to Russia, Soviet authorities began a severe crackdown on American tour groups, confiscating personal copies of Bibles in a stepped-up effort to keep out copies of God's Word.

"The wide publicity given to smuggling has brought politics into the picture and hurt missions," Andy Semenchuk of the Slavic Gospel Association reported. In an autumn trip with Ken Taylor and other dignitaries, the Russian-speaking missionary was not allowed to enter after officials found two copies of Russian Bibles on his person. "The Soviets think that religion and capitalism are working hand in hand to break down their system and are quite opposed to Bibles," Semenchuk said.

Education

Public funds for nonpublic schools, busing and prayer in public schools were triple issues in education. Throughout the election year, President Nixon promised "specific measures designed to preserve the nonpublic school system." Citizens sought federal tax credit legislation for parents of children in private and parochial schools, while their neighbors fought just as hard to keep church and state apart in education.

The Supreme Court dashed hopes for federal money in private schools by ruling that states have no obligation to provide financial aid to parents of children in parochial schools.

Christians—many of them young members of the Jesus Movement—met openly on sidewalks, lawns, and in other rooms of public school buildings to pray and worship. Courses on "The Bible as Literary Art" were popular.

Busing, as an attempt at helping minorities, was resisted and only token efforts materialized.

Three threats also faced Christian colleges: the trend toward cutting them off from their roots . . . the financial lag troubling virtually all institutions of higher learning . . . and the question of public aid to private education. President David McKenna of Seattle Pacific College warned that if deficit spending continues, half the private colleges and universities will be gone by 1980.

Amish people in 19 states won the right to exercise religious beliefs in withdrawing their children from school at the completion of the eighth grade.

Evangelist Rex Humbard purchased Mackinac College in the upper peninsula of Michigan, a group of black clergymen announced the opening in June of Northwest Bible College for blacks in Seattle, plans for the Chris-

(continued on next page)

tian College and Communications Center for Southern Africa in Salisbury, Rhodesia, were drawn, and the Latin American Biblical Seminary in Costa Rica opened an experimental school in New York City to train Spanish-speaking Protestants for the ministry.

Late in the year Christian educators sought to persuade school systems to give equal billing with Charles Darwin's theory of evolution to the Biblical view of life's beginning.

A first-ever Children's Book Award was introduced by the National Association of Christian Schools "to stimulate production of all types of children's literature that incorporate Christian values and to reward those who do so with a measure of literary subtlety and grace."

Evangelism

Early in January revival fires lighted the spiritual horizon, beginning in Saskatoon and other cities of Canada where Christian and Missionary Alliance evangelists Ralph and Louis Sutera ministered. The afterglow ignited similar revival throughout the U.S., joining with the charismatic renewal and the Jesus Movement to alter the state of religion throughout North America.

Some 1,000 leaders in the rapidly-growing five-year-old Catholic Charismatic renewal movement gathered at Washington Township, N.J., for fellowship and Bible study and to manifest true Christian brotherhood.

The Jews for Jesus phenomenon appeared, led by joyful and devoted believers who were instantly persecuted; a team of 2,000 was marshalled from all nations to preach to the Olympic Athletes in Munich; Child Evangelism Fellowship moved ahead with TV evangelism; the Brooklyn Sunday School Union parade marched for the 143rd year; and Chicago's "Old Lighthouse" rescue mission entered its 96th year.

An early leader in the Jesus Movement, Duane Pederson, said the Movement became in 1972 somewhat academically structured. "The element of 'Drop out and hate your parents' is totally disappearing," Pederson declared. Detroit Free Press religion writer Hiley Ward stated that the Jesus People were here to stay, but Dr. J. Edwin Orr, a historian of religious revivals, said at Miami Christian University that today's Jesus Movement still has a way to go before it can be considered a genuine religious awakening. Nevertheless, "Jesus People" could be seen working in the Philippines, Sweden, Spain, Vietnam, and on the campuses of universities from Berkeley to Boston.

Bob Jones III branded the movement unbiblical; Malcolm Boyd called it "cheap publicity," and "mere faddism." Archbishop Michael Ramsey of Canterbury welcomed the Jesus People, but warned them against mistakes that were sure to occur. Vice President Spiro Agnew praised them as "young idealists." Arthur Blessitt dragged his cross through Europe and the British Isles, and finally to Spain where he was ordered out by police.

The Children of God succeeded in angering civic authorities, police, parents, and occasionally a disgruntled member himself. Parents organized to sever their offspring from the rigid legalism and far-out practices that held the group together. The group often found themselves unwelcomed and had to move on.

Evangelist Billy Graham held crusades in Charlotte and Cleveland, as well as in Nagaland in a historic first for the North Indian state. He served as honorary cha- man and speaker at Explo '72, met secretly with lead of Northern Ireland and the Irish Republic, appea on TV shows, preached at Attica Prison, and broke self-imposed precedent by endorsing a Presiden candidate—Richard M. Nixon. The President pho him from China; the Franciscans awarded him its 1 Franciscan International Award for "true ecumenism the National Association of Broadcasters gave him th distinguished service award; and the U.S. Milita Academy at West Point, N.Y., gave the evangelist ceremonial sword in recognition of outstanding serv to the nation. He predicted the end of the war and fo years of more emphasis on moral and spiritual affa by the President.

Church and State

Throughout 1972, government took a hand in affairs of religion. The U.S. Court of Appeals ruled t compulsory chapel attendance at the three milita academies is unconstitutional. The death penalty v restored in California voting. President Nixon ask Americans to make Bible teaching their touchstones he named Nov. 19-25 "National Family Week." Pr dential Candidate George McGovern emphasized spiritual values that shaped his politics during campaign.

The Pennsylvania Senate outlawed all abortions, less a woman might die from continued pregnancy, the nation's toughest anti-abortion law. Gover Ronald Reagan cited the Bible to support his views favor of capital punishment, while five Episco bishops declared in a letter that the penalty of de can only exist in opposition to the gracious will of G

The national landslide election which returned Pr dent Nixon to the White House was viewed as "furth entrenching" evangelical Christianity as a religio establishment.

The prayers of a nation ascended for Alabama G George Wallace as he struggled to recover from assassin's attack.

Deaths

The passing of Christian and missionary leaders 1972 included: J. Edgar Hoover, for 49 years direc of the Federal Bureau of Investigation; Watchman N in Anhwei Province of China; Mel Larson, editor of Evangelical Beacon; Calvin P. Bulthuis, editor-in-chief the William B. Eerdmans Publishing Co.; and Maha Jackson. Five died in the crash of a Wycliffe Pla Mary ("China Mary") Leaman, the last member o family from Paradise, Pa., which gave nearly 200 col tive years of service to China, died at 92. Missiona Nurse Mavis Pate was shot to death on the Gaza Str Ervin Dale Hochstatter, an Assemblies of God ho missionary in Alaska, was also shot and killed. Evel Anderson and Beatrice Kosin were killed and burned Communist North Vietnamese. The Rev. Ronald I Combs drowned trying to rescue his son in the Ama River.

1972 has cast its shadow into history and disappear Never have the people of God enjoyed so broad opportunity to speak the message of eternal life throu faith in Jesus Christ. Will they catch the tide? Or v they lose it through bickering, apathy, worldliness lack of strategy, or excessive legalism?

The fleeting years will tell.

The Brethren Layman

The .aymen's Meeting

.odger H. Geaslen



As each New Year rolls around, we often hear such xpressions as: "Another New Year already?". "Where as the Old Year gone?". Yes, time races on a day at time until before we realize it, the Old Year has assed away! And often, the older we become, the faster he years seem to go!

In Yosemite National Park in California there stands large grove of Giant Redwood trees, called the Sequoias. Many of the trees have been standing for over 2,000 years and are still standing. In the midst of his beautiful grove, one of the early rangers had a commemorative tablet erected. Part of the words inscribed on the tablet are: "In the presence of such majesty, well may fretting man pause to ponder values and consider the ironic limitations of three score years and ten." Compared to the lives of these trees, and more so in comparison to eternity, life indeed is short!

In Psalm 90:10 we are told: "The days of our years are threescore years and ten (70 years); and if by reason of strength they be fourscore (80 years), yet is there strength, labor and sorrow; for it is soon cut off and we fly away. And the psalmist added: "So teach us to number our days that we may apply our hearts unto wisdom!"

How can we apply our hearts unto wisdom? By listening in the first instance to the good news of the Lord's great salvation as revealed in the words of the Lord Jesus: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24)

Surely as we ponder this message, we will love Him deeply and appreciate his further words: "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." (John 16:27)

We will learn further that "In Him (Christ) are hid all the treasures of wisdom and knowledge." (Colossians 2:3) Then even the days pass swiftly as we "redeem the time," (Ephesians 5:16) we shall have a happy and prosperous New Year and experience the abounding joy described by the Apostle Peter: "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Peter 1:8)

INSPIRATIONAL FOR JANUARY

ANOTHER YEAR

God gives to you another year,
A year of hours and days;
And as you wait its unknown tasks,
And face its unknown ways,
Lo! Every hour some treasure holds
And every day new joy unfolds.

A fragment of eternity
In which to gain and give;
So many days and weeks and months
To love and laugh and live.
What shall those minted minutes buy?
How will you spend them as they fly?

They come all wrapped in silver morns
That shade to golden noons,
Tied around with strings of jeweled stars,
Or sealed with mellow moons;
If one brings cloudy skies and rain,
A rainbow follows in its train.

So all that comes of seeming ill,
And all that you deem good,
Are but God's precious thoughts of love
When rightly understood.
Another year, all fresh and new—
This is His love gift to you.

—Annie Johnson Flint

HISTORY OF THE VINCO BRETHREN CHURCH



THE Vinco Brethren Church was originally organized by a group from the Horner Dunkard Church. It was chartered under the name of the Progressive Brethren Church—and was later changed to The Brethren Church.

In the year 1881 the congregation purchased a little white church, their first house of Worship, from the United Brethren. This church was used for many years with improvements being added from time to time. January 1941 the congregation decided to renovate the Church. The work was nearly completed when the building was destroyed by fire of unknown origin on May 30, 1941. Immediately the congregation made plans to build a new place of worship and to take care of the needs of the people until a new church could be made ready for worship.

Rev. C. Y. Gilmer, pastor, secured a large tent from the Mission Board. Services were held in this tent for several months. On August 3, 1941 the cornerstone for a new stone church was laid. This church was dedicated on May 24, 1942 a few days less than one year after the fire.

Various improvements were made in the "Stone Church built upon the Rock" through the next two decades. In 1950 a large educational building basement was added to the rear of the existing church. Then in 1955 the educational building was completed, adding wonderful Sunday School facilities to the plant. At this time improvements were made in the Sanctuary.

From 1960 on, it became increasingly apparent that the existing sanctuary was not large enough to comfortably house the growing congregation. Finally, early in 1965, the congregation decided to enlarge the Sanctuary. Mr. James Kring, Architect, presented plans and sketches. These plans and sketches were accepted a on July 27, 1965 the contract for building a new sa tuary was awarded to Mr. Wayne Oldham, contrac from Johnstown, Pa.



Interior view of Sanctuary

Sunday morning, October 10, 1965, a ground breaki ceremony was held on a spot which is now the cent of the new building. Work began immediately. A lit over a year, October 30, 1966, the Service of Dedicati was held. Rev. Clarence Gilmer, former pastor, broug the Dedicatory Sermon.

Rev. Henry Bates, pastor, used for the Litany Dedication the same Litany that was used for the form Sanctuary in May 1942.



Vinco Church Parsonage

In 1950 the Church Parsonage was sold, and the pres-nt one across the street from the Church was pur-nased. It was remodeled at that time and later in 1959 was rebuilt. It provides adequate housing for Pastor nd family. In 1965 a new garage was built adjacent) the Parsonage.

A Fellowship House was built in 1953 by the Mackall rothers in memory of their parents, Mr. and Mrs. fillard Mackall. This building is greatly appreciated nd used by the auxiliaries of the Church.

The years of working and building have not been in ain. Today we are enjoying the fruits of these and arrying on a busy program under the ministry of Rev. harles William Cole. The Church offers a full program) its members and friends. Two W.M.S. Groups and a aymen's Organization provide avenues of service for ie adults. Two Sisterhood, two Brotherhoods, and three .Y.C. groups provide for the youth. Beside adult Prayer neeting, the Church provides for Senior, Intermediate nd Junior classes on Wednesday evening with capable aders for each group. The Stewardship Commission, vangelism Commission, Missionary Commission, Chris-an Education Commission and the Worship Com-nission do their part in advancing the work of the hurch. Three Choirs add to the Worship services of ie Church.

The Brethren at Vinco have a special interest in the utreach of Missions, giving to the support of Jerry rieve and family in Africa. To the support of Rev. en Solomon in South America, and to the Riverside hristian Training School in Lost Creek, Kentucky.

One young man has been called to the Ministry from ie Vinco Church. Rev. William Dale Walk, who is now astor of the Gratis Church in Ohio.

The Sunday School provides adequate facilities for ie teaching ministry of the church. Each year Daily acation Bible School is held. Teacher Training classes re conducted to prepare future teachers.

Pastors who have shared in this work are:

Rev. William Byers
Rev. Stephen Hildebrand
Rev. Solomon Benshoff
Rev. Joseph Reighard
Rev. Samuel Shaffer

o record of years served by those listed above.

Rev. Jacob Smouse	1886-1889
Rev. Eugene Smith	1889-1892
Rev. Joshua Long	1892-1894
Rev. Frank Koontz	1894-1896
Rev. Solomon Hildebrand	1896-1897
Rev. Hall	1897-1898
Rev. Hollabaugh	1898-1899
Rev. Alvin Byers	1899-1900
Rev. J. L. Bowman	1900-1904
Rev. George Jones	1904-1907
Rev. J. L. Bowman	1907-1910
Rev. Roy Long	1910-1917
Rev. Earl Flora	1917-1920
Rev. Forrest Byers	1920-1922
Rev. J. L. Bowman	1922-1930
Rev. Robert Ashman	1930-1934
Supply	1934-1935
Rev. Ord Gehman	1935-1940
Rev. C. Y. Gilmer	1940-1946
Rev. W. S. Benshoff	1946-1948
Rev. W. B. Brant	1948-1958
Rev. Henry Bates	1959-1971



Rev. C. William Cole

REV. Charles William Cole, minister of the gospel for 26 years, was born in Petersburg, New Jersey. Prepared for the ministry at Eastern Nazarene College where he received the Bachelor of Arts and Bachelor of Theology degrees. He has taken further education at Indiana University, South Bend and Bethel College South Bend, Indiana.

Son of Rev. Charles William Cole, a Methodist minister who died of pneumonia just before his son's birth. Stepfather is Rev. Evert J. Black, pastor for a number of years in The Brethren Churches and now in the Missionary Church.

Pastor Cole's family is wife, Joanne V. Cole, a nurse by profession coming from the state of Minnesota. Son, Stephen S. Cole is a Senior in the Ashland Theological Seminary and a student pastor at Williamstown, Ohio Brethren Church. A daughter, Joyce A. Cole, a Junior at the Conemaugh Valley Memorial Hospital School of Nursing at Johnstown, Pennsylvania.

Rev. Charles William Cole has pastored churches in Lebago, Maine, New Brunswick, Canada and in the Ardmore Brethren Church, South Bend, Indiana. Pastor Cole came to Vinco Brethren Church in February 1971 where he says he finds Vinco a church of great talents and its people with hearts full of love.

MISSIONARY NEWS

SECOND BILLET-DOUX FROM REBECCA



Rebecca Chantal Logan

See the Brethren Evangelist of April 22, 1972, for the first communication from Rebecca Chantal Logan, daughter of our Argentine missionaries, Mark and Chantal Logan.

Dear Folks:

Babies are accused of having a short memo but my mother told me that if I did not wri to you pretty soon you might forget all about r and the rest of us. So I guess that after all v are not the only ones to forget easily.

To start with I would not want you to be m taken about me, I am not a baby any more, I a a big girl now! I can do a lot of things: I can cl my hands, blow bubbles and wink both eyes (the same time of course!). I can stand up, sit and even walk! I have a lot of teeth (I can't t you how many because I can't count that far) a I am able to say a few words in three language in Spanish I can say Ciao and wave at the sa time (it means good bye), in English I can s daddy, and in French I can say ca y est (peek boo). Of course I do say a lot more but these a the only words that grown up people can unde stand: you just can't expect too much of them.

Now I would like to tell how wonderful it is be alive and to have been created by such a gre God. For example: have you ever watched yo hands? Maybe you don't have time, you have t many things to worry about. You probably thi that only babies can waste their time at su futile occupations. But try it and you will see, is amazing how much you can do with the First, you can move them to the left and to t right just because you want to. Then, you c open and close them, and you can even move o finger at a time! Not all at once, that's too ea but just one at a time! Don't you think it is wo derful? I don't know how I can do it but I su can, and I am sure you can too if you try. Wh I was a baby I did not think that such ext ordinary things could belong to me. That is t reason why I used to watch them before going sleep and I was so happy to find them again wh I woke up in the morning. Now I know that th are mine and that nobody can take them aw from me while I am asleep. Since then I ha learned to use both hands together and I en

atching them while they move around. Of urse there is a lot more you can do with them ke grasping toys, pulling hair, splashing water, vestigating into your mummy's eyes and mum-y's mouth, picking up every piece of dust she ft on the rug and oh!—a lot more yet..... nce you have them well trained you can do a illion things!

And what about your feet? Do you know how od it feels to stand up by yourself and walk few steps? It might seem easy but it is not; ur feet are so little and your bottom is so big! ore especially when you wear diapers! Do you alize that you can be standing up and clapping ur hands at the same time! That's pretty good, n't it?

I just discovered what I can do with my eyes. hen I close them it is all dark but when I open em it is a whole world of color which appears. st by doing, click-click, you can make the whole orld appear or disappear! What a good idea it as for God to give us eyes so we could see the rightness of the day when we open them. What good idea it was to make them so that we can ut them like curtains behind which we can rest nd sleep when we are tired! I think that if blink-g your eyes was the only thing you could do it ould still be wonderful to be alive.

So you can imagine how happy I am to have ll those things for me. I think that everybody ho does ought to be happy too. . . . Yet I have oticed that it is not so. Grown ups are really trange sometimes. They don't even seem to enjoy alking and I think it is so much fun. Well, may-e they have forgotten! I know—we children are lot of trouble because we can't take care of our-elves but I think that God created us so we could emind grown ups how wonderful it is to be alive nd to have two feet, two hands and two eyes. therwise they would forget and spend their time orrying about what they don't have instead of njoying what they do have. When I come around verybody seems to be happy, all faces lighten p. So sometimes my mummy takes me to people's ouses just to help them brighten their day.

Now my mummy told me that I talked a little it too much about myself and that it is not very ice. So I am going to tell you about my friends. ome time ago we received new members into ur missionary family. A little boy and a little irl arrived from the country where you folks ve. The girl's name is Heidi and the boy's name Todd. I am surely glad they came down here. hey have a lot of toys and they let me use them. leidi gives me kisses and Todd too (but please on't tell my daddy and my mummy). Everybody happy to have them around. Their mummy has really pretty voice so everybody enjoys hearing er sing, and I do too. It must be nice to have a ummy with such a pretty voice, she can sing ou to sleep. Of course, I like to hear my mummy ing but I seem to be the only one to enjoy it hough. . . . Their daddy seems to be kind of like y daddy. He goes down into the basement that's where the repair shop is) and seldom omes up. I guess they must like it down there because they surely spend a lot of time in that place. Once I got to go too; there were a lot of fancy toys of every color and every shape, making every kind of noise. No wonder they like it so much I would have too, but they did not let me touch anything! It was not very nice was it?

We went to the airport to welcome another family some time after that. It was a big one with a lot of boys, a big sister and a little girl. Her name is Yvonne. It must be fun to have so many brothers, boys have a lot of tricks to entertain little girls. I wonder if Yvonne would let me borrow one of them. I don't know if they are North American or Argentine because their parents speak both languages. But I don't really care. I am so mixed up myself! Steve the biggest brother likes to take pictures so I got mine taken. As he is good at it, the women chose him as their official photographer at their National Womens Council of the Brethren Church. I'll tell you, he had a time!

Then we had a real special visit, my aunt Josseline came to visit us from Paris. My mummy was so happy and I was too! She brought me a lot of cute dresses from France. As she liked it so much down here she decided to stay. I was so glad because my mummy had a problem with her foot and was unable to walk for a long time. We sure are lucky to have her around. My mummy told me that the Lord takes good care of his children and always works everything out so their need will be provided for. I am glad my mummy is the child of such a good Father.

Of course, I have a lot of other friends among the people of the Church, When my mummy was working she left me at the pastor's house in Nunez. I sure had a ball. I never told my parents about everything they let me do otherwise they might not have let me come back. The pastor taught me how to cough so when he would be in the pulpit I would cough to get his attention. My parents did not think it was a very good idea. My mother often has to take me out of the church during the service or the meetings because she thinks I am too much of a distraction. My daddy seldom has to do it, but of course he is my daddy, so he makes me behave.

Now I have to tell about the women down here. They have got a special kind of deal. It is called the "amiga invisible" game. Each woman draws a name and is supposed to write, send gifts and pray for the one she has drawn. It is a lot of fun because you don't know who your "amiga invisible" is. As my mummy's "amiga invisible" likes me, I get a lot of presents. I think it's a really good idea. Then, on a special date, they get together and discover who "their amiga invisible" was. You should hear them laughing and screaming; they sure can make a lot of noise! They seem to have a lot of fun though. Once after the discovery they had a "reunion de canto" (song meeting). It was very nice. There were a lot of people, many groups sang and some of people of Nunez did too.

(continued on next page)

I want to give you more details about the women's congress in Soldini, since I was allowed to go. The weather was wonderful and a lot of ladies came with babies. To give more time to the women to spend at the meetings, the men cooked and served meals. I did not know th men could do such things. As it was the fif anniversary of the Congress, they had a speci meal with "pollo asado" (barbecued chicken) a a big cake. Some of the children got to blow t candles. There was, too, a testimony meeti where everybody told the wonderful things G had done for them. Many of the women had tea in their eyes and could hardly talk but they we all so happy. So maybe I am not so afraid to gro up and stay happy if I keep the Lord in my hea



Rebecca with some of the women at the Women's Congress

A last word about my daddy, he got a car, has a lot of color, does a lot of bouncie-bounci makes a lot of noise and does not work all t time. That way it makes it more of an adventu to ride in it. My daddy let his beard grow match the car and I like to pull on it. Now the is a funny thing, he has been trying to teach n some new words lately; like "baby brother." wonder what that means, don't you?

God bless you all and make you as happy I am.

Rebecca Chantal Logan

P.S. Thank you for the birthday cards. I enjoy them so much in my own special way.

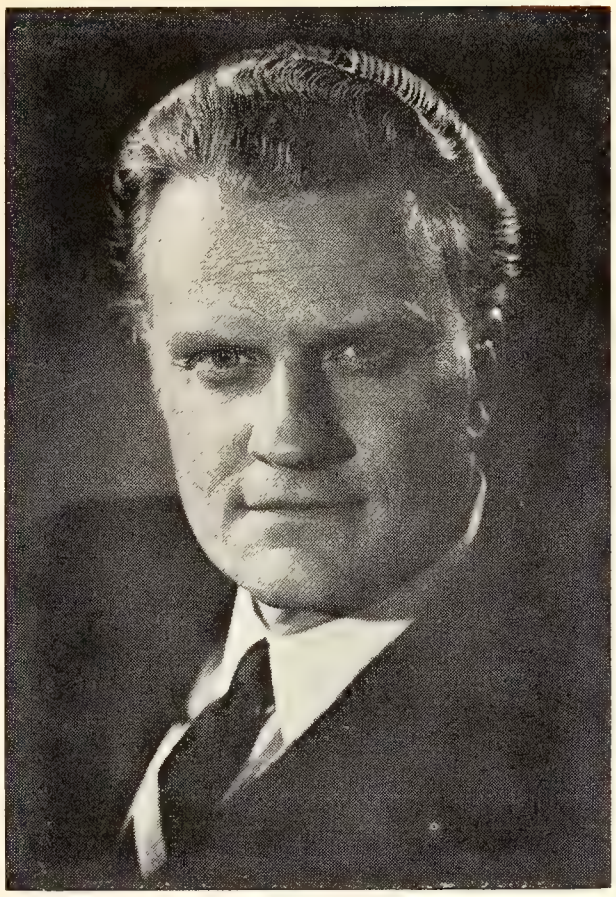
P.P.S. Please don't forget to pray for us all.

My Mommy and Daddy say HI too!



Mark and Chantal Logan

NAGALAND CRUSADE



KOHIMA, India—Naga tribesmen in this remote part f northeast India gave Evangelist Billy Graham one of ıe greatest receptions of his life when he came here ɔr a three-day Crusade. As many as 80,000 came out ɔr Bible studies two mornings, and crowds estimated t well over 100,000 attended the three evening services. ohima's usual population is just over 20,000.

While there was no registration and no accurate count, ıousands of the mountain people were reported to ave made decisions for Christ in answer to the evan-elist's invitation.

Walter H. Smyth, Billy Graham Evangelistic Asso-ation vice president in charge of Crusade planning, ıid he believed the cumulative attendance of over)0,000 was the largest in any three day period in the vangelist's ministry.

Associates said from Graham's motorcade entry to is departure by helicopter, the welcome in Nagaland as exceptional. Admitted only at the last minute to ıe state in which India's central government seldom ermits foreigners to visit, the American was greeted y an estimated 100,000 Nagas lining the last three miles f his route. They came in the costumes of 14 or more ribes, shouting and singing Christian hymns to wel-ɔme their visitor.

A seven-day Kohima Crusade was originally planned, ut it was shortened to three days when the govern-ıent granted permits to only six members of the Team ɔr four days only (including the day of travel time). everal members of the Team who were scheduled to ssist were not allowed into the state which has been he scene of much guerrilla activity.

Even though some underground leaders said they had eclared a cease-fire for the duration of the Crusade, here were still skirmishes with the Indian military forces. One took place just three miles from the meeting site during a morning Bible study. Graham was leading a prayer for the sick when gunfire erupted. He asked the congregation to remain in place and to stay calm. No one left.

Site of the meeting was an athletic field, with extra seating space especially arranged for the Crusade.

One of the unique features of the meetings was the seating of the congregation by language groups. There were interpreters for at least 18 tribal tongues. Never before had Graham's sermons been translated into so many different languages. At some services in Africa, there had been translation into three languages. When a pilot closed-circuit television European Crusade originated in Dortmund, Germany, in 1970, there was simultaneous translation into seven different languages beamed to the areas where they were spoken.

Graham said the crowds of 80,000 at the morning gatherings were the largest he had ever addressed before noon.

Nagas came from every corner of the state for the event, some walking many miles to participate. Local sponsors planned for months to provide makeshift sleeping and eating arrangements for the out-of-town visitors.

While it is estimated that over half of the state's population is Christian, Graham's Associates said the number of people making initial professions of faith in Nagaland was greater than in any comparable period in previous Crusades.

Even with the uncertainty up to the last minute about whether the visiting evangelist would speak, a choir of 1,000 Nagas was assembled for each service. The veteran director of Crusade choirs, Cliff Barrows, led the singers.

Accompanying the choir and vocal soloist Archie Dennis Jr. of Pittsburgh, Pennsylvania, was the Team pianist, Tedd Smith.

Other Team members participating were Associate Evangelist T. W. Wilson and Charles Riggs, director of counseling and follow-up.

One of the gifts presented to the visiting evangelist was a Naga warrior's costume. Members of the Team also got shawls made in the area.

A government helicopter took the party from Kohima to Gauhati on America's Thanksgiving Day. Graham and his associates had cold box lunches. He said he had never been so far from his North Carolina home on Thanksgiving but was thankful for the response to the Gospel in Nagaland.

He called the three days one of the greatest experiences of his life.

From Gauhati he flew to New Delhi to pay a visit to the nation's Prime Minister Indira Gandhi. He took her a message of good wishes from President Nixon. She responded with the hope that relationships between the United States and India would be improved.

Responding to a long-standing invitation, Graham then flew to Tehran to visit the Shah of Iran. Later he will participate in a planning session in Lausanne, Switzerland, for the 1974 International Congress on World Evangelization.



1973 STUDY BOOK: "The Late Great Planet Earth"
(Second Coming of Christ)

ADDITIONAL RESOURCES: "What On Earth's Going To Happen?'
"Re-Entry"
"Jesus Christ—Solid Rock"
"The Second Coming Bible"

TIME: Early in 1973

BY WHOM: Every Brethren Congregation

ACKGROUND:

The first Cross Country Conference was held early 1957. Sponsored continuously by the National Brethn Ministerial Association, the annual C.C.C. is an tempt to have every Brethren congregation, or at ast a portion of every congregation, studying the me theme at about the same time of year.

The first few Conferences were scheduled for a ecific weekend—with explicit dates being given. nder that arrangement, it was hoped that all Brethren ould be studying and discussing the same material the same dates, each in his own church.

Although that format had value and stressed cosiveness, schedule conflicts frequently arose on the signated weekends and, thus, other procedures olved. Now, the theme and resource materials are nounced, but each pastor and congregation can plan e best time for them to engage in the study locally. Usually the studies cover several weeks. For exame, "The Late Great Planet Earth" (this year's study ok) has 14 chapters and the Study Guide gives sugstions for the examination of each one. But how long e study continues and how the chapters are grouped gether depends on your local leadership. Your C.C.C. ight be a mid-week study group, or a Sunday evening scussion, or a Sunday Morning sermon series, or a treat theme, or private study with report sessions, or . etc.

However, it is anticipated that every Brethren Church ill give attention to "The Late Great Planet Earth" sometime in the early months of 1973. Often churches engage in their Cross Country Conference during February and March. But these details are your decisions.

THEMES:

With the exception of three years, Cross Country Conferences have been held annually since their inception in 1957. In that time a total of 42 ministers have served on the planning committees. Those churches participating have examined a variety of pertinent topics and study literature—as the following listing illustrates:

1957	Stewardship
1958	Missions
1959	Church Order
1960-62	(none)
1963	Conversational Evangelism
1964	Visitation Evangelism
1965	Christian Emphasis "Mere Christianity"
1966	Mental Health for Christians
1967	Family Life
1968	Israel/Arab Conflict and the Bible
1969	Rediscovering His Love "Taste of New Wine"
1970	"A Life Worth Living"
1971	"Learning to Understand the Mission of the Church"
1972	"The Good Life" (Study of James)
1973	"The Late Great Planet Earth"

1973 LITERATURE

There is a wealth of informative, recently published material about the Second Coming of Christ. But this theme has not been a C.C.C. study theme until this year. Here are the books, prices and sources for your 1973 study.

Study Book: (Every one should own a copy)

"The Late Great Planet Earth"*
by Hal Lindsey (Zondervan) $1.95
"Study Guide"* $.75

Additional Resources: (For comparison and enrichment)

"What On Earth's Going To Happen?"*
by Ray Stedman (Gospel Light) $.95
"Study Guide"* $1.00

"Re-Entry"*
by John Wesley White (Zondervan) $.95
(No study guide)

"The Second Coming Bible"*
by William Biederwolf (Baker Book House)
(from the original printing entitled **The Millenium Bible**) $4.95

(Note*—Order all of above books from Brethren Publishing Company.)

"Jesus Christ—Solid Rock"
David Wilkerson Publication $.15
Order directly from: David Wilkerson
P.O. Box 34451
Dallas, Texas 75234

A MEANINGFUL OPPORTUNITY:

The 1973 Cross Country Conference can be a rewarding experience in your church. Certainly the continual need to learn more about our Lord's return and the events surrounding it need not be stressed. If plans are not yet underway in your church for this study, talk with others about it immediately.

Order literature now!

Cross Country Conference Committee
J. D. Hamel
Phil Lersch, chairman



NAPPANEE SENIOR BYC REPORT



Our sponsors for this year, Mr. and Mrs. Jack Tobias, had us start out the year's activities by helping to set up for communion, and putting things away and cleaning up after communion was over.

The next week's activity was a campout at Tuco Campground. Thirteen members went Saturday to spend the night. We entertained ourselves that night by running through the woods in the dark, playing ditch-em. After all the running, we settled down for a good night's sleep, but for some of us it was too cold to be good. Everyone slept in tents except for a daring few who wanted to really "rough it" by sleeping under a pine tree. Five more members joined us Sunday morning for our worship service. We then elected our officers for the year. They are: President—Denny Mishler, Vice President—Dan Sharp, and Secretary-Treasurer—Carla Stump.

We decided to really work to make money this year, so we raked leaves. We worked, and worked, and worked, and ended up doing the last several lawns in the rain and snow. We also had a slave auction, where the youth were auctioned off, and sold to the highest bidder. There were more slaves than buyers, but with some of the slaves buying a slave, everyone was sold. The slaves will be paid by the hour and must work from five to eight hours.

On November 19, we were in charge of a T Thanksgiving and Praise) Service. Members of t youth accompanied the hymns on piano, organ, a guitar, had special music, and each read a thanksgivi verse and said something that they were thankful f Each member of the congregation was given a let of the alphabet, and they said something that th were thankful for, beginning with that letter.

The "Teen House" is where we have Sunday Sch classes, BYC meetings, and get-togethers after the ho basketball games to play ping-pong, have refreshmen and just to have a good time. We are planning to g together and decorate the "Teen House" for Christm very soon.

To celebrate the Christmas season, we will caroling, and we are going to make candy and oth goodies to send to Kentucky for Christmas.

Besides all the other things, we have had good att dance at our regular Sunday evening meetings. Th is our most serious part of the time that we spend gether. We have been listening to a series of tapes, a then having discussions led by Rev. James Sluss.

A lot of work and prayer has gone into our BY group this year to make it what it is, and what it w be in the future.

—Audrey Tobias, reporter

REFLECTIONS

Margaret Jones was really born on October 1971. Before that, she did exactly what so ny other people are doing: she played Chris- n. Now it's a different story. She no longer ys Christian, she is a Christian.



Margaret Jones, 16
Cheyenne Brethren Church

"Church?" and "Oh yeah?" were two of the many actions I received before going to the Midwest Dis- ct Conference last year (1971). "A church confer- ce . . . ," "a bunch of dull business . . . ," "church bad enough on Sundays . . ."—before conference I ard all of these comments. I began to wonder ether I really wanted to go. Maybe they were right . yuck and boring. Certainly the spiritual had noth- g to do with my decision to go—I wasn't a Christian. aybe the idea of a good time or getting away from me influenced my decision. At any rate I finally cided to go. Four youth (one guy and three girls), cluding myself, plus Rev. Mike Hurd, his wife Corina, d their two children, left Cheyenne and headed for nference at Morrill, Kansas.

by Margaret Jones

My life really started there! I received Jesus Christ. He wasn't just Somebody to read about. He was my personal Savior. I had really been blind until that time—too apathetic to care about my soul or my future. It felt as though a great weight had been lifted from my mind.

This past year contained great experiences, some wonderful, some not. It wasn't easy, but I always had Someone to help me, to guide or console me. Whenever I tried something on my own I usually "bombed" it. It took quite a long time to realize that my feelings were not of utter importance. I was saved even when I wasn't feeling high.

I was ready and willing to go to District Conference at Derby, Kansas, this year. I have Christ's growing life to share with others. At conference we discussed Kennedy's Coral Ridge program of Evangelism Explosion. Conference was fabulous. You could even say it was "heavy"—certainly not yuck or boring. I shared with some of God's people. I learned from listening and studying with others. I learned that the Brethren Church contains some of the world's most wonderful people. Spiritual reproduction continues because the Holy Spirit is active. Who ever heard of a generation gap? We are all God's children.

I thank God and the people who made conference possible. May the love and favor of the Lord Jesus Christ rest upon you. My love to all of you, for we all belong to Jesus Christ.

In the past year I have had the privilege of watching as Margaret has grown in the grace and the knowledge of our Lord Jesus Christ. As a pastor, I would say that this one experience of watching this growth has been worth all of the time that I have spent as pastor.

There are not words in the English language to express my deep thankfulness to the Lord for having the chance to work with young people. I believe that if our church is to survive, we must see many more Margarets—she is only one. I pray that her testimony will challenge many more to come to know real life in Jesus Christ.

—Mike Hurd, former pastor
Cheyenne Brethren Church

LAY INSTITUTES FOR EVANGELISM

Presented by Campus Crusade for Christ in connection with KEY 73

Following are some of the LIFE Institutes to be conducted near Brethren Churches by Campus Crusade for Christ. We encourage you to participate in KEY 73 as much as possible. LIFE Institutes will provide you with training in evangelism and Christian growth. Plan to attend with a group from your church. For more information on Institutes, contact the regional director in your area.

MID-ATLANTIC REGION (Regional Director: Mr. Wally Bennett, 3228 Tudor Drive, Lexington, KY 40503.)

Feb. 28 - Mar. 2	Harrisonburg, VA	Massanetta Springs
Mar. 2-4	Harrisonburg, VA	Massanetta Springs
Mar. 7-9	Wheeling, WV	Oglebay Park
Mar. 9-11	Wheeling, WV	Oglebay Park
July 9-13	Harrisonburg, VA	Massanetta Springs
Sept. 10-14	Harrisonburg, VA	Massanetta Springs

GREAT LAKES REGION (Regional Director: Mr. Harry Dickelman, Post Office Box 130, Barrington, IL 60010.)

Jan. 10-13	Lansing, MI	First Church of the Nazarene
Jan. 24-26	Indianapolis, IN	Atkinson Hotel
Jan. 26-28	Indianapolis, IN	Atkinson Hotel
Feb. 12-18	Grand Rapids, MI	First Nazarene Church
Apr. 6-8	Indianapolis, IN	Atkinson Hotel

NORTH CENTRAL REGION (Regional Director: Mr. Harry Dickelman, Post Office Box 130, Barrington, IL 60010.)

Apr. 3-5	Waterloo, IA	Grace Brethren Church
Apr. 6-8	Waterloo, IA	Hawkeye Institute of Technology

THE PLAINS REGION (Regional Director: Bert Harned, M.D., 325 East 31st Street, Kansas City, MO 64108.)

Feb. 19-25	Topeka, KS	Free Methodist Church
Mar. 5-11	El Dorado, KS	First Baptist Church

CALLING OUR CONTINENT TO CHRIST

Key 73



CHURCH NEWS

CORINTH BRETHREN CHURCH
TWELVE MILE, INDIANA

Corinth Brethren Church at Twelve Mile, Indiana, s been busy this fall. Our Homecoming was held on tober 1, and many former members and those who've oved away returned to visit and enjoy the basket nner and program for the day.

Our Evangelistic meetings started the following evening, on October 2, and continued through Sunday, October 8. The speaker was Rev. Kenneth Howard of the Peru Brethren Church and the average attendance was close to 100. We rejoice that 10 new members have been added to the church roll this past year.

Our yearly Harvest Supper was held Sunday evening, November 19, with a basket supper, and entertainment was furnished by the different Sunday School classes.

Thirteen from our church took a truck load of new and used clothing to Krypton, Kentucky, over the Thanksgiving weekend and spent time helping with painting, sorting of clothes, and carpentering work.

Plans are underway for a Christmas Program on December 17 and the young people will be caroling for the older members of our community during the Christmas season.

Material and supplies are being gathered for the Work Days at the church this winter when the ladies will spend time making quilts, hospital gowns, children's clothes, and cutting squares and rolling bandages for Missions.

As you see, Corinth is a busy place and we find great rewards and receive many blessings in doing for others.

Mrs. Phyllis Wray
Corresponding Secretary
Corinth Brethren Church
Twelve Mile, Indiana

THE PASTOR'S SERMON

Sunday the sermon was sluggish, twas hard attention keep. The theme was faultily chosen, it almost put e to sleep. Monday was blue with sheer boredom; uesday was carnal by choice. Wednesday my conience awakened by pleas from a still, small voice. ayer left me uplifted, loyalty lingering long. Thursy my heart was responding; Friday His nudging was rong. Saturday I came to repentence and all on the tar I lay. I yielded in full surrender, to prepare for e Lord's holy day. Sunday the sermon was perfect, perb and quite at it's peak, amazing how greatly the stor improved in the space of one week!

From Stockton, Calif.
Brethren Newsletter

A DOLLAR FOR GOD

Three thousand for my brand new car
Five thousand for a piece of sod.
Ten thousand I paid to begin a house
A dollar I gave to God.
A tidy sum to entertain
My friends in pointless chatter,
And when the world goes crazy mad
I ask, "Lord, What's the matter?"
Yet there is one big question,
For the answer I still search:
When things are so bad in this old world,
What's holding back the church?

From College Corner News Letter

Robert Ingersoll challenges God:

Once when Ingersoll was lecturing, he took out his watch and said: "I will give God five minutes to strike me dead for the things I have said." When Theodore Parker heard that nothing happened during that five minutes, he remarked: "and did Ingersoll think he could exhaust the patience of the Eternal God in five minutes?"

From Stockton, Calif.
Brethren Newsletter

JESUS PEOPLE IN EUROPE

Washington, D.C.—A contradiction in Christianity is taking place in Europe, says a six-page report in the current (October 13) issue of CHRISTIANITY TODAY magazine: Young Europeans are turning to Jesus by the thousands while their churches lie dormant and dying.

In a followup to his "Jesus People at the Olympics" report in the last (September 29) issue, News Editor Edward E. Plowman says young people from all over Europe told him they had turned to Jesus Christ but added somberly, "My church is dead."

The Jesus revolution, now several years old in this country, is stirring the continent, he says, and in many places it has developed independently of the American movement.

In small villages of Alsace in France, Plowman reports, a Jesus movement was started in 1967. Now there are "Jesus centers" in eight villages in the province, and the leaders have plans to establish centers in scores of other villages. The French Christians were not aware of the Jesus movement here, he adds, though their movement developed along similar lines. Plowman was the first American Christian the young French believers in one village had ever met.

In other centers across Europe, Plowman met and interviewed young Christians from around the world. He slept on floors with them, tagged along on huge Jesus marches, visited their coffeehouses, and watched them lead many of their peers to make decisions for Christ.

He cites a growing Jesus movement among young leaders of Northern Ireland's notorious Tartan gangs, some of whom were busily engaged in witnessing to other gang members. The Northern Ireland revival b gan, reports one Irish youth, with the visit of Americ street evangelist Arthur Blessit. "He showed Christi kids what we should be doing," the youth says. "I radicalized us." As a result, Irish youths are attendi Bible studies in dorms, homes, and coffeehouses.

The story is the same all over Europe, Plowman r ports: In Belgium (which is almost entirely Catholi where Leo Josef Cardinal Suenens welcomed Operati Mobilization's 1,800 young people as they brought t Gospel to the streets of his country; in Austria, whe Franz Cardinal Koenig ordered the Catholic universi in Linz opened to 600 Campus Crusade for Christ trai ees; in Holland, where thirty-five Christian coffee bars including one on a barge and another in a windmill hosted hundreds this summer; in Eastern Europe, whe government officials are disturbed at seeing many you people become believers despite official propaganda th says religion is only for old people.

And yet, Plowman reports, most of the youths a finding no help in their churches. "One of the mo common remarks I heard from young people in eve land I visited was 'my church is dead'" he says. " is a complaint of Baptist kids in Yugoslavia and Polan as well as state-church youth in West Germany an Calvinists in Holland." He concludes that "unless larg scale renewal comes soon to the churches, an unlike prospect, the contrast—and tension—will become mo pronounced."

The newsman visited Europe to gather informati for a forthcoming book on the global Jesus revoluti as well as for articles and reports in CHRISTIANIT TODAY.

BAD NEWS FROM "GOOD NEWS" PAPER

IN the September, 1971 issue of NOW, we published an article entitled "Good News." In it we told how a man, in Fair Oaks, California, got tired of so much bad news in our newspapers and decided to publish **The Aquarium Times** which omitted all reference to war, violence, accidents, disaster and death! He wanted to publish that which could uplift the spirit and avoid leaving the spirit depressed. His motive was good.

But now from his office comes the bad news that after 26 months of fighting doom and gloom, he is having to close down the publication of his paper; for evidently not enough people are willing to pay for "good news." He regrets "letting down" his loyal subscribers and supporters.

The gospel, as given to us in the Bible, is not on "good news," but the best news of all! The "good ti ings of great joy" concerning Christ's birth and t story of His death and resurrection, which brings us forgiveness of sins, should thrill our souls with jo

How thankful we are that when that good news received, there can never be a "letting down" or disa pointment concerning it. In the first place the good nev of salvation through Christ is free—and secondly, t Creator's resources can never be exhausted! The go news concerning Christ gets sweeter as life progress —and it will last forever!

from LeTourneau NOW

CHEEP ADVICE



Seven problems of the local church:
"Unbended Knee"
"Unread Bible"
"Unpaid Tithes"
"Unattended church"
"Unrealized cross of Christ"
"Unpassionate heart"
"Unconcern for lost souls"

MOST OF THE things that are really worth knowing cannot be taught.

CALM SELF-CONFIDENCE is as far from conceit as the desire to earn a decent living is remote from greed.

Nothing humbles you so much as returning to work from vacation and discovering that no one knew you were gone.

You didn't knock to get into the church —don't knock after you get in.

When we have nothing as our target we usually hit it with amazing accuracy.

How often do you think of the shut-ins, the locked-ups, or the down-and-outs?

The wages of sin are unreported.

LAFF-A-LITTLE

When a man who had just returned from his vacation complained about the rainy weather he'd had, a friend interrupted.

"It couldn't have been all that bad—look how sunburned you are."

"Sunburn, nothing," the unhappy vacationer replied. "That's rust."

"It looks like rain," said the waitress, looking out the window.

"Yes," replied the customer, glancing up from his steaming cup, "but it smells like coffee."

"When Noah sailed the waters blue,
He had his problems just like you.
For forty days he steered his ark
Until he found a place to park."

A long winded lecturer had been talking for more than an hour, pausing briefly from time to time to gulp a hasty sip of water.

Finally, during one of these breaks, a man in the audience leaned toward his neighbors and announced in a loud whisper, "First time I ever saw a windmill run by water!"

The high cost of health care is enough to make you sick.

Mary Jane, who was six years old, was looking at photographs of her parents' wedding. Her father described the ceremony and tried to explain its meaning. Suddenly, the light dawned.

"Oh," Mary Jane exclaimed, "Is that when you got mother to come to work for us?"

World Religious News in Review

BISHOP: CHURCH MUST LEARN TO COPE WITH TECHNOLOGY

Norfolk, Va. (EP)—If it wants to reach the younger generation, the church must go down avenues it has never traveled before, says the new bishop of the Virginia Conference of the United Methodist Church.

Bishop W. Kenneth Goodson, in a speech to classes on sociology and religion at Virginia Wesleyan College, said church membership has gone down during the past decade and the church has not been able to cope with many social problems thrust in its lap.

"There is not a frontline Protestant denomination in America that has not lost members in the last 10 years," he said. The church during this time, he said, has gone through a revolution because it has been called on to do what it was not ready to do.

Technology has made mankind neighbors the world over, he stated, but the church was not ready to cope with the situation. "We have torn up a public school system in America . . . we have torn up denominations . . . and the church found itself in a revolution—all because it was not ready."

While the church should be concerned about secular affairs, he said, "its primary commital is to Christ."

CLERGYMAN WHO CLIMBED MOUNT ARARAT DESCRIBES 'ARK FEVER' IN NEW BOOK

Minneapolis (EP)—Dr. John Warwick Montgomery admits to having "a full-fledged case of Ark fever."

That's why he went to Turkey in 1970 to climb Mount Ararat and why he has written a new book, "The Quest for Noah's Ark," that details the 2,000-year search for the vessel in which, according to tradition, man survived the great deluge.

Dr. Montgomery's book, published by Bethany Fellowship, Inc., in suburban Bloomington, maintains there is solid evidence that on a remote mountain in eastern Turkey "a substantial vestige of the Ark of Noah, if not the ark's massive hull itself —remains to this very day."

It is believed, the author says, to be frozen in the glacial ice, but occasionally attains the surface when the ice cap recedes under the blazing August sun.

He says he believes that evidence for the existence of the vessel continues to mount and that possibilities of recovering the vessel are excellent.

Dr. Montgomery, a conservative Lutheran clergyman who teaches at the Evangelical Divinity School in Deerfield, Ill., says recovery of the Ark would confirm the historicity of the Book of Genesis in the Bible.

HONOR BOYS TOWN EXPOSE

Boys Town, Nebr. (EP)—An expose of Boys Town by The Omaha Sun Newspapers has been honored by the Universities of Nebraska and Missouri, as well as the journalism fraternity Sigma Delta Chi, and the suburban newspapers of America.

Earlier this year, a task force of Sun Reporters wrote a devastating report showing that the world-famed institution had accumulated a net worth of $209 million. Boys Town's administration in addition has continued soliciting millions of Americans to contribute to its annual income—which in 1971 amounted to more than four times the cost of caring for the boys.

National wire services and news magazines which first transmitted this news across the country were said to have covered only the top of what appears to be an iceberg of scandal.

INDIAN STUDENTS IN DOOR-TO-DOOR OUTREACH

New Delhi (EP)—Some 160 se inary students from various Bi schools here have been carrying a door-to-door campaign with Chi tian tracts, with the help of Indi Every-Home Crusade, sponsored World Literature Crusade.

"It is sad," wrote Bishop Chan Ray, "that very few, if any, of t local Christians have joined in." said similarly the project of sendi New Testaments by mail to te phone subscribers in Delhi by Pa nership Mission is eliciting hundre of letters, but Christians in Delhi not have any plan for personal v tation to commend the Word truth to the readers. "How t makes one long for greater coordi tion among evangelicals," he said.

Following a tour of India, Bang desh and Burma, the bishop not that there is growing impatience a restlessness in India today. M Gandhi has openly challenged t top 20 capitalists either to sha their wealth or face nationalizati

"We need to pray for the Indi government in its gigantic task ruling 550 million people by den cratic processes," he said. He c trasted it with China's dictator rule by which she can flood Asi markets with consumer goods throw-away prices. Democratic In cannot do this and so faces an id logical crisis and vast problems unemployment.

FIRST McALLASTER NOVEL PUBLISHED

Greenville, Ill. (EP) — Elva M Allaster, author and professor English at Greenville College h has broadened her published w ings to include fiction.

Strettam, Dr. McAllaster's fi novel, has been hailed as "eas one of the most imaginative ficti pieces of the year."

Dr. McAllaster is widely kno for poetry. She has also writ numerous articles and short stori

In Strettam, published by Zond van, the author takes the reader hind the facade of a respecta town to reveal the motives, hop and fears which depict the univer interplay between forces of g and evil.

UTHERANS WOULD IPRISON ONLY HE 'DANGEROUS'

Dallas (EP) — Sweeping reforms e needed in U.S. prisons and in e manner of handling lawbreakers, legates to the convention here of e 3.2 million-member Lutheran hurch in America declared.

The churchmen said imprisonent generally worsened criminal havior and intensified the problem r society. Such treatment, they ld, should be limited to offenders udged dangerous or violent."

A statement issued by the denomation declared that "the popular sumption that confinement is rmally the most appropriate penty for criminal behavior has oven itself fallacious."

The governing convention took its and by adopting a statement prered by its board of social relans in a two-year study aided by a nel of experts.

"Jails and prisons are schools of ienation and violence," the report id. "Those persons who survive em constitute a growing pool of saffected men and women. . . . evertheless, much of the public oks approvingly upon the segregaon of offenders from the commun-es to which they eventually must turn."

The Lutherans urged an overhaul r the system, with emphasis on habilitation, not punishment.

MILLION TO MISSIONS ECORDED FROM 143 GARBC CHURCHES

Des Plaines, Ill. (EP)—A total of new churches during its fiscal ar brought the number of churchin the General Association of Regar Baptist Churches to 1,443 from hich $8,916,834 was donated to misonary outreach worldwide.

Per capita missionary giving was 3.27, according to Joseph M. Stoell, a national representative of the urch so named because of its hisric Baptist position.

"We stand forthrightly on the ble as the verbally inspired Word God, and other fundamental docnes such as the virgin birth of rist and His atoning death and dily resurrection." Dr. Stowell id. Its churches are self-governing.

BILLY GRAHAM REPEATS DINAH SHORE APPEARANCE, ANSWERS YOUTH

Hollywood, Calif. (EP) — Evangelist Billy Graham returned the following day, after his Nov. 16th appearance on Dinah Shore's 30-minute telecast "Dinah's Place" to face approximately a dozen young people gathered to question the evangelist on a variety of issues.

In reply to the question, "Which religion is best?" the evangelist stressed a personal relationship with Jesus Christ rather than allegiance to a religion.

To a question about pre-marital sex the preacher replied that the rule against it was God's, not his, and that wrong acts are but a sympton of a deeper malady called sin.

He spoke on issues regarding the climax of history, Judaism, evangelistic crusades, and redemption. Applause greeted his remark that today's young people are "our best ever." He said 70 per cent of his crusades are comprised of people under 25 years of age. He also stated that if it weren't for the interest of young people his crusades probably would have been ended by now and that he would find himself in education or in some other Christian outreach.

78 'POLICE COUPLES' ENJOY UNIQUE HUME LAKE CONFERENCE

Hume, Calif. (EP)—Said to be the nation's first, the Police Couples Conference here drew 78 couples to Hume Lake Christian Camps Oct. 27-29, for a three-day Bible-study ministry.

Robert L. Vernon, a Commander with the Los Angeles Police Department, was dean of the conference, Ken Poure the featured Bible teacher.

Meeting under the tall pines of King's Canyon, the police officers and their wives considered such topics as why the Bible is God's Word, discipline of children, the joy of the Holy Spirit, and God's design for a happy home.

Relationships between police officers and their wives are often strained, Commander Vernon said, because of odd hours, the danger to the lives of the husband, and the lack of social contact for a policeman in his aloof position in society.

PUEBLO OFFICER SAYS BIBLE AIDED IN SURVIVAL OF ORDEAL

New Haven, Conn. (EP)—A deep belief in God helped the ship's 82 crewmen survive their 11-month imprisonment in North Korea five years ago, the USS Pueblo's chief intelligence officer said in an interview here.

"Among our crew, God was very much alive," Commander Stephen R. Harris said. Harris, now with the Navy Department in the capital, said on the day the Pueblo's crew was seized Jan. 23, 1968, his Bible was taken away from him "at the point of a bayonet."

The prisoners decided to make a Bible "which was less than 100 per cent successful." Snatches of hymns, elements of worship services, precious bits of Scripture were written on left-over scraps of paper. This unorthodox, but living, vital document, became known as the "Pueblo Bible."

"In our unchurched, unlearned way we turned to God as prayer groups and secret biblical discussions sprang up among those not in solitary confinement," he said.

Harris said when the Pueblo Bible was discovered he received a "new set of bruises."

CHURCH-OWNED OFFICE BUILDINGS HELD TAX-EXEMPT IN OREGON

Portland, Ore. (EP)—Oregon tax court judge Hal S. Lusk, a retired State Supreme Court judge, ruled here that office structures and related buildings owned by Churches are tax-exempt.

The ruling came on an appeal by the Episcopal Diocese of Oregon and the Roman Catholic Archdiocese of Portland of a 1970 decision of the Oregon Department of Revenue. That agency's decision had placed Church administrative buildings and some agency quarters on the tax rolls.

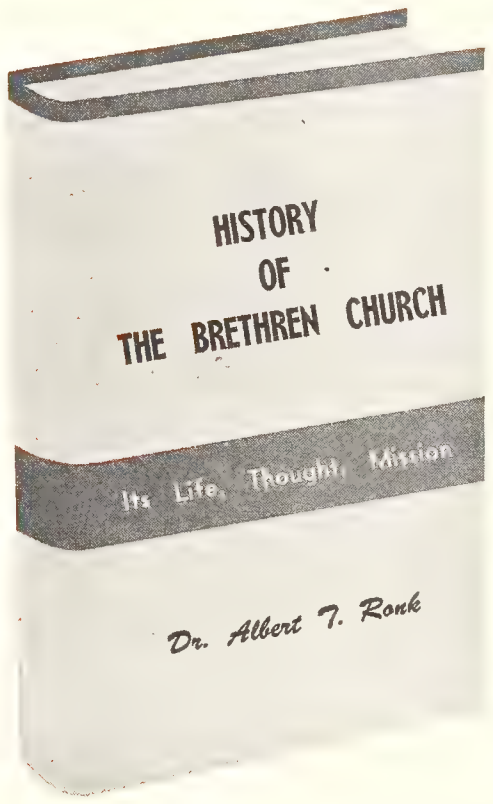
Under the ruling, the Episcopal bishop's office would have been taxed some $7,500 a year and the Catholic chancery office would have been billed for $23,000.

In his decision, Judge Lusk held that religion is charity. He said a religious corporation is a charitable corporation within the tax structure, and that properties held are tax-exempt.

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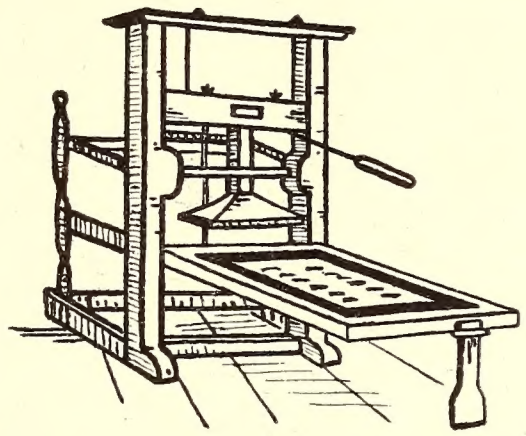
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